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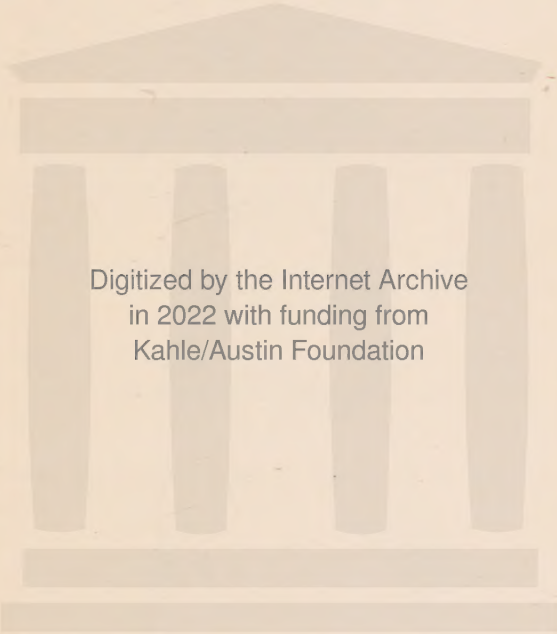
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THE  
FIRST FOUR BOOKS  
OF  
XENOPHON'S ANABASIS

With Notes

ADAPTED TO THE LATEST EDITION OF GOODWIN'S  
GREEK GRAMMAR, AND TO HADLEY'S GREEK  
GRAMMAR (REVISED BY ALLEN)

EDITED BY

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## PREFACE.

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THIS volume contains the first four books of Xenophon's *Anabasis*, edited for the use of schools. These books include the mustering of the Greek army which invaded Persia in the service of Cyrus the Younger, the march into the Great King's country, the battle of Cunaxa, and the death of Cyrus ; and they carry the narrative of the retreat of the Ten Thousand down to their arrival at Trapezus after their perilous march from the neighborhood of Babylon. The editors believe that this is as much of the *Anabasis* as it is advisable for pupils to read before entering college, and no more than is needed to prepare them for the study of more difficult Greek prose. No other work is, on the whole, so well adapted to the needs of beginners in Greek as the *Anabasis* ; but, if the standard of scholarship in our classical schools is ever to approach that of similar institutions in other countries, they must extend their teaching of Attic prose to other authors than Xenophon.

The present edition contains an Introduction, written by Mr. White, which seeks to give the information on history and on military antiquities which is needed for the understanding of the *Anabasis*. The editors have not added a biography of Xenophon, as this is easily found in the encyclopædias and classical dictionaries which are accessible to all. The new Dictionary to the *Anabasis*, prepared by Messrs. White and Morgan, is an important part of this volume ; and to this the pupil is constantly referred, not only for the meaning and use of words, but also for many matters of

history and antiquities which are not discussed in the Introduction. As the notes have been written for those who can always refer to this Dictionary and to the Introduction, much information which would otherwise be found in the notes has there been omitted. It is feared that this may give the notes, especially those on the earlier books, the appearance of being exclusively grammatical; but the constant reference to the Introduction and the Dictionary will, it is hoped, correct this impression.

The notes on the first two books have been prepared chiefly by Mr. White, those on the last two chiefly by Mr. Goodwin. It will be seen that these notes make no pretension to learning, and aim merely at aiding beginners in laying a solid foundation for future scholarship. The grammatical aid is given in great measure through references, in which form alone it can be systematic. Young students need to be referred to more detailed statements of the general principles involved in the new constructions which they constantly meet in reading, than can be given in a commentary; and frequent reference to the grammar is the only sure means of fixing in the mind the important principles of syntax. At the same time, the grammatical references are seldom given without at least some hint of the point of construction which is involved: this will help those to whom a construction is new, while it will save others the trouble of looking up an explanation of what they already understand. References to parallel passages are freely given, as the comparison of similar expressions is one of the best ways of fixing in the mind the knowledge of even familiar idioms. This is often highly useful, even when it has the appearance of tedious repetition. It will be seen that the notes on the first book, which it is assumed will be used for giving a solid foundation in the general principles of Greek syntax, are especially

copious ; while those on the three following books are written for pupils who are supposed to have mastered the rudiments of Greek. In the opinion of the editors it is highly desirable to use as small a portion as possible of classic literature as a *corpus vile* for the more minute dissection, and to enable pupils at the earliest possible moment to read Greek and Latin with an appreciative mind.

It is of course impossible in a school-book like this to give special credit for every remark which is wholly or partly borrowed. The editors must therefore express, once for all, their obligations to the long and familiar line of commentators on Xenophon, whose diligence has rendered further originality well-nigh impossible. American scholars will long remember gratefully the learning and fidelity with which the late Professor Alpheus Crosby devoted himself to the interpretation of the *Anabasis*.

The text of this edition is based on that of Hug, in the Teubner text-edition of 1889, so far as this is determined by Hug's valuable recension of the Paris Codex C ; the editors have, however, used their own discretion with regard to many conjectural emendations which Hug has introduced into his text. They have attempted to follow the best ancient tradition and at the same time to put a readable and consistent text into the hands of school-boys.

The map of the march of the Ten Thousand Greeks in this volume is copied chiefly from Kiepert's map in Rehdantz's *Anabasis*.

CAMBRIDGE, MASS., May, 1894.





# INTRODUCTION.

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## XENOPHON'S ANABASIS.

1. The *Anabasis* of Xenophon tells the story of the Expedition of Cyrus the Younger against his brother Artaxerxes to wrest from his possession the throne of Persia, of the retreat to the Black Sea, after the death of Cyrus, of the Greeks whom he had gathered under his command, and of their subsequent return to western Asia Minor. The expedition set out from Sardis in the spring of 401 B. C., and six months later a battle was fought at the village of Cunaxa, some forty or fifty miles from Babylon. In this battle Cyrus was killed in a hand-to-hand encounter with his brother; and the Greeks, although they twice met and twice routed in a single day the vast forces which Artaxerxes brought against them, suffered virtual defeat in losing their leader.

2. Their march from Sardis to Cunaxa had lain through southern Asia Minor and across the desert of Arabia. But this route, the only one with which they were acquainted, was closed to them: for if they had undertaken to return as they came, they would have perished of hunger in the desert. They set out, therefore, northward under the guidance of Ariæus, who had been the commander of the barbarian forces of Cyrus; but after a single day's march, they entered into negotiations with the king which led to a treaty. By the terms of this treaty, Tissaphernes, one of the king's four generals in the battle, was to lead them back in safety to Ionia. At the river Zapatas, however, Tissaphernes treacherously entrapped five of the generals, four of whom were soon after put to death.

3. Great dejection in consequence fell upon the army; but, recovering their courage, especially under the exhortations of Xenophon, they elected new generals, and began their retreat along the upper waters of the Tigris and through the highlands of Armenia to the Greek colonies on the Black Sea. This "Retreat of the Ten Thousand" from the river Zapatas to Trapezus, the modern Trebizond, was one of incredible hardship, — a nearly constant fight for over three months through an enemy's country in the winter time. Xenophon's narrative of it contains by far the most vivid picture that has ever been given of the temper, discipline, and endurance of those citizen-soldiers who constituted the armies of Greece; and along with that an authentic and most interesting account of the tribes of Asiatic mountaineers who lived just outside the circle of the civilized world. The story of the advance, of the battle, and of the retreat to Trapezus is told in the first four books of the *Anabasis*. These books are included in the present edition.

4. The Greeks reached Trapezus at the end of the winter in 400 B. C., and after a month's halt proceeded westward, partly by land and partly by sea, to Chrysopolis on the Thracian Bosphorus, opposite Byzantium, which they reached in the summer. After passing over into Thrace and subsequently returning to Asia, in the spring of 399 B. C. they joined the army of Thibron, the general then in command of the Lacedaemonian forces on the coast of Asia Minor. The last three books of the *Anabasis* contain the account of the return of the Greeks from Trapezus to Chrysopolis, and of their subsequent operations until they joined forces with Thibron, when, as the "Ten Thousand," they disappear from history.<sup>1</sup>

<sup>1</sup> In chapters LXIX., LXX., and LXXI. of his *History of Greece*, Grote gives an account of the events covered by the *Anabasis*, which in its interest rivals the original. Grote's chapters constitute an excellent running commentary on Xenophon's text.

5. Such, in brief, is the story of the *Anabasis*. The expedition failed, but it produced a profound impression on the contemporary Greek world. It proved that an army of disciplined Greeks, under the command of skilful leaders, might penetrate even to the heart of the empire of the Great King and work its will against whatever odds. It showed the impotence of Persia, and confirmed the contemptuous judgment of the Younger Cyrus, who said to the Greek generals and captains assembled at the last council of war, before the battle at Cunaxa, that he was ashamed to think how worthless they would find his countrymen to be. To the modern reader interested in Greek studies, Xenophon's graphic narrative is a new revelation of the marvellous strength and force of the Hellenic character. It also gives him glimpses of that older oriental civilization, with which the Greeks here came into conflict on its own soil. Some previous knowledge of the history and institutions of Persia, the scene of the action of the *Anabasis*, is necessary to a proper understanding of Xenophon's narration.

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## PERSIA AND THE PERSIANS.

6. The Persian empire was founded by Cyrus the Great (*c.* Κίρος).<sup>1</sup> He himself tells us who he was. "I am Cyrus," he says on one of the Babylonian cylinders, "king of hosts, great king, mighty king, king of Babylon, king of Sumer and Akkad, king of the four regions; son of Cambyses, great king, king of Anshan: grandson of Cyrus, great king, king of Anshan: great-grandson of Teïspes, great king, king of Anshan." It is probable that his ancestors were of Iranian stock, like the Medes, and that they had come from the north

<sup>1</sup> When a Greek word is thus cited in parentheses in the Introduction, read the corresponding article in the Dictionary at the end of this book.

to settle in that rugged but fruitful country on the Persian Gulf, which the Greeks called Persis, and the Romans Persis or Persia (*v. Πέρσης*). The first great leader of the race was Achaemenes, and the earliest royal city was Pasargadae, near which grew up Persepolis.

Ancient Persis is in the same latitude with lower Egypt, but is high land. The early Persians who made it their home were a hardy race, born to conquest. They came into possession of Elam, or Susiane (*v. Σούσα*); and Teïspes, son of Achaemenes, became king of Anshan, in Elam, as well as of Persis. On his death the royal house of the Achaemenidae divided into two branches. One ruled in Anshan, the other in Persis. The line of Anshan embraced Cyrus I., son of Teïspes, Cambyses I., and Cyrus the Great (Cyrus II.); the line of Persis, Ariaramnes, son of Teïspes, Artames, and Hystaspes, a contemporary of Cyrus the Great.

7. These genealogical facts, established by records contemporary with Cyrus the Great and Darius I., his successor once removed, were not known to the Greeks. Among them many legends grew up about the name of the great Cyrus. The best known is recorded by Herodotus with minute details. This made Cyrus the grandson of Astyages, king of Media, who had married his daughter Mandane to Cambyses, a *Persian* of middle rank, in fear of a dream. This dream the Magi interpreted to mean that his daughter would bear a son who would one day become the ruler of all Asia. But we now know that Cambyses, father of Cyrus, was a king, reigning in Elam; and there is no proof of any blood relationship between him and the royal house of Media.

8. When Cyrus came to the throne, there were three great kingdoms in Asia, the Median, the Lydian, and the Babylonian. The kings of Elam and of Persis were at this time vassals of Astyages the Mede. But in 549 B. C., when Media and Babylon were at war, Cyrus raised the standard of revolt



and defeated Astyages in battle. The latter was deposed by his own subjects and delivered to the conqueror in chains. The kings who had been his vassals, the king of Persis included, acknowledged the sovereignty of Cyrus. Thus was founded the great empire of the Persians. Cyrus swept on from conquest to conquest. In 546, Sardis, the capital of the kingdom of Lydia, fell before an irresistible assault. The Greek cities of the coast yielded to force of arms. In upper Asia Cyrus carried the bounds of his empire eastward to the borders of India, and in 538 B. C. he overthrew the kingdom of Babylon. He died in 529 B. C. and was buried at Pasargadae. The ruins of his tomb still exist, a grave-chamber standing on a base of seven retreating steps, all of solid blocks of white marble. On it was the simple inscription, "O Man! I am Cyrus, son of Cambyzes, who founded the greatness of Persia and ruled Asia. Grudge me not this monument."

9. Cyrus was succeeded by his son Cambyzes, a man of suspicious and ungovernable temper. His reign is marked by the conquest of Egypt and Libya, against which Cyrus had not turned his arms. Cambyzes had a younger brother, Bardes, called Smerdis by the Greeks, whom in jealousy and distrust he had had secretly assassinated before he set out on his Egyptian campaign. He tarried long in the west, and a Magian priest, who chanced to resemble the murdered man, knowing how Cambyzes was hated by his subjects, proclaimed himself to be the missing Bardes and usurped the throne. When Cambyzes heard the news, he called together the noblest of the Persians, confessed his crime, and slew himself. His reign had lasted but a few years, and he left no son. Justice quickly overtook the usurper. Darius, the son of Hystaspes, of that branch of the house of Achaemenes that had ruled in Persis (see § 6), formed a conspiracy, and with the help of six faithful followers, sought out the impostor in

Media, got access to his presence by stratagem, and slew him in the night time in the castle to which he had withdrawn for safety. The false king had ruled but seven months.

10. Darius proclaimed himself king, but he was met by resistance on all sides. The first six years of his reign, which began in 521 B. C., were a continuous struggle against revolt. In these years he fought nineteen pitched battles. He was often in desperate straits. But he was a man of extraordinary resource and finally overcame all obstacles. He himself records the names of thirty countries of which he had become king.

The empire which he established was bounded on the north by the Danube, the Black sea, the Caucasian mountains, the Caspian sea, the sea of Aral, and the river Sir; on the east by Eastern Turkestan, the eastern limit of the Punjaub, and the Indus; on the south by the Arabian sea, the Persian gulf, the desert of Arabia, the Red sea, Nubia, and the Libyan desert; and on the west by the gulf of Sidra, the Mediterranean and Aegean seas, and the western limit of Eastern Roumelia and Bulgaria. The area of this vast empire has been estimated to have been over 2,000,000 square miles, ten times that of the German Empire. Its population has been estimated to have numbered 80,000,000, nearly twice that of Germany in 1885.

11. When Darius had securely established his authority over all parts of his empire, he set to work on the reorganization of its administration. The principle he adopted was that of uniformity of control, a principle as difficult of application as it was necessary in an empire composed of such diverse nationalities. He divided the empire, as he himself tells us, into twenty-three satrapies or provinces. These satrapies were in fact kingdoms. Territorially, each of them, on the average, was one fourth larger than all New England. Each province was under the government of three officers, a satrap

or viceroy, who had the entire charge of the civil administration of his satrapy, a military commander, who received his orders from the king but looked to the satrap for the pay and maintenance of his troops, and a royal secretary, whose duty was to keep the king informed of the conduct of his two colleagues, while all the orders of the satrap passed through his hands. These three powers balanced one another; real authority remained vested in the king. High officials of the court also were frequently sent out to inspect the provinces.

The satraps were selected with care, and the sons of the noblest Persians were specially trained at court to be governors. From the first, great discretionary powers were given the satraps. Many of them were far removed from the central government, and might be called upon to act in cases where delay would have been dangerous. The fact that they were often relatives or special favorites of the king increased their power. Little by little they encroached upon the functions of the two other officers, until by the end of the fifth century B. C. their authority within their own provinces was almost absolute.

12. The system of government established by Darius worked well in practice. In particular, the revenues of the government increased rapidly. Darius was thrifty, and imposed tribute (*δαρμός*) in money and kind on all his subjects except the inhabitants of Persis, the cradle of the race. His predecessors had been content to accept voluntary gifts. Herodotus tells us that his subjects were wont to say that "Cyrus had the soul of a father, Cambyses that of a master, Darius that of a huckster." But his tax, which was based upon the productiveness of the land, was impartially imposed. The annual royal revenue has been estimated to have amounted to \$175,000,000. Darius also endeavored to introduce a uniform gold and silver coinage throughout the empire (*v. δαρεικός*), but did not meet with complete success.

To facilitate trade and the quick movement of troops, he improved existing roads and built new ones throughout the empire. The "Royal Road," doubtless in existence before his time, ran from Susa to Nineveh, thence west to the Cilician Gates, thence north through Tyana and Mazaca to Pteria, thence west across the Halys by a fortified bridge (the other rivers being crossed by boats) to Ancyra, thence southwest through Pessinus and Ceramon Agora to Sardis and Ephesus. This was called the "Royal Road" because the service of the "Great King" passed over it. Along this road, between Susa and Sardis, Darius established 111 stations, where mounted couriers were kept ready day and night to forward the royal despatches. Orders were transmitted by this simple device, the first postal service of which we have any knowledge, with astonishing rapidity.

13. Darius died in 486 B. C. after a reign of 36 years. Its last years were made memorable by the revolt in 500 B. C. of the Greek cities of Asia Minor along the entire Mediterranean coast, which it took five years to subdue, and by the two fruitless expeditions which Darius sent against the Greeks on the continent. The defeat of the Persians at Marathon in 490 B. C. was a momentous event in the history of Greece. Darius was succeeded by his son Xerxes, whose humiliating defeat at Salamis in 480 B. C. forever freed the Greeks from the danger of Persian conquest. Xerxes was at once weak and arrogant, cowardly and cruel, and most of his successors were of the same type. Nothing prevented the dissolution of the empire but the ingenuity and skill with which Darius had consolidated it. Xerxes was assassinated in his chamber in 465 B. C. His successor Artaxerxes reigned 40 years, and left the kingdom to his only legitimate son, Xerxes II. The latter after a reign of six weeks, was murdered by his illegitimate brother Sogdianus. He ruled six months and was in turn murdered by another brother, Darius II., who came to



the throne in 425 B. C. This Darius was the father of the two brothers whose struggle for the throne is recorded in the first book of the *Anabasis*.

14. At the time of the expedition of Cyrus the Younger, the Persian army consisted of infantry, cavalry, and war-chariots. Their commander-in-chief was the king. Under him were four generals, each in command of a great division which comprised different ethnic divisions and numbered at the battle of Cunaxa 300,000 men. Each of the smaller ethnic divisions had also its own tribal commander, and was separately organized. The infantry was divided into regiments of 1000 and companies of 100 men, and the cavalry into squadrons of 70. Each regiment, company, and squadron had its own commanders.

The Persian foot-soldier carried for defense a wicker-shield (*γέρρον*). Unlike the Greek infantry man, he had neither helmet, cuirass, nor greaves, but wore in their stead cap, jacket, and trousers of leather. His offensive weapons were a great bow (*τόξον*) and quiver (*φαρέτρα*), a spear (*παλτόν*), a short sword (*ἀκινάκης*), and sometimes a battle-axe (*σάγαρις*). The slingers (*σφειδονήτης*), an important division of the military force, were separately organized. While the general equipment was as described above, some ethnic divisions were armed after their own peculiar fashion. The Egyptians, for example, at the battle of Cunaxa carried wooden shields that reached to their feet; and the Chabyles, a brave and warlike tribe in Pontus on the frontier of Armenia, wore linen cuirasses, had greaves and helmets, and carried spears which, on the testimony of Xenophon, were fifteen cubits long.

The cavalry were equipped with helmets, cuirass (*λευκοθώραξ*), and armor for the thighs (*παραμηρίδια*), and each cavalryman carried two spears and a sword. The head and body of the horse also were protected (*προμετωπίδιον, προστερνίδιον*). The war chariots carried scythes (*δρεπανηφόρος*),

and in battle were posted at intervals in front of the troops of the line, the cavalry being stationed on the wings.

### CYRUS THE YOUNGER.

15. Darius II. (*ὁ Δαρείος*), a natural son of Artaxerxes I., came to the throne by the murder of his brother (§ 13). He was himself a man of feeble character, and was instigated to the deed by his wife and half-sister Parysatis, a woman of a bold, intriguing, and cruel disposition, who exercised great influence over her husband. Their oldest son was Artaxerxes II. (*ὁ Ἀρταξέρξης*), surnamed Mnemon on account of his great memory, who was born before the accession of Darius to the throne. Their second son was Cyrus the Younger (*ὁ Κῆρος*), usually so called to distinguish him from Cyrus the Great, the founder of the empire (§ 6). The younger son was born in the purple.

16. After the disastrous defeat of the Athenians in Sicily in 413 B. C., the Peloponnesian war had broken out afresh. For over 60 years the Greek cities on the coast of Asia Minor had been practically independent of Persian control, but Darius now determined, if possible, to reestablish the imperial authority. He gave orders to Tissaphernes, satrap of Lydia and general commander of the military forces of western Asia Minor, and to Pharnabazus, satrap of Phrygia on the Hellespont, to collect the tribute that had once been imposed on the Greek cities. Though at enmity with one another, the two satraps joined, in 412 B. C., in seeking the intervention of Sparta, in order to wrest the Ionic cities of the seaboard from Athenian control. Sparta received heavy subsidies. But Tissaphernes was a double-dealer, and his real policy was not to render efficient help to Sparta in her war with Athens, but to weaken both. "He wished to see no Greek state grow

strong at the expense of the others, but to keep them all weak alike, distracted by internecine strife."

17. In 407 B. C. occurred an event of great importance to the cause of Sparta. The younger Cyrus was sent down to the coast by his father as satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander of the forces that mustered at Castolus. He was at this time only 17 years of age. Xenophon gives his commission in the *Hellenica*<sup>1</sup>: καὶ Κῦρος (sc. αὐτοῖς ἀπήντησεν), ἄρξων πάντων τῶν ἐπὶ θαλάττῃ καὶ συμπολεμήσων Λακεδαιμονίοις, ἐπιστολήν τε ἔφερε τοῖς κάτω πᾶσι τὸ βασιλείον σφράγισμα ἔχουσιν, ἐν ᾗ ἐνῆν καὶ τὰδε· Καταπέμπω Κῦρον κάρανον τῶν εἰς Καστωλὸν ἀθροιζομένων. Tissaphernes retained authority over the Greek cities of the sea-board, so far as they were under Persian control, and was made satrap of Caria. But after the accession of Artaxerxes, when trouble arose between Cyrus and Tissaphernes, the Greek cities of the coast revolted to Cyrus, with the single exception of Miletus. Cyrus and Tissaphernes were at this time at open war with one another; there had long been real enmity between them.

18. The policy adopted by Cyrus was in marked contrast to that of Tissaphernes, who had played fast and loose with the Spartans. The latter sent out Lysander as admiral in 407 B. C.; and he at once proceeded to Ephesus, and there with seventy sail awaited the coming of the young prince. When Cyrus arrived at Sardis, Lysander went up to pay him a visit, with the ambassadors from Lacedaemon. He begged Cyrus to show zeal in the prosecution of the war against the Athenians, that ancient enemy by whom the Persian arms had been so signally defeated. The answer of the youthful ruler is memorable<sup>2</sup>: Κῦρος δὲ τὸν τε πατέρα ἔφη ταῦτα ἐπεσταλ-

<sup>1</sup> *Hellen.* i. 4. 3. The persons whom Cyrus met as he came down to the coast were Greek ambassadors on their way to the Great King.

<sup>2</sup> *Hellen.* i. 5. 3.

κένοι καὶ αὐτὸς οὐκ ἄλλ' ἐγνωκένοι, ἀλλὰ πάντα ποιήσῃν· ἔχων δὲ ἤκειν τάλαντα πενταπόσια· ἐὰν δὲ ταῦτα ἐκλίπη, τοῖς ἰδίοις χρήσεσθαι ἔφη ἃ ὁ πατὴρ αὐτῷ ἔδωκεν. ἐὰν δὲ καὶ ταῦτα, καὶ τὸν θρόνον κατακόψειν ἐφ' οὗ ἐκάθητο, ὄντα ἀργυροῦν καὶ χρυσοῦν. After dinner, when Cyrus drank to the health of the Spartan admiral and asked him what he could do to gratify him most, Lysander replied, "Add an obol to the sailors' pay." Cyrus did this, and raised their pay to four obols a day, paid all arrears, and gave them a month's pay in advance. The enthusiasm of the Spartan army was great, and the Athenians were correspondingly depressed. The latter sent ambassadors to Cyrus, but he refused to receive them, and repulsed with contempt the advice of Tissaphernes to render efficient aid neither to Athens nor to Sparta. The interest of Cyrus in the Lacedaemonian cause was strengthened by the personal regard which he conceived for Lysander. He felt great admiration for the character and abilities of this able commander, and bestowed upon him later a signal mark of confidence.

19. Cyrus was energetic and ambitious, and seems to have believed from the first that his father would name him as his successor, to the exclusion of his older brother Artaxerxes, who was of a timid disposition. His expectation was not unreasonable. The law of succession to the Persian throne was at best uncertain. He was the favorite son of the queen, whom indeed he much resembled in disposition. He was born after his father's accession to the royal power. He bore the name of the great founder of the empire. So great was his confidence that even before his father's death he assumed royal prerogatives. It was a Persian custom that those who appeared in the presence of the king should thrust their hands into certain long sleeves which rendered the hands for the moment incapable of use. In 405 B. C., two first-cousins of Cyrus met him and neglected thus to conceal their hands.

He had them put to death. The parents in grief and anger urged upon Darius the danger of overlooking such insolence, and on the plea of illness, which was indeed well founded, the king summoned Cyrus to his bedside. Darius then lay ill at Thamneria, in Media, near the territory of the Cadusians, against whom he had marched to put down a revolt.

20. Cyrus realized the importance of obeying this summons at once, for his brother and rival was already with the king. Lysander happened to be with him when he received the message. To him Cyrus turned over the treasure which he had in hand, and he assigned to him also his entire personal revenue from the province of which he was satrap, to be used in prosecution of the war. The timely aid thus rendered to the Lacedaemonians did much to hasten the end of the Peloponnesian War. He then set out from Sardis with a body-guard of 300 Greeks under the command of Xenias the Parrhasian. This was the first time that a Persian had ever appeared at court with a Greek escort. They were so well remunerated that the rate of their pay became celebrated. Cyrus took with him also Tissaphernes, ostensibly as a friend, but in reality because he feared to leave him behind. He proved to be a dangerous companion. Darius died soon after the arrival of the younger son. The hopes of the ambitious young prince were destroyed at one blow. Notwithstanding the intercession of Parysatis, Darius had failed to name Cyrus as his successor to the throne, and Artaxerxes became king.

Xenophon evidently discredits a story current in antiquity, but which nevertheless may well be true. It was an ancient Persian custom that the king on coming to the throne must go to Pasargadae (§ 6), and there, in the temple, with solemn ceremonial lay aside his robe and put on that of Cyrus the Great. The story relates that Tissaphernes appeared before the king in the temple, with a priest who charged Cyrus



with the intention of concealing himself there and falling upon his brother and slaying him in the midst of the solemn rites. According to another version of the story, Cyrus was actually discovered hidden in the temple. He was arrested, and was about to be put instantly to death when Parysatis threw her arms about him and saved his life. He returned in disgrace to his satrapy. The first book of the *Anabasis* gives an account of the ambitious young ruler from this time until his ill-fated death on the battle-field of Cunaxa.

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### MILITARY MATTERS.<sup>1</sup>

21. The employment of Greek mercenaries, by either foreign or Greek states, was comparatively rare before the close of the Peloponnesian War. The first considerable body of Greek mercenary troops of which we have definite knowledge was that collected by Cyrus the Younger, the "Ten Thousand," who made the memorable advance and retreat described in the *Anabasis*. At least five thousand of these, after their return in 399 B. C., were taken into the pay of the Lacedaemonian general Thibron, who was then about to prosecute in Asia Minor the war which Sparta had undertaken against Persia in behalf of the Greek cities of the coast. They returned to Greece with Agesilaus in 394 B. C., took part in the stubborn fight at Coronea, and were then dismissed from his service. But they were veritable soldiers of fortune; and they seem to have held together, and to have formed part of the mercenary troops that played so important a rôle in the Corinthian war.

<sup>1</sup> The military organization of the "Ten Thousand" was in some respects peculiar. The student is warned that the following is not an account of either the Athenian or Spartan military systems, but is intended to interpret in particular the first four books of the *Anabasis*.

22. The Greek troops enlisted by Cyrus, with their commanders, were the following :—

Xenias, an Arcadian . . . .	4000	hoplites.
Proxenus, a Boeotian . . . .	1500	“ 500 gymnetes.
Sophaenetus, an Arcadian . . .	1000	“
Socrates, an Achaean . . . .	500	“
Pasion, a Megarian . . . .	300	“ 300 peltasts.
Menon, a Thessalian . . . .	1000	“ 500 “
		800 “
Clearchus, a Lacedaemonian . .	1000	“ } 200 bowmen.
		40 horse.
Sosis, a Syracusan . . . .	300	“
Agias, <sup>1</sup> an Arcadian . . . .	1000	“
Chrisophus, a Lacedaemonian .	700	“
Deserters from the king . . .	400	“

23. There were ten generals. Two of them deserted on the march inland, Xenias and Pasion ; five of the others were entrapped by Tissaphernes at the Great Zab (the Zapetas), Proxenus, Socrates, Menon, Clearchus, and Agias. In their places were chosen respectively Xenophon, an Athenian, Xanthicles, an Achaean, Philisius, an Achaean, Timasion, a Dardanian, and Cleanor, an Arcadian. The general most trusted by Cyrus was Clearchus, a soldier of great ability and experience. He was in command of the Greek troops in the battle at Cunaxa ; and after the death of Cyrus he became by common consent their leader, until he was captured and slain. In the retreat from the Great Zab to Trapezus, the command was held by Chrisophus and Xenophon in common.

<sup>1</sup> The MSS. say “Sophaenetus, the Arcadian” (i. 2. 9) ; but Sophaenetus had already joined Cyrus with 1000 hoplites at Sardis (i. 2. 3). The text is probably due to a copyist’s error, who should have written *Ἀγίας*. Agias was one of the five generals entrapped and put to death by Tissaphernes after the battle at Cunaxa (ii. 5. 31 ff.), and it is incredible that Xenophon should not have named him, with his contingent, in the enumeration of the forces brought together by Cyrus.

The total number of hoplites was 11,700, of light armed troops 2,300, of cavalry 40. But definite losses occurred. Two companies of Menon's hoplites, numbering 100 or 200 men,<sup>1</sup> were lost in the passage over the mountains into Cilicia. The 40 horse and 300 light armed troops, mostly Thracians, deserted to the king after the battle at Cunaxa. Nicarchus, a captain, with 20 men, went off between dark and daylight at the Great Zab. There were other heavier losses, whose numbers are not recorded, by disease, by the snow, and by the hands of the enemy. At the time when the Greeks forced their way into Colchis, when they were within two days march of the sea at Trapezus, they were able to muster for active duty only about 9,800 men, — 8000 hoplites and 1800 light armed.

24. With the exception of the 700 hoplites under Chirisophus, whom the Ephors at Sparta sent out to the aid of Cyrus, these troops were mercenaries. They were commissioned by no state. They were soldiers of fortune in search of adventure and a well-filled purse. The close of the Peloponnesian War, by the extinction of the power of Athens, had thrown many men, inured to arms, out of employment. Many of them were men of ability. Cyrus already had Greeks in his employ, in the different garrisons of his satrapy; and such was his reputation for generosity and upright dealing, that others enlisted in numbers when it was known that he was about to undertake a campaign against the Pisidians, which was his announced purpose.

Xenophon says that the majority of them had left home not because their means were scanty, but attracted by the fame of Cyrus's virtues; that many of them brought followers with them, and that others had expended money on the expedition. The majority of them were Peloponnesians; more than one-half were Arcadians and Achaeans. The 4000

<sup>1</sup> See i. 2. 25.

under Xenias had been enlisted by the commanders of the garrisons. The others, except those with Chirisophus, were brought together by generals whom Cyrus commissioned and to whom he furnished the necessary funds. These in turn appointed captains, who enlisted companies. The members of a company generally came from the same neighborhood, and were united by ties of race and previous friendship.

25. These mercenaries brought with them their own arms, but received pay and means of daily support from Cyrus (*ῥ. μισθός*). At first this amounted to a daric a month for each man, or 4 obols a day. Later Cyrus promised to raise the pay to a daric and a half a month, or 6 obols a day. A captain received twice and a general four times the amount paid to the common soldier. One half of this amount was the soldier's pay for service; the other half went for daily rations (*στιγηρέσιον*), since the army had no commissariat in the modern sense, but each soldier bought his own provisions (§ 26). With the rate of pay at a daric and a half, the payroll of the Greeks amounted, when the complement of mercenary troops was greatest, to over 20,000 darics a month (*ῥ. δειρεικός*), at a time when the buying-power of money was much greater than it is now.

Cyrus seems to have offered no bounties to induce men to enlist, but his promises after they joined him were alluring. When he reached the Euphrates and the real object of his expedition was made known, he promised each man five minas of silver (*ῥ. μνᾶ*) when he got to Babylon, and he agreed to continue the pay of the Greeks until their return to Ionia. In a later time the Greek mercenary received pay only until the object of the expedition on which he had enlisted was accomplished. He got home as best he could. Just before the battle at Cunaxa, Cyrus's promises were profuse, though doubtless sincere. He purposed, he said, to put his friends in places of power and profit, and only feared that his friends

would be too few. He added specifically that in the event of victory he would give each of the Greeks a golden crown. The soldiers were elated. But his premature death in the battle that immediately followed destroyed all their hopes of gain.

26. Rations were not supplied the soldier after the modern fashion. A market (*ἀγορά*) was set up in camp, where he bought his supplies. On the advance this market was established in the barbarian contingent of Cyrus's troops, and was conducted by regular dealers, mainly Lydians, who accompanied the army on the march. The supplies consisted chiefly of grain in the form of flour, and wine. Allowing a choenix (*χοῖνιξ*) of grain *per diem* to each man, the daily amount consumed by the Greek contingent was over 400 bushels. These supplies were carried on wagons and beasts of burden, and were renewed by the dealers from the surrounding country by purchase on the days when the army rested from its march. Sometimes the ordinary supplies failed altogether, and the soldiers subsisted on meat. This was accounted a hardship. Cyrus had with him a special train of 400 wagons loaded with flour and wine, in order that, if provisions failed, he might be able to supply the Greeks. The soldiers were, of course, free to make their purchases where they saw fit, and a market was sometimes furnished by the inhabitants of the country through which they were passing. Occasionally on the march inland they resorted to plunder. This happened once also just before they reached the Great Zab.

The Greeks were in straits for supplies after the battle at Cunaxa, and the first demand which they made on the king was for provisions. In the subsequent compact with Tissaphernes, who was to lead them back to the coast, it was specially agreed that the Greeks should purchase their food from the market furnished by the barbarians ; only when the

barbarians failed to supply a market were they to "take" what they needed from the surrounding country. From the Great Zab to the sea they lived exclusively by plundering. During this time each soldier received what he needed for daily support: also other booty, especially captives, became common property (*κοινόν*).

27. The men enlisted by Cyrus were naturally independent in disposition, and the maintenance of military discipline among them proved to be difficult. They demanded to be consulted or informed before measures were taken. Cyrus himself, their commander, whose control of his own troops was absolute, realized that he had no real authority over these Greeks, and used with great skill the only argument available for him. He appealed to their love of gain. They paid scant respect also to their own generals. More than 2000 of them at one time took their kits and baggage and transferred themselves bodily to another leader. They expressed publicly and without fear their opinion of the conduct of their commanders, and remonstrated with them to their faces.

Once when Clearchus, the Spartan, a severe disciplinarian, whose soul must have been tried by the spirit of independence among his men, attempted to force his division forward against their will, they pelted him and his baggage train with stones. Realizing his impotence, he then called them together in assembly, and argued the matter with them in two meetings. The government of these Greek troops was in fact democratic. The generals and captains constituted a deliberative council. In case of all important measures about which there might be difference of opinion, proposals were submitted to a general assembly of the soldiers, before whom arguments were offered in favor of the measures proposed and with whom rested their ratification or rejection. Anybody was free to express his views. The final vote was taken by show of hands. It seems probable that, in case of a vacancy, the soldiers chose their



own commanders, under the direction of their superior officers.

28. But although independent in spirit, these men were not captious, and they realized, especially after the battle at Cunaxa, the gravity of their situation and the importance of discipline. They were certainly brave. They had too a saving sense of humor, and were in general humane to their foes and kindly to one another. At Tyriaenum Cyrus held a show review at the request of the Cilician queen. The Greeks had small opinion of the prowess of Cyrus's barbarian contingent; and in the review, when ordered to charge as in battle, they spontaneously made a mock attack on the barbarian camp. Cyrus's native troops were panic-stricken, the queen fled precipitately in her carriage, and the market people abandoned their wares and took to their heels. The Greeks, we are told, dispersed to their own camp with a roar of laughter. A couple of good jests are recorded, made publicly by Chirisophus and Xenophon, at times when the situation was grave.

In the battle at Cunaxa the Greeks did not indiscriminately slaughter the flying Persians, although these were completely at their mercy, but simply compelled them to throw away their arms. It is significant that Xenophon says nothing about the Persian losses in the battle. The slaughter of the Carduchian before the eyes of his fellow, and the mutilation of the bodies of the enemy slain at the ravine, were acts which seemed sternly demanded by the circumstances. When, on the capture of the stronghold of the Taochi, the women in their terror threw their children over the cliffs and leaped after them, and the men followed, Xenophon records that the sight was "fearful." In the mountains of Carduchia, the Greeks set their newly acquired captives at liberty, although every addition to the numbers of the implacable foe by whom they were surrounded diminished their own chances of escape.

Fifteen years before this. Athenians had massacred in cold blood the whole adult male population of the island of Melos, Greeks slain by Greeks.

In their treatment of one another, in times of danger, these soldiers of fortune proved themselves trusty comrades. They cared solicitously for the sick and wounded, and under the most trying circumstances refused to abandon them to the foe. Xenophon's life was once saved by a brave Arcadian at the imminent risk of his own. And they were companionable. Gathered about the camp-fires above the banks of the Centrites, they recalled the hardships, just happily ended, of their incredible seven days' march through the mountains of the Carduchians. In the Armenian highlands they quartered themselves in different villages, and gave themselves over to feasting and drinking for a week. Visitors had to take breakfast wherever they turned in, and to drink from the common bowl. And when at last they came in sight of the sea, on the summit of Mt. Theches, "they fell to embracing one another, generals and captains and all, and the tears rolled down their cheeks."

29. These men were controlled by a strong religious sentiment, which made itself manifest both in their lives and in their formal observance of religious rites. A thoroughly depraved man like Menon stood out conspicuously among them by reason of his wickedness. They felt gratitude to the Gods when they had escaped a danger, and feared to commit an unworthy act through dread of their anger. They swore in the name of the Gods, and imprecated the divine wrath upon their foes. They had faith in omens, made vows, believed in dreams, poured libations, and offered prayers. The burial of their fallen comrades was a sacred duty, to be fulfilled at any cost. They offered frequent sacrifice to the Gods in order to learn their will and to propitiate their favor, and in gratitude for their protection. The rite was sometimes

especially impressive, as when at the Centrites the army was gathered on the southern bank of the river, with the enemy in full view on the other side, and the seers slaughtered the victims over the stream.

A compact was sealed with a solemn oath, sworn in the name of the Gods, and with the slaughter of victims, or with oath and the giving and taking of right hands, or, as when they made compact with the Maconians, with oath and the exchange of spears. "The Gods will be our allies," said Xenophon at the Great Zab, "for we have kept our oaths sworn in their name, the Gods, who are able in a moment to make the great small, and who at will can save the lowly with ease, even though they be in sore straits." The language of Clearchus, in his conference with Tissaphernes, is still more remarkable. "Our oaths," he said, "sworn in the name of the Gods, forbid us to be enemies. I envy not the man whose conscience tells him that he has disregarded these. A war with the Gods! With what speed may one flee from them and escape? Into what darkness may he slink away? Into what strong place may he withdraw himself? All things are in all ways subject to the Gods, and everywhere the Gods are the masters of all alike."

30. Cyrus's Greek troops consisted of heavy armed infantry (*ῥ. ὀπλίτης*), light-armed infantry (*ῥ. γυμνός*), and cavalry (*ῥ. ἵππεύς*).<sup>1</sup> The light-armed troops were principally peltasts (*ῥ. πελταστής*), but comprehended also bowmen (*ῥ. τοξότης*) and javelin throwers (*ῥ. ἀκοντιστής*). The last were unimportant, and there were no slingers (*ῥ. σφειδονήτης*) in the army until necessity compelled the Greeks, when on the retreat, to organize a company of 200 of them. The 40 cavalrymen originally brought by Clearchus deserted after the battle at

<sup>1</sup> Cyrus had triremes (*ῥ. τριήρης*) also at his command, 25 of his own, and 35 sent to his aid by the Spartans. But these, in the nature of the case, were but of slight service in the expedition against his brother.

Cunaxa, but a new troop of 50 horse was organized on the retreat at the same time with the company of 200 slingers.

The heavy infantry was organized in battalions of varying strength (*c.* τάξις), consisting of the hoplites under the command of a general, and in companies, with a normal strength of 100 (*c.* λόχος). The company consisted of two divisions of 50 (*c.* πεντηκοστὴς), and four of 25 (*c.* ἐνωμοτία), each larger division containing two smaller ones. The officers of the heavy infantry were the general (*c.* στρατηγός), lieutenant general (*c.* ὑποστρατηγός), captain (*c.* λοχαγός), lieutenant (*c.* ἐπολοχιγός), commander of a half company (*c.* πεντηκοντήρ), and commander of a quarter company (*c.* ἐνωμοτάρχης). It seems probable that there were but two enomotarchs, in command of the second and fourth enomoties, the two penteconters being at the head of the first and third enomoties. (See § 32<sup>2</sup>.)

Of the organization of the light-armed troops in the *Anabasis* little can be affirmed with certainty, and the body of horse was small. The commanders of the divisions of the former were apparently called taxiarchs (*c.* ταξίαρχος), and the peltasts seem to have been organized in companies. In the battle at Cunaxa, the whole body of peltasts was drawn up together under the command of Episthenes. In the retreat to Trapezus, they were assigned to different generals, according to need. Both the bowmen and slingers were under their own commanders. The commander of the 50 horse was Lycius, an Athenian.

31. The heavy infantry (*c.* ὀπλίτης) carried six pieces of armor, — four for defence, helmet (κράνος), cuirass<sup>1</sup> (θώραξ,

<sup>1</sup> The view has been advanced that the hoplites in the army of Cyrus wore no cuirass, and i. 2. 16 has been cited in proof. But the argument is based on a probable misinterpretation of the passage (see the note), and is contradicted by the fact that elsewhere in the *Anabasis* cuirasses are specifically mentioned as worn by Greeks.

σπολάς), shield (ἀσπίς), and greaves (κνημίς), and two for offence, spear (δόρυ) and sword (ξίφος).

Of the light infantry, the peltasts (v. πελταστής) carried for defence the target (πέλτη), and were armed with short spears for hurling and probably with a sword; the javelin throwers (v. ἀκοντιστής) were armed only with javelins (v. ἀκόντιον); the bowmen (v. τοξότης) were generally without defensive armor, and carried only bow (τόξον), quiver (φιρέτρα), and arrows (v. τόξευμα); the slingers (v. σφενδομήτης) had only their slings and missiles (v. σφενδόνη).

The cavalry (v. ἵππεις) were protected by helmet, cuirass, and cavalry boots, but carried no shield. Their offensive armor consisted of spear and sword.<sup>1</sup>

We have some slight evidence as to the effectiveness of the armor carried by the Greeks and the foes opposed to them. A Greek metal shield and metal or leathern cuirass could not withstand an arrow, but both might be pierced by it and the wearer might be killed. The javelin carried the least distance, the arrow and missile from the sling farther. The Rhodian slingers, with their lead bullets, shot twice as far as the Persian slingers, who used big stones. When the Greeks were about to cross the Centrites, 200 Greek feet in width, we are told that the light-armed troops of the enemy, posted on bluffs distant 300 or 400 feet from the other side of the river, were not able to reach them with bow and sling, that is, the arrows and slingstones of these barbarians failed to carry 500 or 600 feet.

32. The tactical unit of the Greek heavy infantry in the *Anabasis* seems to have been the enomoty (ἐνωμοτία), consisting of 24 men with their leader (ἐνωμοτάρχης). When

<sup>1</sup> The protection of the horse by frontlet and breastplate (προμετωπίδιον, προστερνιδιον), although specially commended by Xenophon in his *Treatise on Horsemanship*, seems to have been the practice not of the Greeks but of the orientals.

ranged in order of battle they were in rank and file, with a front of three and depth of eight. See Fig. 1. The first man in the file had a post of honor, since he was the first to meet the enemy. The last man in the file (*οὐραγός*) was also in an important position, since he became the leader of the file when it faced about. Since the hoplite was heavily armed, he needed space to move in, both in front and at the side. We have no information as to the space allowed in classical times; but later military writers state that in march order the ranks and files were six Greek feet (*π. πούς*) apart, and that in order of battle the files were three and the ranks two Greek feet apart.<sup>1</sup>



Fig. 1.—Enomoty in Order of Battle.

Four enomoties constituted the company of 96 men. The four enomotarchs, or the two penteconters and two enomotarchs (§ 30<sup>2</sup>), completed the full number of 100 men (*λόχος*). When the four enomoties were ranged side by side



Fig. 2.—Company (four Enomoties) in Order of Battle.

with a depth of eight, the company was in order of battle. Companies so ranged constituted the line of battle (*φάλαγξ*). See Fig. 2. Each company then consisted of 12 files and

The phalanx has the epithet *πυκνή* in ii. 3. 3.



8 ranks.<sup>1</sup> The officers of the company (§ 30<sup>2</sup>), marching on foot, probably had their places in front of their respective divisions, but exact information on this point is lacking. The general, also, was probably in front of his division. We know that he was mounted. The phalanx was divided into the right wing, the centre, and the left wing. The right wing was the post of danger, and therefore of honor, since the right side of those in the right wing was exposed (the shield being carried on the left arm) if the enemy outflanked.

33. Evolutions without individual change of place were made to the right, ἐπὶ δόρον (the spear being carried in the right hand), or to the left, ἐπ' ἀσπίδα (the shield being carried on the left arm), either with the quarter turn, 'right face,' 'left face,' or with the half turn, 'right about face,' 'left about face.'

Evolutions of entire divisions, such *e.g.* as the company, were made without change of front, also to the right and left, by wheeling, the leader of the right or left file maintaining his place and serving as the pivot on which the entire body turned.

To effect a complete change of front in a body of troops in line, such as the phalanx, so that it faced in the opposite direction, the troops counter-marched. The counter-march was executed by the Lacedaemonians as follows (Fig. 3). The troops made

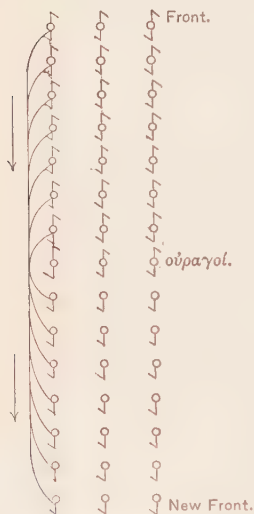


Fig. 3. — Enomoty, executed as the Counter-March.

<sup>1</sup> The depth of the phalanx was usually, but not always, 8 men. When Cyrus exhibited his troops to Queen Epyaxa at Tyriacum, the Greek phalanx was drawn up four deep (i. e. 15), in order to make the greater show. The 10,600 hoplites that he had with him at this time, drawn up four deep (106 companies each with a front of 24), made a line nearly a mile and a half long.

the half turn, 'left about face.' The *οἱπαγοί* then remained where they were. Each file leader next passed to the right of his file to the new front. The second, third, *etc.* ranks followed in order and placed themselves behind the front rank, until finally the seventh rank had taken position behind the sixth and in front of the *οἱπαγοί*, who were now in their proper place in the rear.<sup>1</sup>

34. In contrast with the order of battle, or phalanx (§ 32<sup>2</sup>), was the order of march, in column (*κατὰ κέρας*), with narrow front and great depth, in which the separate parts of the force (enomoty, company, taxis) followed one another. An entire force might thus march in single, double, triple file, *etc.*, as circumstances rendered advisable.

A body of troops marching three abreast, in column, formed in line of battle, if the enemy appeared in the front, as follows (Fig. 4). The first enomoty of 24 men, 3 abreast and 8 deep, halted, and the other enomoties marched in order to the left (*παρ' ἀσπίδα*) into position, the second beside the first, the third beside the second, *etc.*

A body of troops in battle line formed in column for marching, three abreast, if the march was to be straight forward and if the change of formation began at the right, as follows (Fig. 5). The first company on the right marched directly forward, the second company took position behind it, and the others followed in order. The right wing then led

<sup>1</sup> Cf. i. 10. 6, where the Greeks used the counter-march (στραφέντες) in changing front to meet the king, who was advancing with the apparent intention of attacking them in the rear.



Fig. 4.—Two Companies  
(Eight Engines) in Column  
(.) reformed in Line of  
Battle (II.).

the column. The change of formation might begin at the left, the left wing leading the column.

Shortly before the second charge of the Greeks at the battle at Cunaxa, the Greeks were in battle-line, at right angles to the Euphrates, facing upstream. They feared that the army of the king, who was advancing against them with his right wing over against their right wing (§ 45<sup>2</sup>), would take them

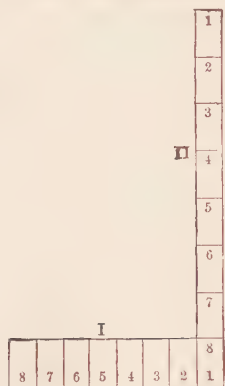


Fig. 5. — Two Companies (eight Enomoties) in Line of Battle (I.) reformed in Column, the right wing leading (II.).

in the right flank and enfold them on both sides. They therefore deliberated whether they should not retire their right wing and bring their whole line into position parallel with the river, which would then be a defence in their rear. This change, by which the new line would have been put at right angles to the original line, would probably have been executed<sup>1</sup> as follows (Fig. 6). The first company on the left of the line (No. 10) would have advanced a distance equal to nearly one half of the length of the line, and quarter wheeled to the right; the second company (No. 9) would have fallen in behind, halted 36 feet (the

length of front of a company) from the first company, and also quarter wheeled to the right; the manœuvre would have been made by each of the eight remaining companies in order, so that all would have stood in a continuous line. The line as now formed would have faced directly away from the river and rested upon it.<sup>2</sup>

<sup>1</sup> The manœuvre was not in fact executed, although the contrary view is held by many commentators. See note on § 45<sup>2</sup>.

<sup>2</sup> Xenophon says in the passage under consideration, *καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν* (i. 10. 9). The word *ἀναπτύσσειν*, which means 1. *unfold*, 2. *fold back*, has here been variously

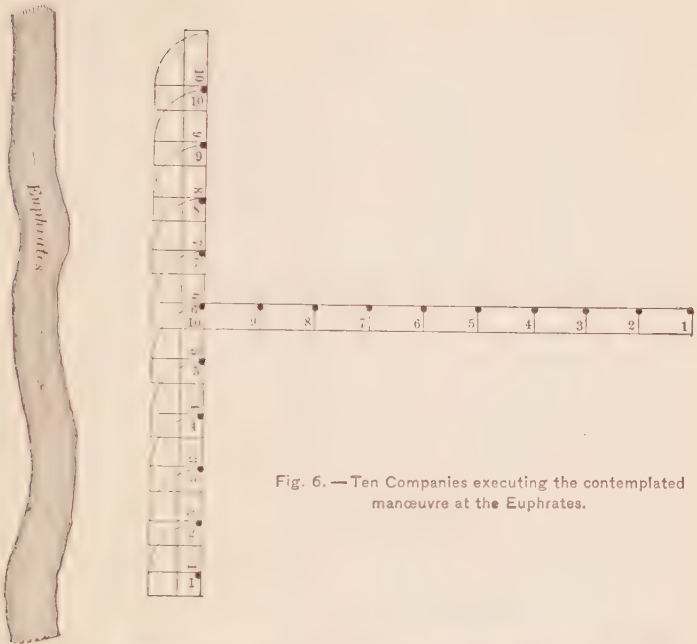


Fig. 6. — Ten Companies executing the contemplated manœuvre at the Euphrates.

interpreted. Three principal explanations of the change of position contemplated by the Greeks deserve consideration. First, as explained above, they planned to retire ('fold back') their exposed right wing, and to put the river, as a defence, behind their entire force. Secondly, it is thought that their purpose was to deploy or extend ('open out') their right wing. This deployment of the right wing would have made the subsequent change of position more difficult, and we fail to see its object if the whole force was ultimately to be brought into position parallel to the river. Thirdly, the plan of the Greeks is thought to have been to wheel their right wing toward the rear, so that it should be at an angle of not more than ninety degrees to its original position, and so that it would, in a sense, have had the river behind it, the centre and left wing remaining as before. The Greeks would thus have presented to the enemy a front and a defensive flank. The position would, in fact, have been solely a defensive one, in which it would have been impossible for the Greeks to charge; the troops posted at the angle, moreover, would have been peculiarly exposed in case of the enemy's attack.

35. The common order of march was in column (§ 34<sup>1</sup>), the right wing leading. The column commonly marched two abreast,<sup>1</sup> and was very long. Ten thousand men marching thus, with six feet of space between each pair (§ 32<sup>1</sup>), would form a line nearly six miles long. Each general was at the head of his own division on horseback. The light-armed troops went before and on each side, to make observation of the country and as a protection against surprises, or were placed wherever the special circumstances demanded. The discipline was not rigid, and many soldiers left the ranks. Nor were those in the ranks fully armed, since much of the armor was carried on wagons and by the beasts of burden. If the enemy appeared, the column was formed into line of battle (34<sup>2</sup>). This took time, and if the enemy's appearance was unexpected, it was often attended with great confusion.<sup>2</sup>

Occasionally the march was made in line of battle, sometimes even for an entire day; but this was unusual, and happened only when an attack of the enemy was imminent or the situation was otherwise full of danger. The discipline was not rigid even in this case, and the men sometimes left the ranks. If indications of the presence of the enemy appeared, scouts were sent out.

36. A peculiar formation for battle, to which the Greeks resorted on the retreat, was the *λόχοι ὀρθιοι* or companies in column (*ὀρθιος*). This formation was especially serviceable in attacking a height. The enemy was in front and above, and the attacking force was in line. (See Fig. 7.) Each com-

<sup>1</sup> The enomoties were here ranged in order one behind the other. In single file the enomoty would be 24 men deep, in double file 12, in triple file 8, etc. The formation of the enomoty in any desired order of arrangement was easy, since the number of men was small. If the order of march was two abreast, the enomoty would have to be re-formed in 2 files and 8 ranks before the evolution described in § 34<sup>2</sup>.

<sup>2</sup> This happened before the battle at Cunaxa. Cf. i. 8. 2-4, 14.

pany was brought into column by itself by deploying the second, third, and fourth enomoties in order behind the first. Each company thus formed had a front of 3 and a depth of 32, or, if the front was doubled, a front of 6 and a depth of 16.



Fig. 7.—Four Companies (sixteen Enomoties) in Line (I.)  
re-formed in Company Columns (II.).

The company thus formed a compact body, with greater depth than front (therefore called *ὄρθιος*). It was in line with the companies on each side of it, but separated from them by a considerable interval of space. These intervals between companies could be increased by extending the line of companies to the right and left. The superiority of this formation to the ordinary phalanx in certain situations was found to be very great.<sup>1</sup>

It was once used by the Greeks on the retreat in crossing a river, when the cavalry of the enemy was in force on the opposite bank and their infantry was on higher ground in the rear of the cavalry. On this occasion the rear guard, who had formed in *λόχοι ὄρθιοι*, were compelled to re-form in line of battle to repel the attack of an enemy in the rear. This was done by reversing the evolution just described. The companies in column, with space between them, halted facing the enemy. The second, third, and fourth enomoties were then moved to the left (*παρ' ἀσπίδα*) into position by the side of the first (cf. § 34<sup>2</sup>).

<sup>1</sup> Xenophon himself gives a graphic enumeration of these advantages in iv. 8. 10–13.



37. When five of their generals were entrapped at the Great Zab by the treachery of Tissaphernes, the Greeks realized that their retreat would have to be made under a running fire. They therefore adopted, on the advice of Xenophon, the hollow square (*πλαίσιον*) as their order of march.

By means of this formation, they presented a front to the enemy on all sides.<sup>1</sup> See Fig. 8.

The square was formed of the hoplite forces. If we assume that the hoplites available at this time for this service numbered 10,000 (§ 23) and that they were assigned in equal numbers to each of the four sides of the square, each division contained 25 companies of 100 men. If the troops were ranged 8 deep, the length of each division, with 300 men in the line, was a



Fig. 8. — The Hollow Square.

1. *στόμα*. 2. *πλευρά*. 3. *οὐρά*.  
4. Light-armed troops in four divisions.  
X X X Baggage Train.

trifle less than 900 Greek feet, if we allow (§ 32<sup>1</sup>) 3 feet to each man. We have incidental confirmation that the square was very large. Just before the Greeks reached the confines of Carduchia, the barbarians seized a height on their right commanding the pass through which lay their way. But the peak of the mountain, from which was an approach to the height held by the barbarians, was not yet occupied, and the

<sup>1</sup> See iii. 2. 36 and 37.

Greeks determined to seize it. Quick action was necessary, in order to anticipate the enemy; and Xenophon, who had come to the front of the square to consult with Chirisophus, asked the latter to send troops with him from the van, 'since it was a long way to fetch men from the rear.'<sup>1</sup>

The front (*στόμα*) was drawn up in the order of the phalanx, with a front of 300 and a depth of 8. The rear (*ὀρά*) was similarly arranged, but with the order of ranks reversed, the file leaders (§ 32<sup>1</sup>) and the officers being on the outside and the *ὀπαγοί* on the inside. On the march, therefore, the *ὀπαγοί* led the *ὀρά*; but if an attack was made from the rear, the whole body of the rear turned 'right about face' to the enemy. The flanks (*πλευρά*) were also arranged with the first rank and the officers on the outside and the *ὀπαγοί* on the inside. On the march, each flank formed a column, with a front of 8 and a depth of 300. In case of attack on either side, they faced the enemy by making the quarter-turn ('right face,' 'left face') to the right or left, thus presenting the regular phalanx to the enemy. Chirisophus was put in command of the base of the square, and Xenophon and Timasion of the rear, and the two oldest of the other generals had charge of the two flanks.

The peltasts were probably arranged in four divisions. These supported the four divisions of the hoplites, and had their places either inside or outside of the square as circumstances demanded. The baggage, which had been reduced to the smallest possible amount (§ 39<sup>1</sup>), and the camp followers were inside the square, with the heaviest part of the train probably so arranged that it could follow the road over which the square was travelling. The enemy attacked the square at long range with mounted bowmen, bowmen on foot, and slingers. In order to repel these more effectually, the Greeks organized a body of 200 slingers and a troop of 50 horse.

<sup>1</sup> See iii. 4. 37-43.

The Greek slingers, skirmishing at long range, proved to be superior to those of the Persians. The bowmen also were of service, but the range was too great for the javelin throwers and peltasts. When, however, the Greeks charged the enemy, as was occasionally necessary, the attacking force consisted of hoplites, peltasts, and (after its organization) the cavalry. When skirmishing, the slingers and bowmen were posted outside the square.

38. This order of march was in the main effective, but it was found to have its disadvantages with an enemy in the rear. When the Greeks came to a bridge or a ford, and the wings pressed in, there was great confusion. Everybody was in a hurry to get on. Again, when the obstruction was passed and the wings separated, a vacant space was left at the rear between the flanks, where the rear division reformed with difficulty. The men lost confidence, and the whole force was in danger.

To remedy this evil, the generals organized six special companies of 100 men,<sup>1</sup> each under command of a captain, penteconters (§ 30<sup>2</sup>), and enomotarchs. When on the march the flanks closed in, these six companies fell to the rear, so as to free the wings. When the flanks opened again, they filled up the gap. If the gap was narrow, they filled it by companies, that is with the companies in column, probably with a front of 3 and a depth of 32, so that the six companies had a front of 18; if broader, by fifties, each company having a front of 6 and a depth of 16; if still broader, by enomoties, each company being ranged in ordinary line of battle with a front of 12 and a depth of 8.

These companies were in fact a picked body of 600 men, intended not only to relieve the pressure caused by the closing in of the wings, but also to form an efficient guard at the rear (doubtless assisted by the skirmishers, that is, the slingers

<sup>1</sup> See iii. 4. 19-23.

and bowmen), while the main force defiled in order through the narrow pass. The wings could march at the same time, with narrow masses of the baggage-train between them, over an ordinary bridge; but the van and rear were obliged to defile. Xenophon says that the presence of the six companies at the rear prevented confusion, and that, if any part of the force needed help, they came to its assistance. Three hundred of them were subsequently stationed in the van.

The use of the hollow square was abandoned when the Greeks got out of Assyria and began their seven days' march through the mountains of the Carduchians. Tissaphernes and Ariæus here abandoned the pursuit, giving the Greeks up as lost, and returned to Asia Minor. Through the mountains the Greeks were forced to march in column (§ 35<sup>1</sup>), the passes being narrow. Through the plain of Armenia and during their subsequent course to the sea, they marched either in column or in line of battle (§ 35<sup>2</sup>) as circumstances demanded.

39. The baggage-train of the Ten Thousand was of formidable dimensions. Wagons and sumpters carried the tents and much personal property of the soldiers (*σκέυη*), including often even their arms. At the Great Zab the Greeks burnt their tents and wagons and all superfluous baggage; but even then the train was heavy, including the necessary equipment of 10,000 or 12,000 men (§ 23<sup>2</sup>), the beasts of burden used for its transport, booty in cattle and captives, women and boys, the sick and wounded, and those needed to take charge of all this. The non-combatants (*ὄχλος*) were thus a numerous body. The day after the Greeks entered the fastnesses of the Carduchians, they determined to take only the best of the sumpters and to let all the recently captured slaves go free. The reason for this was that "with so many mouths to feed, twice the amount of provisions had to be provided and carried" (iv. 1, 13).

On the march inland to Cunaxa, each general seems to have had the baggage of his division under his own charge. The wagons that transported the provisions during this time were a part of the baggage-train of Cyrus's barbarian contingent (§ 26<sup>1</sup>). During the battle at Cunaxa the baggage-train and camp-followers were all gathered in the camp, which was hastily pitched not far from the rear of the phalanx. On the march to join forces with Artaeus, on the second night after the battle, the baggage-train was placed on the left, between the troops and the Euphrates. On the retreat to the Black Sea, at first the baggage and non-combatants were put inside the hollow square (§ 37<sup>4</sup>); when the square was abandoned, they were placed between the van and rear of the force. The train was here at all times an impediment to rapid marching, and frequently compelled the Greeks to take the longer way.

40. The march began betimes in the morning. The tents were struck, the baggage and tents were packed and put on the wagons and sumpters, the men fell in, and the army got under way. It is not possible to determine whether, on the advance to Cunaxa, the generals with their respective divisions led the column in turn on successive days; on the retreat from the Great Zab, Chirisophus led the van and Xenophon commanded the rear. There was, however, daily change in the company that led the column, and the captain in command was accounted to have a position of special honor and responsibility. Towards the end of the forenoon a halt was called, and breakfast (*ἀπρωτος*) was taken. After breakfast the march was resumed. There were occasional marches by night, and then the army got under way with special care. After dinner, at the first signal of the trumpet, the men packed up; at the second signal, the baggage was put on the beasts of burden; at the third, the march began.

When the day's march was ended, the army halted and encamped. The different divisions of the Greek force

encamped separately, except in times of danger, and even when they were all in one camp each division had its own place. On the march to Cunaxa the barbarian troops of Cyrus encamped apart from the Greeks. When the halt was made, the cattle were unyoked, the baggage unpacked, and the tents pitched. The latter were made of hides stretched on a wooden framework. When the Greeks had burnt their tents at the Great Zab, they encamped in villages wherever this was possible. The *Anabasis* gives us no information in regard to the form of the camp or in regard to its inner arrangement, but it was not fortified. There was a place in the camp where the arms were stacked, but its precise situation cannot be determined.

After the tents had been pitched and the arms had been stacked, fuel and fodder were gathered, fires were built, and dinner was prepared. This was the chief meal of the day. Sentinels, who had been given the pass-word, were posted, and the men turned in. Whether the night was divided into three or four watches is uncertain. The last watch began at early dawn. A panic in camp at night was a serious matter. Announcements were made by a herald, or the word was passed along.

41. A day's march, or 'stage' (σταθμός), varied in length according to circumstances. Xenophon enumerates 84 stages, with a total distance of 517 parasangs, between Sardis and the vicinity of Cunaxa. This makes the average length of the day's march a little more than six parasangs. The longest stages were 10 parasangs. If the parasang (παρασάγγης) is reckoned as equal to 30 stadia and the stadium (στάδιον) at 582.5 English feet, the parasang was equal to about 3.3 ordinary English miles. The average day's march, on this calculation, would be about 20 miles. And this probably represents about what Xenophon thought to be a fair day's march.



But it is evident from various considerations, that Xenophon did not mean by 'parasang' an exact and invariable *distance*. In the first place he had no means, except just at the first, of measuring accurately the day's march. Again, the daily rate of speed, as he reports it, was greater by nearly one half, when the Greeks were travelling, in the month of January, through the territory of the Chalybes,—who were the bravest people that they met, were heavily armed, fought with them hand to hand, and kept up the fight for seven days,—than between Celaenae and Peltae in the month of April, where there was no hindrance. Xenophon probably measures parasangs by time rather than by distance, as Grote first suggested.<sup>1</sup> He had opportunity in the early marches, where the army after leaving Sardis travelled at first over a measured road, to observe how long it took them to march one, two, or three parasangs, and in the subsequent marches he called that *length of time* one, two, or three parasangs. A certain number of hours of marching meant to him a certain number of parasangs.

42. Although Cyrus was anxious to join issue with his brother in battle, and made his march inland to Cunaxa as rapidly as possible, nevertheless between Sardis and Cunaxa he spent 96 days in camp. His longest halt, 30 days, was at Celaenae, where he waited for reinforcements. He was detained 20 days at Tarsus by the refusal of his Greek troops to advance. His other halts lasted from 3 to 7 days, and were made mainly to rest his troops; although they were utilized for other purposes, such as provisioning, review, enumeration of the troops, and celebration of festivals and games. Some of the marches without days of rest were long. That between Myriandus and Thapsacus lasted 12 days, but the troops were in camp 7 days before it began and 5 days after it was finished. Twice the force marched 9 days con-

<sup>1</sup> *History of Greece*, vol. VIII. p. 316, note 3 (chap. LXIX).

tinuously. Just before the battle at Cunaxa they were on the march 19 days, 13 through the desert and 6 in Babylonia, with a review held at midnight on the third night before the battle.

But the hardships of the march inland to Cunaxa were slight compared with those of the retreat to Trapezus. The Greeks spent 132 days in getting from the villages near Babylon, where they began their march northward under the guidance of Tissaphernes, to the Black Sea at Trapezus. Only 24 of these were spent in camp; and the halt was forced in every instance by lack of supplies, by exhaustion, by sickness, or by other causes. During the month of November they marched 22 days without a day of rest in camp, including 7 days of continuous fighting in the mountains of the Carduchians. In December and January they were 31 days continuously on the march.

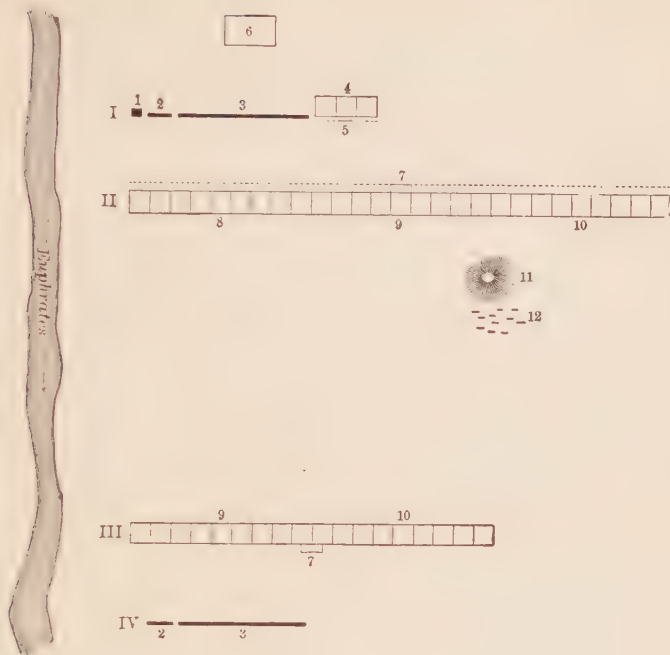
We know with certainty from the narrative of Xenophon that the march from Sardis to the battle-field took 182 days. If September 3, 401 B. C., is accepted as the date of the battle, the march from Sardis began on March 6, 401 B. C. We know with less certainty, since the narrative is not always clear, that the Greeks were 158 days in reaching Trapezus, reckoning from the day after the battle, and including the 26 days which elapsed before they began their march northward. This calculation brings them to Trapezus on February 8, 400 B. C.

43. The Greeks fought one great battle in this memorable campaign, and many smaller ones. During the retreat they showed great resource in meeting peculiar conditions. Xenophon's invention, for example, of the *ὄρθιοι λόχοι* (§ 36) was admirably adapted for storming a height, and it seems singular that it should not have been adopted by commanders in later times. Their almost total lack of cavalry forced the Greeks to devise substitutes, such, for example, as the 600

picked hoplites who protected their hollow square (§ 38<sup>2</sup>). Their light-armed troops were employed with effect in various ways. In the battle at Cunaxa they were placed in a body at the right of the phalanx, the barbarian troops of Cyrus being stationed at the left. When the Greeks were about to storm the position of the Colchians and had reformed the phalanx in company column, the peltasts to the number of 1800 were posted in three divisions at the right and left and centre. But they depended chiefly on their heavy infantry, and the normal order for battle was the phalanx.

In battle the phalanx presented a solid array of heavily armed men, eight ranks deep, divided into the right and left wings and centre (§ 32<sup>2</sup>). When the army was already in line, sacrifice was offered and the omens were taken. The men went into the fight unwillingly if the auspices were not favorable. Sometimes a simple prayer was offered. The commander meanwhile might address his men, seeking to rouse their courage. The watch-word (*σὺνθῆμα*), the means by which friend was to be distinguished from foe in the battle, was given out and passed down the ranks and returned again. In the battle at Cunaxa the watch-word was *Ζεὺς Σωτήρ καὶ Νίκη*. The paean was raised, all the men joining in it, and, under its inspiring strains, the advance began in even line. At the sound of the trumpet, with shields forward and spears in rest, the men raised the battle-cry, the pace quickened to a run, and the phalanx charged. If the enemy gave way, the victors pursued, preserving their line. The recall was sounded with the trumpet. Sacrifice was offered to the Gods in thanksgiving and a trophy (*τρόπαιον*) was erected.

44. The battle at Cunaxa was fought on the left bank of the Euphrates. In their first position the forces of Cyrus were drawn up at right angles to the river, facing down stream. The Greek phalanx had a front of about three quarters of a mile in length. Clearchus had the right wing



I. — First position of Cyrus facing down stream.

II. — First position of King facing up stream.

III. — Second position of King facing down stream.

IV. — Second position of Greek Troops facing up stream.

1. Paphlagonian Cavalry.

2. Greek light-armed Troops.

3. Greek Phalanx.

4. Native Troops of Cyrus.

5. Position of Cyrus.

6. Cyreian Camp.

7. Position of King.

8. Troops of Tissaphernes.

9. Troops of Gobryas.

10. Troops of Arbaces.

11. Hill.

12. Cunaxa.

The dotted lines indicate the scythe-bearing chariots, posted in front of the Persian forces in both armies.

of the phalanx. Menon commanded the left wing ; the other generals were posted at the centre. On the right of the phalanx the Greek light-armed troops were posted. On their right and next to the river was Cyrus's Paphlagonian cavalry. On the left of the phalanx were the barbarian troops of Cyrus, under his own command, and probably arranged like the forces of the king, in solid squares. This diminished greatly the length of their front. There were 100,000 of these. Cyrus with his body guard of 600 horse, was probably at the centre. In front of these troops were drawn up his twenty scythe-bearing chariots.

Xenophon records that the king brought 900,000 men and 150 chariots into the battle, in three divisions, under the command of Tissaphernes (who was at the left), Gobryas, and Arbaces. The king's troops were drawn up in solid squares, race by race. He himself was posted at their centre, with a guard of 6000 horse under the command of Artagerse. These forces were so vast that, notwithstanding their arrangement in solid squares, the king himself at the centre was *beyond* the left wing of Cyrus, and practically out of the battle. And yet the front of the entire force of Cyrus must have measured more than a mile, at the lowest calculation.<sup>1</sup>

45. When the army of the king had advanced so far that it was only three or four stades (two fifths of a mile) from the army of Cyrus, the Greeks also began to move forward.

<sup>1</sup> We cannot determine the exact length of the line because we do not know how the 2300 or 2500 light-armed troops of Cyrus were drawn up. From the fact recorded by Xenophon (i. 10. 7), that when Tissaphernes charged through them with his horse they made a gap and let him pass, they would seem to have been in line. The length of the line of the hoplites can be determined with approximate accuracy. This line was very thin (8 men deep), as contrasted with the solid squares of the king's forces (which must have had an average depth of some 185 men), and so faced at least one third of the king's army. These last were the troops that took to flight in the first charge, some 300,000 men.

Their line was long and thin, and a part of it bellied out in front. The part left behind quickened its pace to a run. All then charged double quick, and the left of the barbarians under the command of Tissaphernes, which was opposed to them, took to flight. Cyrus did not join in the pursuit, but waited to see what the king would do. The latter, finding that the enemy did not engage him, began to wheel his centre and right wing to the left. Cyrus, fearing that he would thus get in the rear of the Greeks, charged him, and was slain in the hand to hand engagement that followed. The king advanced, the troops of Ariaeus flying before him, as far as the Cyreian camp.

The king, with his centre and right wing, was now plundering the camp, and the Greek heavy and light-armed infantry had pursued the king's left wing far down the river. The opposing forces were thus at this time over three miles apart. The king now first learned that his left had been put to rout, and at once massed his troops in line and advanced in the direction of the Greeks. The Greeks thereupon changed front by counter-marching (§ 33<sup>3</sup>), so that the troops under Clearchus now constituted the left wing of their phalanx. The king, however, did not advance against the Greeks straight down the river from the Cyreian camp, as at first he seemed to intend to do, but took the course by which he had passed earlier in the day outside their right (original left) wing. This carried him away from the river, and brought his right wing over against the right wing of the Greeks. The Greeks feared that if he advanced in this manner he would take them in the right flank, enfold them on both sides, and cut them down, and they made up their minds that they must retire the wing that was specially exposed and bring their whole line into position parallel with the river, which would be a defense in their rear. But they mistook the king's real intention, and the contemplated change of position was



never executed.<sup>1</sup> While they were deliberating, the king, doubtless elated by the death of Cyrus, of which he supposed the Greeks had been informed, and confident in his numbers, so moved his line toward the Euphrates as he advanced that his right wing, when he finally came into position, rested on the river. The two armies were now again face to face, at right angles to the Euphrates, as in their first encounter, but with positions relatively reversed. The Greeks charged, put the barbarians again to flight, and remained the masters of the field. It was now nearly sunset.

<sup>1</sup> Observe the language of the historian in i. 10. 10. ἐν ᾧ δὲ ταῦτα ἐβουλευόντο, *while they were deliberating about this*. For the manner in which the contemplated manœuvre would probably have been executed, see § 34<sup>4</sup>.

## REMARKS

ON

ANABASIS IV. 1. §§ 20-28 AND 2. §§ 1-22 (pp. 118-123).

The Greeks were approaching a hill, which had a steep road, *aabb* (p. 118, 22) ascending its side. This was the only road visible to the Greeks, and it is called ἡ φανερά ὁδός (p. 119, 6; p. 121, 5 and 15). This road passed into a plain at the top of the hill (τὸ ὁμαλόν, p. 122, 29) through a defile or outlet, *bb*, called ἡ ἔκβασις, which was seen to be guarded by the enemy posted at the end of a narrow path, *eee*, at the point *f* (p. 121, 5; cf p. 118, 24). The guide told the generals of a circuitous road, *cccc*, by which the summit could be reached without passing through the ἔκβασις (p. 119, 12). The volunteers set out late in the afternoon by this road, intending to capture a height (3) at a critical point on the pass (p. 119, 14), and at daybreak to attack the enemy at *f* (p. 120, 6), while the rest of the army should co-operate with them from below. After the departure of the volunteers, Xenophon tried to divert the attention of the enemy from the attack on the height, by marching up the main road towards the ἔκβασις (p. 120, 11); but his way led across



*aabb*: steep road to top of the hill; *bb* being the ἔκβασις, guarded by the enemy at *f*. *dd*: ravine (p. 120, 13). *cccc*: circuitous road to top of the hill. *eee*: narrow path, taken by the volunteers, leading to *f*. 4: position seized by the volunteers at night. 1: first hill captured by Xenophon (p. 121, 29). 2: second hill captured by Xen. (p. 122, 6). 3: the ἄκρον of p. 121, 2, the third hill captured by Xen. (p. 122, 18). 5: hill opposite 3 (p. 123, 7), occupied by the enemy.

a ravine (p. 120, 13), down which the enemy hurled stones, so that he was unable even to approach the entrance (εἰσοδος) of the ἐκβασίς. In the meantime the volunteers with the guide ascended the road *cc*, but turned off into the narrow path *ee*, which led them to 4, where they surprised some guards of the enemy. They thought this position was the ἄκρον (3) which they had hoped to capture: but this proved to be a still higher point which the enemy held. But from their position (4) there was a path (ἐφοδος, p. 121, 4) leading to the important point *f*, where the enemy was posted on the main road. In the morning the volunteers attacked and routed the enemy on the main road, which Chrisophus now began to ascend, while other Greeks climbed up the side of the hill as they best could, to join the volunteers on the height (p. 121, 14-19).

Xenophon in the meantime, with the rear-guard and the baggage, began to mount the road *cc*. He was unable to take the narrow path *ee*, which the volunteers had taken, because this was not fit for the cattle (p. 121, 27; cf. p. 119, 12); so that he was obliged to proceed by the same road *cc*. This led him to a hill (1) held by the enemy (p. 121, 24), which he captured; leaving a guard to hold this, he proceeded to a second hill (2) and captured this. He next came to the hill (3) which the volunteers thought they had taken in the night (p. 122, 19), but which the enemy still held. This position was unexpectedly evacuated by the enemy, who had seen the capture of the first hill and were eager to recover it: this they did, putting to death or flight the guard left there by Xenophon (p. 123, 3). In the meantime Xenophon, with his youngest troops, took possession of the hill (3) which the enemy had left, and ordered the rest of his men to proceed by the road *cc* to the plain (ὁμαλόν) on the summit (p. 122, 29). The enemy then appeared on a hill (5) opposite to the height (3) on which Xenophon stood, and before long a great crowd of Carduchians had assembled. When Xenophon and his men left their position on the hill to join their comrades on the summit (p. 123, 13-15), the enemy mounted the hill (3) and rolled stones down upon the departing Greeks. With some difficulty the Greeks escaped, and soon all parts of the army were united on the summit, where comfortable quarters awaited them.

## ΞΕΝΟΦΩΝΤΟΣ

### ΚΥΡΟΥ ΑΝΑΒΑΣΙΣ

#### BOOK I.

Darius summons his two sons to Thamneria.

Ι. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, 1  
πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος·  
ἐπεὶ δὲ ἡσθένει Δαρείος καὶ ὑπώπτει τελευτὴν τοῦ  
βίου, ἐβούλετο τῷ παῖδε ἀμφοτέρω παρῆναι. ὁ μὲν 2  
οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μετα-  
πέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε,  
καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς  
Καστωλοῦ πεδίου ἀθροίζονται. ἀναβαίνει οὖν ὁ  
Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλ-  
10 λήνων ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ  
αὐτῶν Ξενίαν Παρράσιον.

Darius dies and Artaxerxes is made king. Cyrus is arrested and  
his life is in danger.

Ἐπεὶ δὲ ἐτελεύτησε Δαρείος καὶ κατέστη εἰς τὴν 3  
βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν  
Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ  
15 πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ  
δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ  
τὴν ἀρχήν.

Cyrus plots his brother's overthrow, and wins Persian support.

Ὁ δ' ὡς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθείς. βου- 4  
 λεύεται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά,  
 ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν  
 δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον  
 5 ἢ τὸν βασιλεύοντα Ἀρταξέρξη. ὅστις δ' ἀφικνεῖτο 5  
 τῶν παρὰ βασιλέως πρὸς αὐτόν, πάντας οὕτω διατι-  
 θεὶς ἀπεπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ  
 βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμε-  
 λείτο ὡς πολεμεῖν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς  
 10 ἔχοιεν αὐτῷ.

Cyrus collects also a Greek armament. He strengthens his garrisons.  
 Siege of Miletus.

Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὡς μάλιστα 6  
 ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον  
 λάβοι βασιλέα. ὦδε οὖν ἐποίειτο τὴν συλλογὴν.  
 ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς  
 15 φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοπον-  
 νησίους ὅτι πλείστους καὶ βελτίστους. ὡς ἐπιβουλεύ-  
 οντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ  
 Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον ἐκ βασι-  
 λέως δεδομέναι. τότε δὲ ἀφειστήκεσαν πρὸς Κύρον  
 20 πᾶσαι πλην Μιλήτου. ἐν Μιλήτῳ δὲ Τισσαφέρνης 7  
 προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀπο-  
 στῆναι πρὸς Κύρον, τοὺς μὲν ἀπέκτεινε τοὺς δ' ἐξέ-  
 βαλεν. ὁ δὲ Κύρος ὑπολαβὼν τοὺς φεύγοντας συλ-  
 λέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν  
 25 καὶ κατὰ θάλατταν καὶ ἐπειρᾶτο κατάγειν τοὺς ἐκπε-  
 πτωκότας. καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ  
 ἀθροίζειν στράτευμα.

The king hoodwinked.

Πρὸς δὲ βασιλέα πέμπων ἡξίου ἀδελφὸς ὦν αὐτοῦ 8  
δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην  
ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα·  
ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλὴν οὐκ  
ἡσθάνετο. Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν  
ἅμφι τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο  
αὐτῶν πολεμοῦντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε  
τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων  
ὧν Τισσαφέρνους ἐτύγχανεν ἔχων.

A third contingent is collected by Clearchus in the Chersonese.

10 Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονή-  
σῳ τῇ κατ' ἀντιπέρασ' Ἀβύδου τόνδε τὸν τρόπον.  
Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν· τούτῳ συγγε-  
νόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ  
μυρίους δαρεικοὺς. ὁ δὲ λαβὼν τὸ χρυσίον στρά-  
15 τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων καὶ ἐπο-  
λέμει ἐκ Χερρονήσου ὁρμώμενος τοῖς Θραξὶ τοῖς  
ὑπὲρ Ἑλλησποντον οἰκοῦσι καὶ ὠφέλει τοὺς Ἑλλη-  
νας· ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν  
τροφὴν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις  
20 ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν  
αὐτῷ τὸ στράτευμα.

Aristippus also enlists mercenaries in Thessaly.

Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὦν ἐτύγχανεν 10  
αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν  
ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλί-  
25 οὺς ξένους καὶ τριῶν μηνῶν μισθόν, ὥς οὕτως περι-  
γενόμενος ἂν τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδω-



σιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν,  
καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς  
ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευέσθαι. οὕτω  
δὲ αὖ τὸ ἐν Θερταλία ἐλάνθανεν αὐτῷ τρεφόμενον  
5 στράτευμα.

Other Greek generals are summoned.

Πρόξενον δὲ τὸν Βοιωτίον ξένον ὄντα ἐκέλευσε λα- 11  
βόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς εἰς  
Πισίδας βουλόμενος στρατεύεσθαι, ὥς πράγματα  
παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρα. Σοφαί-  
10 νετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιόν,  
ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας  
ἐλθεῖν ὅτι πλείστους, ὥς πολεμήσων Τισσαφέρνει σὺν  
τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποιοῦν οὕτως οὗτοι.

Muster of the troops at Sardis.

II. Ἐπεὶ δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν 1  
15 μὲν πρόφασιν ἐποιεῖτο ὥς Πισίδας βουλόμενος ἐκβα-  
λεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὥς ἐπὶ  
τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦ-  
θα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν  
ὅσον ἦν αὐτῷ στράτευμα. καὶ τῷ Ἀριστίππῳ συναλ-  
20 λαγέντι πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ  
εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ  
προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἥκειν παραγ-  
γέλλει λαβόντα τοὺς ἄλλους πλὴν ὅποσοι ἱκανοὶ  
ἦσαν τὰς ἀκροπόλεις φυλάττειν. ἐκάλεσε δὲ καὶ 2  
25 τοὺς Μίλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέ-  
λευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς,  
εἰ καλῶς καταπράξειεν ἐφ' ᾧ ἐστρατεύετο, μὴ πρό-

σθεν παύσασθαι πρὶν αὐτοὺς καταγάγοι οἴκαδε. οἱ δὲ ἡδέως ἐπείθοντο · ἐπίστευον γὰρ αὐτῷ · καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις.

Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων λαβὼν παρεγέ- 3  
 5 νετο εἰς Σάρδεις ὀπλίτας εἰς τετρακισχιλίους, Πρόξε-  
 νος δὲ παρῆν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ  
 χιλίους γυμνῆτας δὲ πεντακοσίους. Σοφαίνετος δὲ ὁ  
 Στυμφάλιος ὀπλίτας ἔχων χιλίους, Σωκράτης δὲ ὁ  
 Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους Πασίων δὲ ὁ  
 10 Μεγαρεὺς τριακοσίους μὲν ὀπλίτας τριακοσίους δὲ  
 πελταστὰς ἔχων παρεγένετο · ἦν δὲ καὶ οὗτος καὶ ὁ  
 Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.

Tissaphernes warns the king.

Οὔτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισσα- 4  
 φέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμε-  
 15 νος εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευήν, πορεύε-  
 ται ὡς βασιλέα ἢ ἐδύνατο τάχιστα ἱππέας ἔχων ὡς  
 πεντακοσίους, καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε 5  
 Τισσαφέρνηους τὸν Κύρου στόλον, ἀντιπαρεσκευά-  
 ζετο.

March through Lydia and Phrygia to Colossae and Celaenae.

20 Κῦρος δὲ ἔχων οὓς εἴρηκα ὠρμᾶτο ἀπὸ Σάρδεων ·  
 καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρα-  
 σάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν.  
 τούτου τὸ εὖρος δύο πλέθρα · γέφυρα δὲ ἐπὴν ἐπτὰ  
 ἐζευγμένη πλοίοις, τούτου διαβὰς ἐξελαύνει διὰ 6  
 25 Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσ-  
 σάς, πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην. ἐν-  
 ταῦθα ἔμεινεν ἡμέρας ἐπτὰ · καὶ ἦκε Μένων ὁ Θερ-

ταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακο-  
 σίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦ- 7  
 θεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἵκοσιν  
 εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην  
 5 καὶ εὐδαίμονα.

Royal palaces at Celaenae. The myth of Marsyas.

Ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας  
 ἀγρίων θηρίων πλήρης, ἃ ἐκείνος ἐθήρευεν ἀπὸ ἵπ-  
 που ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς  
 ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίαν-  
 10 δρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασι-  
 λείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι 8  
 δὲ καὶ μέγαλον βασιλέως βασιλεία ἐν Κελαιναῖς  
 ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ  
 τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ  
 15 ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ  
 εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν. ἐνταῦθα λέγεται  
 Ἀπόλλων ἐκδεῖραι Μαρσύαν νικήσας ἐρίζοντά οἱ  
 περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ  
 ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρ-  
 20 σύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἤττη- 9  
 θεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά  
 τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν.

Review and numbering of the Greek forces.

Ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε  
 Κλέαρχος ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θραῖ-  
 25 κας ὀκτακοσίους καὶ τοξότας Κρηῆτας διακοσίους.  
 ἄμα δὲ καὶ Σῶσις παρῆν ὁ Συρακούσιος ἔχων ὀπλί-  
 τας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλί-

τας χιλίους. καὶ ἐνταῦθα Κῦρος ἐξέτασιν καὶ ἀριθ-  
μὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ  
ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι,  
πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

March to Peltae. Celebration of the Lycaea. March continued  
to the borders of Mysia.

5 Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας 10  
δέκα εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν  
ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἄρκας τὰ Λύκαια  
ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγί-  
δες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. ἐν-  
10 τεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώδεκα  
εἰς Κεράμων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην  
πρὸς τῇ Μυσίᾳ χώρᾳ.

Thence eastward. Pay of the troops in arrears. Visit of Eryaxa.

Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας 11  
τριάκοντα εἰς Καῦστρου πεδίου, πόλιν οἰκουμένην.  
15 ἐνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις  
ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν, καὶ πολλάκις  
ιόντες ἐπὶ τὰς θύρας ἀπήτουν. ὁ δὲ ἐλπίδας λέγων  
διῆγε καὶ δῆλος ἦν ἀνιῶμενος· οὐ γὰρ ἦν πρὸς τοῦ  
Κύρου τρόπου ἔχοντα μὴ ἀποδιδόναι. ἐνταῦθα ἀφι- 12  
20 κνεῖται Ἐπύαξα ἡ Συεννέσιος γυνὴ τοῦ Κιλικῶν βασι-  
λέως παρὰ Κῦρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήμα-  
τα πολλά. τῇ δ' οὖν στρατιᾷ τότε ἀπέδωκε Κῦρος  
μισθὸν τεττάρων μηνῶν. εἶχε δὲ ἡ Κίλισσα φυλα-  
κὴν περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίου· ἐλέγετο  
25 δὲ καὶ συγγενέσθαι Κῦρον τῇ Κιλίσσῃ.

March continued through Phrygia, and review of all the troops at Tyriaeum.

Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγγας<sup>13</sup>  
 δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἐνταῦθα ἦν  
 παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν  
 βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι  
 5 οἶνω κεράσας αὐτήν. ἐντεῦθεν ἐξελαύνει σταθμούς<sup>14</sup>  
 δύο παρασάγγας δέκα εἰς Τυριαῖον, πόλιν οἰκουμέ-  
 νην. ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται  
 δεηθῆναι ἡ Κίλισσα Κύρου ἐπιδειῖσαι τὸ στράτευμα  
 αὐτῇ· βουλόμενος οὖν ἐπιδειῖσαι ἐξέτασιν ποιεῖται ἐν  
 10 τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε<sup>15</sup>  
 δὲ τοὺς Ἕλληνας ὥς νόμος αὐτοῖς εἰς μάχην οὕτω  
 ταχθῆναι καὶ στήναι. συντάξαι δ' ἕκαστον τοὺς ἑαυ-  
 τοῦ. ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν  
 δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ. τὸ δὲ εὐώνυμον Κλέ-  
 15 αρχος καὶ οἱ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατη-  
 γοί. ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβά-<sup>16</sup>  
 ρους· οἱ δὲ παρήλυνον τεταγμένοι κατὰ ἴλας καὶ  
 κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ'  
 ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ  
 20 πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικικοὺς καὶ κνη-  
 μίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.

Mock charge of the Greeks. The barbarians panic-stricken.

Ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα<sup>17</sup>  
 πρὸ τῆς φάλαγγος μέσης. πέμψας Πίγρητα τὸν ἐρ-  
 μηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε  
 25 προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν  
 φάλαγγα. οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις·  
 καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπῆσαν.

ἐκ δὲ τούτου θάπτον προΐόντων σὺν κραυγῇ ἀπὸ τοῦ  
 αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς  
 σκηνάς. τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἡ τε<sup>18</sup>  
 Κίλισσα ἔφυγεν ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς  
<sup>5</sup> ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ Ἕλλη-  
 νες σὺν γέλῳτι ἐπὶ τὰς σκηνάς ἦλθον. ἡ δὲ Κίλις-  
 σα ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρα-  
 τεύματος ἐθαύμασε. Κῦρος δὲ ἦσθη τὸν ἐκ τῶν  
 Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

March through Lycaonia and Cappadocia. Epyaxa returns home.

<sup>10</sup> Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας<sup>19</sup>  
 εἴκοσιν εἰς Ἰκόνιον. τῆς Φρυγίας πόλιν ἐσχάτην.  
 ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. ἐντεῦθεν ἐξελαύνει διὰ  
 τῆς Λυκαονίας σταθμοὺς πέντε παρασάγγας τριά-  
 κοντα. ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς  
<sup>15</sup> Ἕλλησιν ὥς πολεμίαν οὔσαν. ἐντεῦθεν Κῦρος τὴν<sup>20</sup>  
 Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην  
 ὁδόν· καὶ συνέπεμψεν αὐτῇ τοὺς στρατιώτας οὓς  
 Μένων εἶχε καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων  
 ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας πα-  
<sup>20</sup> ρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκου-  
 μένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν  
 ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην  
 Μεγαφέρην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα  
 τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν  
<sup>25</sup> αὐτῷ.

Syennesis abandons the Pass into Cilicia.

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν·<sup>21</sup>  
 ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτοῦς ὀρθία ἰσχυρῶς καὶ



ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν.  
 ἐλέγετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάτ-  
 των τὴν εἰσβολὴν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ.  
 τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς  
 5 εἴη Συνέννεσις τὰ ἄκρα, ἐπεὶ ἤσθητο ὅτι τὸ Μένωνος  
 στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρέων, καὶ ὅτι  
 τριῆρεις ἤκουε περιπλεούσας ἀπ' Ἰωνίας εἰς Κιλικίαν  
 τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου.

Cyrus crosses the mountains and descends to Tarsus.

Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύον-22  
 10 τος, καὶ εἶδε τὰς σκηναὺς οὗ οἱ Κίλικες ἐφύλαττον.  
 ἐντεῦθεν δὲ κατέβαινεν εἰς πεδίον μέγα καὶ καλόν,  
 ἐπίρρυτον, καὶ δένδρων παντοδαπῶν σύμπλεων καὶ  
 ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ  
 κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ  
 15 περιέχει ὀχυρὸν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς  
 θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε23  
 σταθμοὺς τέτταρας παρασάγγας πέντε καὶ εἴκοσιν  
 εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαί-  
 μονα, ἔνθα ἦν τὰ Συνεννέσιος βασιλεία· διὰ μέσου  
 20 δὲ τῆς πόλεως ῥεῖ ποταμὸς Κῦδνος ὄνομα, εὖρος δύο  
 πλέθρων.

He finds the town abandoned and plundered.

Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ24  
 Συνεννέσιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ  
 τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν  
 25 θάλατταν οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. Ἐπύ-25  
 αῖα δὲ ἡ Συνεννέσιος γυνὴ προτέρα Κύρου πέντε ἡμέ-  
 ραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν

ὀρέων τῇ εἰς τὸ πεδίον δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλονται · οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικῶν. οἱ δὲ ὑπολειφθέντας καὶ οὐ δυναμένους εὔρεῖν τὸ ἄλλο στράτευμα οὐδὲ 5 τὰς ὁδοὺς εἶτα πλανωμένους ἀπολέσθαι · ἦσαν δ' οὖν οὗτοι ἑκατὸν ὁπλίται. οἱ δ' ἄλλοι ἐπεὶ ἤκον, 26 τὴν τε πόλιν διήρπασαν. διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι. καὶ τὰ βασίλεια τὰ ἐν αὐτῇ.

Friendly meeting of Cyrus and Syennesis, and exchange of gifts.

Κῦρος δὲ ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμ- 10 πετο τὸν Σνέννεσιν πρὸς ἑαυτόν · ὁ δ' οὔτε πρότερον οὐδενί πω κρείττοιμ ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη οὔτε τότε Κύρῳ ἰέναι ἠθέλε. πρὶν ἢ γυνὴ αὐτὸν ἔπεισε καὶ πίστεις ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο 27 ἀλλήλοις. Σνέννεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ 15 εἰς τὴν στρατιάν. Κῦρος δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια. ἵππον χρυσοχάλινον καὶ στρεπτόν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν. καὶ τὴν χώραν μηκέτι ἀφαρπάζεσθαι · τὰ δὲ ἥρπασμένα ἀνδράποδα, ἣν πού ἐντυγχά- 20 νωσιν. ἀπολαμβάνειν.

The troops refuse to advance. Clearchus in great danger.

**III.** Ἐνταῦθα ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας 1 εἴκοσιν · οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ πρόσω · ὑπόπτενον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι · μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέ- 25 αρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι · οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιντο προῖέναι. Κλέαρχος δὲ τότε μὲν μικρὸν 2

ἐξέφυγε μὴ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω  
ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν  
τῶν αὐτοῦ στρατιωτῶν. καὶ πρῶτον μὲν ἐδάκρυε  
πολὺν χρόνον ἐστῶς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ  
ἐσιώπων· εἴτα δὲ ἔλεξε τοιάδε.

Speech of Clearchus: "Cyrus has been my friend."

Ἄνδρες στρατιῶται. μὴ θαυμάζετε ὅτι χαλεπῶς 3  
φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦ-  
ρος ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε  
ἄλλα ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ  
10 λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ κατηδυ-  
πάθησα, ἀλλ' εἰς ὑμᾶς ἔδαπάνων.

"When he summoned me from Thrace, I obeyed."

Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα, 4  
καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν. ἐκ  
τῆς Χερρονήσου αὐτοὺς ἐξελαύνων βουλομένους  
15 ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας τὴν γῆν.  
ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην,  
ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ ἔπαθον  
ὑπ' ἐκείνου.

"But now, as between him and you, I choose you."

Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι. ἀνάγκη 5  
20 δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι ἢ  
πρὸς ἐκεῖνοι ψευσάμενοι μεθ' ὑμῶν εἶναι. εἰ μὲν δὴ  
δίκαια ποιήσω οὐκ οἶδα. αἰρήσομαι δ' οὖν ὑμᾶς καὶ  
σὺν ὑμῖν ὃ τι ἂν δέη πείσομαι. καὶ οὐποτε ἐρεῖ οὐ-  
δεὶς ὥς ἐγώ. Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβάρους,  
25 προδοὺς τοὺς Ἑλληνας τῇ τῶν βαρβάρων φιλίᾳ  
εἰλόμην. ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέτετε πείθεσθαι, 6

ἐγὼ σὺν ὑμῖν ἔσομαι καὶ ὅ τι ἂν δέῃ πείσομαι. νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμαχούς. καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ. ὑμῶν δὲ ἔρημος ὦν οὐκ ἂν ἱκανὸς εἶναι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. ὥς ἐμοῦ οὖν ἰόντος ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.

The soldiers are pleased. Clearchus refuses to go to Cyrus.

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται οἳ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι ταῦτα ἀκούσαντες ἐπήνεσαν· παρὰ δὲ  
 10 Ξενίου καὶ Πασιώνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλέαρχον. Κῦρος δὲ τούτοις ἀπορῶν τε καὶ λυπού-  
 8 μενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε. λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγε-  
 15 λον ἔλεγε θαρρεῖν ὥς καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.

Second speech of Clearchus: "We must be on our guard, and take good counsel."

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρα- 9  
 τιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων  
 20 τὸν βουλόμενον. ἔλεξε τοιάδε. Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δηλὸν ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὕτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται. ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὕτε ἐκεῖνος ἔτι ἡμῖν μισθοδότης. ὅτι μέντοι ἀδι-  
 10 κείσθαι νομίζει ὑφ' ἡμῶν οἶδα· ὥστε καὶ μεταπεπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυρόμενος ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος

αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῆ-  
 ῶν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. ἐμοὶ οὖν δοκεῖ οὐχ<sup>11</sup>  
 ὥρα εἶναι ἡμῖν καθεῦδεν οὐδ' ἀμελεῖν ἡμῶν αὐτῶν.  
 ἀλλὰ βουλευέσθαι ὃ τι χρὴ ποιεῖν ἐκ τούτων. καὶ  
 5 ἕως τε μένομεν αὐτοῦ σκεπτέον μοι δοκεῖ εἶναι ὅπως  
 ὡς ἀσφαλέστατα μένωμεν. εἴ τε ἤδη δοκεῖ ἀπιέναι,  
 ὅπως ὡς ἀσφαλέστατα ἄπιμεν καὶ ὅπως τὰ ἐπιτή-  
 ρεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε  
 ἰδιώτου ὄφελος οὐδέν.

“Cyrus can be severe, and he has great resources.”

10 Ὁ δ' ἀνὴρ πολλοῦ μὲν ἄξιος φίλος ᾧ ἂν φίλος ᾖ.<sup>12</sup>  
 χαλεπώτατος δ' ἐχθρὸς ᾧ ἂν πολέμιος ᾖ. ἔχει δὲ  
 δύναμιν καὶ πεζὴν καὶ ἰππικὴν καὶ ναυτικὴν ἣν  
 πάντες ὁμοίως ὀρῶμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ  
 οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε  
 15 ὥρα λέγειν ὃ τι τις γιγνώσκει ἄριστον εἶναι. ταῦτα  
 εἰπὼν ἐπαύσατο.

Other speakers come forward.

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου.<sup>13</sup>  
 λέξοντες ἃ ἐγίγνωσκον. οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέ-  
 λευστοι. ἐπιδεικνύντες οἷα εἶη ἡ ἀπορία ἄνευ τῆς Κύ-  
 20 ρου γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε.<sup>14</sup>  
 προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι  
 εἰς τὴν Ἑλλάδα. στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὡς  
 τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ'  
 ἐπιτήδει' ἀγοράζεσθαι — ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρ-  
 25 βαρικῷ στρατεύματι — καὶ συσκευάζεσθαι· ἐλθόντας  
 δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ  
 διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον ὅστις διὰ φιλίας

τῆς χώρας ἀπάξει. εἰ δὲ μηδὲ ἡγεμόνα διδῶ, συν-  
τάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταλη-  
ψομένους τὰ ἄκρα. ὅπως μὴ φθάσωσι μήτε Κῦρος  
μήτε οἱ Κίλικες καταλαβόντες. ὦν πολλοὺς καὶ πολλὰ  
5 χρήματα ἔχομεν ἀνηρπακότες. οὗτος μὲν τοιαῦτα  
εἶπε· μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον.

Clearchus refuses to take the lead.

Ὡς μὲν στρατηγήσουντα ἐμὲ ταύτην τὴν στρατη-  
γίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ  
ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε  
10 πείσομαι ἢ δυνατὸν μάλιστα. ἵνα εἰδῆτε ὅτι καὶ ἄρ-  
χεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώ-  
πων.

Counter-proposals.

Μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν  
εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ  
15 πάλιν τὸν στόλον Κύρου ποιουμένου. ἐπιδεικνὺς δὲ  
ὥς εὐηθες εἶη ἡγεμόνα αἰτεῖν παρὰ τούτου, ᾧ λυμαι-  
νόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσο-  
μεν ὃν ἂν Κῦρος δῶ. τί κωλύει καὶ τὰ ἄκρα ἡμῖν  
κελεύειν Κῦρον προκαταλαβεῖν; ἐγὼ γὰρ ὀκνοίην  
20 μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς  
ταῖς τριήρεσι καταδύσῃ. φοβοίμην δ' ἂν τῷ ἡγεμόνι  
ᾧ δοίη ἐπεσθαι. μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται  
ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπὼν Κύρου  
λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν.

"Let us address ourselves directly to Cyrus."

25 Ἄλλ' ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ  
δέ μοι ἀνδρας ἐλθόντας πρὸς Κῦρον οὔτινες ἐπι-  
τήδαιοι σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται



ἡμῖν χρήσθαι· καὶ ἐὰν μὲν ἡ πράξις ἥ παραπλησία  
 οἷαπερ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεςθαι καὶ  
 ἡμᾶς καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συν-  
 αναβάντων· ἐὰν δὲ μείζων ἡ πράξις τῆς πρόσθεν φαί- 19  
 5 νηται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνότερα, [ἄξιον ἡ  
 πείσαντα ἡμᾶς ἄγειν ἡ πεισθέντα πρὸς φιλίαν ἀφιέ-  
 ναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρό-  
 θυμοι ἐποίμεθα καὶ ἀπιόντες ἀσφαλῶς ἂν ἀπίοιμεν·  
 ὅ τι δ' ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι δεῦρο· ἡμᾶς  
 10 δ' ἀκούσαντας πρὸς ταῦτα βουλευέσθαι.

The suggestion is adopted. Cyrus explains his plan and promises more pay.

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ 20  
 πέμπουσιν οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ.  
 ὁ δ' ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄν-  
 δρα ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα  
 15 σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν·  
 καὶ μὲν ἡ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ,  
 ἣν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.  
 ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ ἀγγέλλουσι τοῖς 21  
 στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς  
 20 βασιλέα, ὅμως δὲ ἐδόκει ἔπεςθαι. προσαιτοῦσι δὲ  
 μισθόν· ὁ δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι  
 δώσειν οὗ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμι-  
 δαρεικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα  
 ἄγοι οὐδὲ εἰταῦθα ἤκουσεν οὐδεὶς ἐν γε τῷ φανερῷ.

Advance. Arrival of the ships at Issus with reinforcements.

25 **IV.** Ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρασάγ- 1  
 γας δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία  
 πλέθρα. εἰτεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγ-

γας πέντε ἐπὶ τὸν Πύραμον ποταμόν. οὗ ἦν τὸ εὖρος  
 στάδιον. ἐντεῦθεν ἐξελαύνει σταθμούς δύο παρα-  
 σάγγας πεντεκαίδεκα εἰς Ἴσσοὺς. τῆς Κιλικίας ἐσχά-  
 την πόλιν ἐπὶ τῇ θαλάττῃ οἰκουμένην. μεγάλην καὶ  
 5 εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ 2  
 παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ  
 πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακε-  
 δαιμόνιος. ἡγεῖτο δ' αὐταῖς Ταμῶς Αἰγύπτιος ἐξ  
 Ἑφέσου. ἔχων ναὺς ἑτέρας Κύρου πέντε καὶ εἴκο-  
 10 σιν. αἷς ἐπολιόρκει Μίλητον. παρῆν δὲ καὶ Χειρίσο- 3  
 φος Λακεδαιμόνιος ἐπὶ τῶν νεῶν. μετάπεμptos ὑπὸ  
 Κύρου. ἐπτακοσίους ἔχων ὀπλίτας. ὧν ἐστρατήγει  
 παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου  
 σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα μισθοφό-  
 15 ροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον τετρα-  
 κόσιοι ὀπλίται καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Advance. Safe passage of the "Syrian Gateway."

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας 4  
 πέντε ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν  
 δὲ ταῦτα δύο τεῖχη. καὶ τὸ μὲν ἔσωθεν τὸ πρὸ τῆς  
 20 Κιλικίας Σύννεσις εἶχε καὶ Κιλικίων φυλακή, τὸ δὲ  
 ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ  
 φυλάττειν. διὰ μέσον δὲ ρεῖ τούτων ποταμὸς Κάρ-  
 σος ὄνομα. εὖρος πλέθρον. ἅπαν δὲ τὸ μέσον τῶν  
 τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν  
 25 βία· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τεῖχη εἰς τὴν  
 θάλατταν καθήκοντα. ὕπερθεν δ' ἦσαν πέτραι ἡλί-  
 βατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν  
 πύλαι. ταύτης ἕνεκα τῆς παρόδου Κύρος τὰς ναὺς 5

μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἴσω καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾔετο ποιήσειν ὁ Κῦρος τὸν Ἀβροκόμαν. ἔχοντα πολὺν στράτευμα. 5 Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν. ἀλλ' ἐπεὶ ἤκουσε Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέφας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

Advance. Xenias and Pasion abandon the expedition.

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα- 6  
10 σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες πολλάι. ἐνταῦθ' ἔμειναν 7  
ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια 15  
ἐνθέμεινοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν, φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον ἔχειν. ἐπεὶ δ' ἦσαν ἀφαιεῖς, διῆλθε λόγος ὅτι διώ-  
20 κοι αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν ἠῤῥχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ᾔκτειρον εἰ ἀλώσουντο.

Cyrus refuses to pursue the deserters. The Greeks are pleased.

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· 8  
Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εἴ 9  
25 γε μέντοι ἐπιστάσθωι ὅτι οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. ἀλλὰ μὰ

τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς  
 ὡς ἐγὼ ἕως μὲν ἂν παρῇ τις χρώμαι, ἐπειδὰν δὲ  
 ἀπιεῖναι βούληται. συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ  
 καὶ τὰ χρήματα ἀποσυλῶ. ἀλλὰ ἰόντων, εἰδότες ὅτι  
 5 κακίους εἰσὶ περὶ ἡμᾶς ἢ ἡμεῖς περὶ ἐκείνους. καίτοι  
 ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας ἐν Τράλλεσι  
 φρουροῦμένα· ἀλλ' οὐδὲ τούτων στερῇσονται, ἀλλ'  
 ἀπολήψονται τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς.  
 καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ 9  
 10 ἀθυμότερος ἦν ἢ πρὸς τὴν ἀνάβασιν, ἀκούοντες τὴν  
 Κῦρου ἀρετὴν ἥδιον καὶ προθυμότερον συνεπορεύ-  
 οντο.

Advance to Thapsacus on the Euphrates.

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμοὺς τέτταρας  
 παρασάγγας εἵκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα  
 15 τὸ εὖρος πλέθρου. πλήρη δ' ἰχθύων μεγάλων καὶ  
 πραέων. οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν  
 οὐκ εἶων. οὐδὲ τὰς περιστερὰς. αἱ δὲ κῶμαι ἐν αἷς  
 ἐσκήνουν Παρυσάτιδος ἦσαν εἰς ζώνην δεδομένοι.  
 ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε παρασάγγας τρι- 10  
 20 ἀκοντα ἐπὶ τὰς πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ  
 εὖρος πλέθρου. ἐνταῦθα ἦσαν τὰ Βελέσνους βασιλεια  
 τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ  
 καλός, ἔχων πάντα ὅσα ὦραι φύουσι. Κῦρος δ'  
 αὐτὸν ἐξέκοψε καὶ τὰ βασιλεια κατέκαυσεν. ἐντεῦθεν 11  
 25 ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα  
 ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος τεττάρων  
 σταδίων· καὶ πόλις αὐτόθι ᾠκεῖτο μεγάλη καὶ εὐδαί-  
 μων Θάψακος ὄνομα. ἐνταῦθα ἔμεινεν ἡμέρας πέντε.

The real object of the expedition is disclosed. The soldiers are angry. Promises of Cyrus.

Καὶ Κῦρος μεταπεμφάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεισθαι. οἱ δὲ 12  
5 ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι ἐὰν μή τις αὐτοῖς χρήματα διδῶ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβάσι. καὶ 10 ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὶν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας 15 εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη.

Clever device of Menon to win the favor of Cyrus.

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφονται Κύρῳ ἢ οὐ. συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε.  
20 Ἄνδρες, ἐὰν μοι πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε 14  
πονήσαντες τῶν ἄλλων πλεον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται Κῦρος ἔπεισθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην 25 ποταμὸν πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἦν μὲν γὰρ ψηφίσωνται ἔπει- 15  
σθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαί-

νειν, καὶ ὡς προθυμοτάτοις οὖσιν ὑμῖν χάριν εἴσεται  
 Κῦρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος·  
 ἣν δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν ἅπαντες  
 τοῦμπαλιν· ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτά-  
 5 τοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ  
 ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι ὡς φίλοι τεύξεσθε  
 Κύρου.

Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν 16  
 τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ἦσθετο  
 10 διαβεβηκότας. ἦσθη τε καὶ τῷ στρατεύματι πέμψας  
 Γλοῦν εἶπεν· Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ·  
 ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε ἐμοὶ μελήσει, ἣ  
 μηκέτι με Κῦρον νομίζετε. οἱ μὲν δὴ στρατιῶται ἐν 17  
 ἐλπίσι μεγάλαις ὄντες ἠῤῥχοντο αὐτὸν εὐτυχῆσαι,  
 15 Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς.

Passage of the Euphrates, and advance to the Araxes.

Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ  
 ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων  
 τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν  
 ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαισακηνοὶ ἔλεγον ὅτι οὐ- 18  
 20 πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ  
 τότε, ἀλλὰ πλοίοις. ἃ τότε Ἀβροκόμας προῖὼν κατέ-  
 καυσεν, ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι  
 καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασι-  
 λεύσουντι. ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθ- 19  
 25 μούς ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικνουῦν-  
 ται πρὸς τὸν Ἀράξην ποταμόν. ἐνταῦθα ἦσαν κῶμαι  
 πολλαὶ μεσταὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν  
 ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.



Advance through the desert of Arabia. The cavalry go hunting.

V. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Ἐν 1  
φράτην ποταμὸν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους  
πέντε παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ  
τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίον ἅπαν ὁμαλὲς ὥσπερ θά-  
5 λαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν  
ὑλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα·  
δένδρον δ' οὐδὲν ἐνῆν, θηρία δὲ παντοῖα. πλείστοι 2  
ὄνοι ἄγριοι, πολλαὶ δὲ στρουθοὶ αἱ μεγάλαι· ἐνήσαν  
δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ  
10 ἵππεῖς ἐνίστε ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώ-  
κοι, προδραμόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων  
ἔτρεχον θάπτον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι,  
ταὐτὸν ἐποιοῦν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες  
οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν  
15 ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις. ἀπαλώ-  
τερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαν- 3  
τες τῶν ἵππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα  
φεύγουσα. τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν  
αἴρουσα ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν  
20 τις ταχὺ ἀνιστῆ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ  
ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα  
αὐτῶν ἥδιστα ἦν.

March to Corsote and Pylae. Cattle perish in the desert.

The supply of grain fails.

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται 4  
ἐπὶ τὸν Μάσκαν ποταμόν. τὸ εὖρος πλεθριαῖον.  
25 ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ  
Κορσωτή· περιερρέιτο δ' αὕτη ὑπὸ τοῦ Μάσκα  
κύκλῳ. ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτί-

σαντο. ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς- 5  
καίδεκα παρασάγγας ἐνεθήκοντα τὸν Εὐφράτην  
ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας.  
ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώ-  
5 λετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν  
δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοι-  
κούντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες  
καὶ ποιοῦντες εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν καὶ  
ἀνταγοράζοντες σῖτον ἔζων. τὸ δὲ στρατεύμα ὁ σῖτος 6  
11 ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ μὴ ἐν τῇ Λυδία  
ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ. τὴν καπίθην ἀλεύρων  
ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ σίγλος δύναται  
ἐπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικούς· ἡ δὲ καπίθη  
δύο χοίνικας Ἀττικὰς ἐχώρει. κρέα οὖν ἐσθίουντες οἱ  
15 στρατιῶται διεγίγνοντο. ἦν δὲ τούτων τῶν σταθμῶν 7  
οὓς πάνυ μακροὺς ἤλανεν, ὁπότε ἡ πρὸς ὕδωρ βού-  
λοιο διατελέσαι ἢ πρὸς χιλόν.

Splendid discipline of the Persian nobles.

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος  
ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κῦρος σὺν τοῖς  
20 περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις καὶ ἔταξε  
Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρα-  
τοῦ συνεκβιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν 8  
αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς  
περὶ αὐτὸν Πέρσας τοὺς κρατίστους συνεπισπεῦσαι  
25 τὰς ἀμάξας. ἔνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεά-  
σασθαι. ῥύψαντες γὰρ τοὺς πορφυροὺς κἀνδύς ὅπου  
ἔτυχεν ἕκαστος ἐστηκώς, ἵεντο ὥσπερ ἂν δράμοι τις  
περὶ νίκης καὶ μάλα κατὰ πρᾶνοὺς γηλόφον, ἔχοντες

τούς τε πολυτελείς χιτῶνας καὶ τὰς ποικίλας ἀναξυ-  
ρίδας, ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις  
καὶ ψέλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις  
εἰσπηδήσαντες εἰς τὸν πηλὸν θάττον ἢ ὥς τις ἂν ᾤετο  
5 μετεώρους ἐξεκόμισαν τὰς ἀμάξας.

Rapidity of the march explained. Traffic with Charmande.

Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὡς σπεύδων πᾶσαν 9  
τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἔνεκα  
ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο. νομίζων. ὅσῳ  
μὲν θάττον ἔλθοι, τοσούτῳ ἀπαρασκευοτέρῳ, βασιλεῖ  
10 μαχεῖσθαι, ὅσῳ δὲ σχολαίτερον. τοσούτῳ πλεον  
συναγείρεσθαι βασιλεῖ στράτευμα. καὶ συνιδεῖν δ'  
ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχὴ πλήθει  
μὲν χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα. τοῖς δὲ  
μήκεσι τῶν ὁδῶν καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις  
15 ἀσθενῆς εἴ τις διὰ ταχέων τὸν πόλεμον ἐποιεῖτο.  
πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους 10  
σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη. ὄνομα δὲ  
Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ  
ἐπιτήδεια, σχεδίαίς, διαβαίνοντές ᾧδε. διφθέρας ἄς  
20 εἶχον στεγάσματα ἐπίμπλασαν· χόρτου κούφου, εἶτα  
συνῆγον καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης  
τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ  
ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς  
ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης· τοῦτο γὰρ ἦν  
25 ἐν τῇ χώρᾳ πλείστον.

A quarrel at the ford. Clearchus attacked.

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος 11  
στρατιωτῶν καὶ τῶν Κλεάρχου, ὁ Κλέαρχος κρίνας

ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν · ὁ δὲ  
 ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα ἔλεγεν · ἀκούσαν-  
 τες δὲ οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο  
 ἰσχυρῶς τῷ Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλεάρχος 12  
 ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατα-  
 σκεψάμενος τὴν ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ  
 σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις  
 τοῖς περὶ αὐτόν · Κῦρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσ-  
 ἤλαυνε · τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων  
 10 τις ὥς εἶδε Κλεάρχον διελαύνοντα. ἴησι τῇ ἀξίνῃ·  
 καὶ οὗτος μὲν αὐτοῦ ἤμαρτεν · ἄλλος δὲ λίθῳ καὶ  
 ἄλλος. εἶτα πολλοί. κραυγῆς γενομένης.

Clearchus advances with his horse against Menon's troops.

Proxenus interposes.

Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ 13  
 εὐθὺς παραγγέλλει εἰς τὰ ὄπλα · καὶ τοὺς μὲν ὀπλίτας  
 15 αὐτοῦ ἐκέλευσε μέναι τὰς ἀσπίδας πρὸς τὰ γόνατα  
 θέντας. αὐτὸς δὲ λαβὼν τοὺς Θωράκας καὶ τοὺς ἱππέας  
 οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταρά-  
 κοντα — τούτων δὲ οἱ πλείστοι Θωράκες — ἤλαυνεν ἐπὶ  
 τοὺς Μένωνος. ὥστ' ἐκείνους ἐκπεπληῆχθαι καὶ αὐτὸν  
 20 Μένωνα. καὶ τρέχειν ἐπὶ τὰ ὄπλα · οἱ δὲ καὶ ἔστασαν  
 ἀποροῦντες τῷ πράγματι. ὁ δὲ Πρόξενος — ἔτυχεν 14  
 γὰρ ὕστερος προσιῶν καὶ τάξεις αὐτῷ ἐπομένη τῶν  
 ὀπλιτῶν — εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων  
 ἔθετο τὰ ὄπλα καὶ εἶδετο τοῦ Κλεάρχου μὴ ποιεῖν  
 25 ταῦτα. ὁ δ' ἐχαλέπαινεν ὅτι αὐτοῦ ὀλίγου δεήσαν-  
 τος καταλευσθῆναι πράως λέγοι τὸ αὐτοῦ πάθος,  
 ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

Cyrus comes up and quickly stops the quarrel.

Ἐν τούτῳ δὲ ἐπῆει καὶ Κῦρος καὶ ἐπύθετο τὸ 15  
 πρᾶγμα · εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ  
 σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ  
 μέσον, καὶ λέγει τάδε. Κλέαρχε καὶ Πρόξενε καὶ οἱ 16  
 5 ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε. εἰ  
 γάρ τινα ἀλλήλοισι μάχην συνάψετε, νομίζετε ἐν τῇδε  
 τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺν  
 ἐμοῦ ὕστερον · κακῶς γὰρ τῶν ἡμετέρων ἐχόντων  
 πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν  
 10 ἔσονται τῶν παρὰ βασιλεῖ ὄντων. ἀκούσας ταῦτα 17  
 ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο · καὶ παυσάμενοι ἀμφό-  
 τεροι κατὰ χώραν ἔθεντο τὰ ὅπλα.

Treacherous proposal of Orontas.

VI. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνη ἵππων καὶ 1  
 κόπρος · εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων  
 15 ἵππων. οὗτοι προϊόντες ἔκαον καὶ χιλὸν καὶ εἴ τι  
 ἄλλο χρήσιμον ἦν. Ὀρόντας δὲ Πέρσης ἀνὴρ, γένοι  
 τε προσήκων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν  
 τοῖς ἀρίστοις Περσῶν, ἐπιβουλευεὶ Κύρῳ, καὶ πρόσθεν  
 πολεμήσας, καταλλαγεῖς δέ. οὗτος Κύρῳ εἶπεν, εἰ 2  
 20 αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακάοντας  
 ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολ-  
 λούς αὐτῶν ἂν ἔλοι καὶ κωλύσειε τοῦ κάειν ἐπιόντας,  
 καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς ἰδόντας  
 τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. τῷ δὲ  
 25 Κύρῳ ἀκούσαντι ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ  
 ἐκέλευσεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν  
 ἡγεμόνων.

The traitor betrayed, and brought to trial.

‘Ο δ’ Ὀρόντας νομίσας εἶναι αὐτῷ τοὺς 3  
 ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἤξοι  
 ἔχων ἱππέας ὡς αὖ δύνηται πλείστους· ἀλλὰ φράσαι  
 τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλιον αὐτὸν ὑπο-  
 5 δέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν  
 φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπι-  
 στολὴν δίδωσι πιστῷ ἀνδρί, ὡς ᾤετο· ὁ δὲ λαβὼν  
 Κύρῳ δίδωσιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμ- 4  
 βάνει Ὀρόνταν. καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν  
 10 Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἐπτά, καὶ τοὺς  
 τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὀπλίτας ἀγα-  
 γεῖν. [τούτους δὲ θέσθαι τὰ ὄπλα] περὶ τὴν αὐτοῦ  
 σκηνὴν. οἱ δὲ ταῦτα ἐποίησαν. ἀγαγόντες ὡς τρισ-  
 χιλίους ὀπλίτας. Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε 5  
 15 σύμβουλον. ὃς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει  
 προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. [ἐπεὶ δ’ ἐξῆλ-  
 θεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα  
 ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον  
 ἄρχειν τοῦ λόγου ὧδε.

Speech of Cyrus: "Twice before has this man been false to me,  
 and twice have I forgiven him."

20 Παρεκάλεσα ὑμᾶς. ἄνδρες φίλοι, ὅπως σὺν ὑμῖν 6  
 βουλευόμενος ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ  
 πρὸς ἀνθρώπων τοῦτο πράξω περὶ Ὀρόντα τουτουί.  
 τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπή-  
 25 κροον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεῖς, ὡς ἔφη αὐτός, ὑπὸ  
 τοῦ ἐμοῦ ἀδελφοῦ οὗτος ἐπολέμησεν ἐμοί ἔχων τὴν  
 ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν  
 ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου



παύσασθαι. καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. μετὰ ταῦτα, 7  
 ἔφη, ὦ Ὀρόντα, [ἔστιν ὃ τι σε ἠδίκησα ;] ἀπεκρίνατο  
 ὅτι οὐ. πάλιν δὲ ὁ Κῦρος ἠρώτα. Οὐκοῦν ὕστερον.  
 ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος  
 5 ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν  
 ὃ τι ἐδύνω ; ἔφη ὁ Ὀρόντας. Οὐκοῦν, ἔφη ὁ Κῦρος.  
 ὁπότε αὖ ἔγνωσ τὴν σαντοῦ δύναμιν. ἐλθὼν ἐπὶ τὸν  
 τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα. καὶ  
 πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ'  
 10 ἐμοῦ ; καὶ ταῦθ' ὁμολόγει ὁ Ὀρόντας.

“ He confesses that he has no excuse for this third attempt. He cannot be trusted. What shall be done with him ? ”

Τί οὖν, ἔφη ὁ Κῦρος. ἀδικηθεὶς ὑπ' ἐμοῦ νῦν τὸ 8  
 τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας : εἰπόντος  
 δὲ τοῦ Ὀρόντα ὅτι οὐδὲν ἀδικηθεῖς. ἠρώτησεν ὁ Κῦ-  
 ρος αὐτόν. Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆ-  
 15 σθαι ; Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντας. ἐκ τούτου  
 πάλιν ἠρώτησεν ὁ Κῦρος. Ἔτι οὖν ἂν γένοιο τῷ ἐμῷ  
 ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός : ὁ δὲ  
 ἀπεκρίνατο ὅτι οὐδ' εἰ γενοίμην. ὦ Κῦρε, σοί γ' ἂν  
 ποτε ἔτι δόξαιμι. πρὸς ταῦτα Κῦρος εἶπε τοῖς παρ-  
 20 οῦσιν, Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα  
 δὲ λέγει · ὑμῶν δὲ σὺν πρῶτος. ὦ Κλέαρχε, ἀπόφηναι  
 γνώμην ὃ τι σοι δοκεῖ.

Clearchus advises that he be put to death. The others concur, and Orontas is led away.

Κλέαρχος δὲ εἶπε τάδε. Συμβουλεύω ἐγὼ τὸν  
 ἄνδρα τοῦτον ἐκποδὼν ποιέισθαι ὡς τάχιστα, ὡς  
 25 μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν  
 τὸ κατὰ τοῦτον εἶναι τοὺς ἐθελοντὰς φίλους εἶποι.

ταύτη δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. 10  
 μετὰ ταῦτα. ἔφη. κελεύοντος Κύρου ἔλαβον τῆς ζώνης  
 τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ  
 συγγενεῖς· εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη  
 5 ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ  
 τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον  
 ἄγοιτο. ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη 11  
 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων. μετὰ ταῦτα  
 οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώ-  
 10 ποτε οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἵκαζον  
 δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ  
 ἐφάνη.

Advance. Midnight review. Council of war.

**VII.** Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθ- 1  
 μους τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ  
 15 σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ  
 τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας·  
 ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἑὼ ἥξειν βασιλέα σὺν  
 τῷ στρατεύματι μαχοῦμενον· καὶ ἐκέλευε Κλέαρχον  
 μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι. Μένωνα δὲ τοῦ εὐ-  
 20 νύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν 2  
 ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι  
 παρὰ μεγάλου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς  
 βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς  
 στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβου-  
 25 λεύετό τε πῶς ἂν τὴν μάχην ποιοῖτο καὶ αὐτὸς παρή-  
 νει θαρρύνων τοιαύδε.

Speech of Cyrus encouraging the Greek generals and captains.

ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρ- 3  
 βάρων συμμάχους ὑμᾶς ἄγω. ἀλλὰ νομίζων ἀμείνους

καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ  
 τοῦτο προσέλαβον. ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι  
 τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαι-  
 μονίζω· εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν  
 5 ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. ὅπως 4  
 δὲ καὶ εἰδῆτε εἰς οἶον ἔρχεσθε ἀγῶνα. ὑμᾶς εἰδὼς  
 διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ  
 ἐπιάσιν· ἂν δὲ ταῦτα ἀνάσχησθε. τὰ ἄλλα καὶ  
 αἰσχύνεσθαι μοι δοκῶ οἴους ἡμῖν γνώσεσθε τοὺς ἐν  
 10 τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων  
 καὶ εὖ τῶν ἐμῶν γενομένων. ἐγὼ ὑμῶν τὸν μὲν οἴκαδε  
 βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελ-  
 θεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι  
 ἀντὶ τῶν οἴκοι.

Objection of Gaulites. Answer of Cyrus.

15 Ἐνταῦθα Γαυλίτης παρὼν φυγὰς Σάμιος. πιστὸς 5  
 δὲ Κύρῳ, εἶπε· Καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι  
 πολλὰ ὑπισχνεῖ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κιν-  
 δύνου προσιόντος. ἂν δὲ εὖ γένηταί τι. οὐ μεμνήσε-  
 σθαί σέ φασιν· ἔτιοι δὲ οὐδ' εἰ μεμνήῃός τε καὶ βούλοιο  
 20 δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνεῖ. ἀκούσας 6  
 ταῦτα ἔλεξεν ὁ Κῦρος· Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες,  
 ἢ ἀρχὴ ἢ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὗ  
 διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ  
 ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων  
 25 πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.  
 ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους ἢ  
 φίλους τούτων ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο  
 δέδοικα μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων ἂν εὖ

γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ[ ] ὑμῶν δὲ  
τῶν Ἑλλήνων] καὶ στέφανον ἐκάστω χρυσοῦν δώσω.

More promises. Cyrus confident that the king will fight.

Οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προ- 8  
θυμότεροι καὶ τοῖς ἄλλοις ἐξηγγέλλον. εἰσῆσαν δὲ  
5 παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων  
τινὲς ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται ἐὰν κρατή-  
σωσιν. ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέ-  
πεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ διε- 9  
λέγοντο μὴ μάχεσθαι. ἀλλ' ὅπισθεν ἑαυτῶν τάττε-  
10 σθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧ δὲ πῶς ἤρετο  
τὸν Κῦρον· Οἶε γάρ σοι μαχεῖσθαι, ᾧ Κῦρε, τὸν  
ἀδελφόν; Νῆ Δί'. ἔφη ὁ Κῦρος. εἴπερ γε Δαρείου  
καὶ Παρυσάτιδός ἐστι παῖς. ἐμὸς δὲ ἀδελφός, οὐκ  
ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι.

Numbers of the opposing forces.

15 Ἐνταῦθα δὲ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν 10  
μὲν Ἑλλήνων ἀσπὶς μυρία καὶ τετρακοσία. ] πελτασταὶ  
δὲ δισχίλιοι καὶ πεντακόσιοι. ] τῶν δὲ μετὰ Κύρου  
βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα  
ἀμφὶ τὰ εἴκοσι. ] τῶν δὲ πολεμίων ἐλέγοντο εἶναι 11  
20 ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα  
διακόσια. ] ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν  
Ἀρταγέρσης ἦρχεν· οὗτοι δ' αὖ πρὸ αὐτοῦ βασι-  
λέως τεταγμένοι ἦσαν. τοῦ δὲ βασιλέως στρατεύ- 12  
ματος ] ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες  
25 τέτταρες. τριάκοντα μυριάδων ἕκαστος. Ἀβροκόμας,  
Τισσαφέρνης. Γωβρύας. Ἀρβάκης. τούτων δὲ παρε-  
γένοντο ἐν τῇ μάχῃ ἑνενήκοντα μυριάδες καὶ ἄρ-

ματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα · Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. ταῦτα δὲ ἡγγελλον πρὸς Κῦρον οἱ 13 αὐτομολήσαντες παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων ταῦτ' ἡγγελλον.

Advance. The great trench. Traces of the king's retreat.

Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα παρα- 14 σάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ · ὥτετο γὰρ 10 ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα · κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα. τὸ μὲν εὖρος ὀργυιαὶ πέντε, τὸ δὲ βάθος ὀργυιαὶ τρεῖς. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώ- 15 δεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. [ἐνθα 15 αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσai · εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι. βαθεῖαι δὲ ἰσχυρῶς.] καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ · εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δ' ἐκάστη παρασάγγην. γέφυραι δ' ἔπεισιν.] ἦν δὲ παρὰ 20 τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος · ταύτην 16 δὲ τὴν τάφρον βασιλεὺς ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρῆλθε 25 καὶ ἐγένοντο εἴσω τῆς τάφρου. ταύτῃ μὲν οὖν τῇ 17 ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά.

A soothsayer rewarded. Cyrus advances with less caution.

Ἐνταῦθα Κῦρος Σίλανὸν καλέσας τὸν Ἀμπρακιώ-18  
την μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι  
τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρας προθυόμενος εἶπεν  
αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν. Κῦρος  
δ' εἶπεν. Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ  
μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισ-  
χυοῦμαί σοι δέκα τάλαντα. τοῦτο τὸ χρυσίον τότε  
ἀπέδωκεν. ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' 19  
ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στρα-  
10 τευμα διαβαίνειν. ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις  
ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος  
ἐπορεύετο ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε 20  
τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλί-  
γους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ  
15 ἀνατεταραγμένον ἐπορεύετο καὶ τῶν ὅπλων τοῖς στρα-  
τιώταις πολλὰ ἐπὶ ἀμαξῶν ἤγετο καὶ ὑποζυγίων.

"The king is coming!" The call to arms.

VIII. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ 1  
πλησίον ἦν ὁ σταθμὸς ἔνθα ἔμελλε καταλύειν. ἡνίκα  
Πατηγῦας ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρῷ πιστῶν  
20 προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδροῦντι τῷ ἵππῳ,  
καὶ εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα καὶ βαρβαρι-  
κῶς καὶ ἐλληνικῶς ὅτι βασιλεὺς σὺν στρατεύματι  
πολλῷ προσέρχεται ὥς εἰς μάχην παρεσκευασμένος.  
ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν 2  
25 οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν ἐπιπε-  
σεῖσθαι· Κῦρός τε καταπηδήσας ἀπὸ τοῦ ἄρματος 3  
τὸν θώρακα ἐνέδν καὶ ἀναβὰς ἐπὶ τὸν ἵππον τὰ



παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι  
παρήγγελλεν ἐξοπλίζεσθαι καὶ καθίστασθαι εἰς τὴν  
ἑαυτοῦ τάξιν ἕκαστον.

The order of battle. Armor of Cyrus and his body-guard.

Ἔνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρ- 4  
5χος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ  
ποταμῷ, Πρόξενος δὲ ἐχόμενος. οἱ δ' ἄλλοι μετὰ  
τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον  
κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ δὲ βαρβαρικοῦ 5  
ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον  
10 ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν.  
ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ Κύρου ὑπαρχος καὶ  
τὸ ἄλλο βαρβαρικόν. Κῦρος δὲ καὶ οἱ ἱππεῖς τού- 6  
του ὅσον ἐξακόσιοι ὥπλισμένοι θώραξι μὲν αὐτοὶ καὶ  
παραμηριδίῳ καὶ κράνεσι πάντες πλὴν Κύρου.  
15 Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην  
καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς  
ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. οἱ δ' 7  
ἵπποι πάντες οἱ μετὰ Κύρου εἶχον καὶ προμετωπίδια  
καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς  
20 Ἑλληνικάς.

In the afternoon the enemy appear, prepared for battle.

Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς 8  
ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δείλη ἐγίγνετο, ἐφάνη  
κονιορτὸς ὥσπερ νεφέλη λευκή. χρόνῳ δὲ συχνῷ  
ὑστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολὺ.  
25 ὅτε δὲ ἐγγύτερον ἐγίγνωιντο, τάχα δὴ καὶ χαλκός τις  
ἦστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς  
ἐγίγνωιντο. καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ 9

τοῦ εὐωνύμου τῶν πολεμίων · Τισσαφέρνης ἐλέγετο  
 τούτων ἄρχειν · ἐχόμενοι δὲ γερροφόροι, ἐχόμενοι δὲ  
 ὀπλίται σὺν ποδήρεσι ξυλίταις ἀσπίσιν. Αἰγύπτιοι  
 δ' οὔτοι ἐλέγοντο εἶναι · [ἄλλοι δ' ἱππεῖς, ἄλλοι τοξό-  
 5 ται.] πάντες δ' οὔτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει  
 ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δὲ 10  
 αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ  
 δὴ δρεπανηφόρα καλούμενα · εἶχον δὲ τὰ δρέπανα  
 ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς  
 10 δίφοις εἰς γῆν βλέποντα. ὡς διακόπτειν ὄτῳ ἐντυγ-  
 χάνοιεν. ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλ-  
 λήνων ἐλῶντα καὶ διακόψοντα. ὁ μέντοι Κῦρος 11  
 εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι τὴν  
 κραυγὴν τῶν βαρβάρων ἀνέχεσθαι. ἐψεύσθη τοῦτο ·  
 15 οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὡς ἀνυστὸν καὶ ἡσυχῇ ἐν  
 ἴσῳ καὶ βραδέως προσῆσαν.

Clearchus refuses to attack the Persian centre.

Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πί- 12  
 γρητι τῷ ἐρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ  
 Κλεάρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ  
 20 τῶν πολεμίων. ὅτι ἐκεῖ βασιλεὺς εἶη · καὶ τοῦτ', εἶφη,  
 νικῶμεν. πάνθ' ἡμῖν πεποιήται. ὁρῶν δὲ ὁ Κλέαρ- 13  
 χος τὸ μέσον στῆφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ  
 εὐωνύμου βασιλέα — τοσοῦτον γὰρ πλήθει περιῆν  
 βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου  
 25 εὐωνύμου ἔξω ἦν — ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ᾔθελεν  
 ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ,  
 φοβούμενος μὴ κυκλωθεῖν ἐκατέρωθεν, τῷ δὲ Κύρῳ  
 ἀπεκρίνατο ὅτι αὐτῷ μέλοι ὅπως καλῶς ἔχοι.

Final preparations. The sacrifices favorable. The watchword.

Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στρα-  
 14 τευμα ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ  
 αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ  
 ὁ Κῦρος παρελαύνων οὐ πᾶν πρὸς αὐτῷ τῷ στρα-  
 5 τεύματι κατεθεᾶτο ἐκατέρωσε ἀποβλέπων εἰς τε τοὺς  
 πολεμίους καὶ τοὺς φίλους. ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ 15  
 Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος. πελάσας ὡς συναν-  
 τῆσαι ἤρετο εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε  
 καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ  
 10 τὰ σφάγια καλὰ. ταῦτα δὲ λέγων θορύβου ἤκουσε 16  
 διὰ τῶν τάξεων ἰόντος. καὶ ἤρετο τίς ὁ θόρυβος εἶη.  
 ὁ δὲ Κλέαρχος εἶπεν ὅτι σύνθημα παρέρχεται δεύτε-  
 ρον ἤδη. καὶ ὃς ἐθαύμασε τίς παραγγέλλει, καὶ  
 ἤρετο ὃ τι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο. Ζεὺς  
 15 σωτήρ καὶ νίκη. ὁ δὲ Κῦρος ἀκούσας, Ἀλλὰ 17  
 δέχομαί τε, ἔφη, καὶ τοῦτο ἔστω.

The Greeks charge on the run. The left wing of the king's army  
 takes to flight. His chariots are useless.

Ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλαυε·  
 καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὴν φά-  
 λαγγε ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες  
 20 καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὡς δὲ 18  
 πορευομένων ἐξεκύμινε τι τῆς φάλαγγος. τὸ ὑπολει-  
 πόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγξαντο  
 πάντες οἷον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ  
 ἔθειον. λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ  
 25 δόρατα ἐδούπησαν φόβον ποιοῦντες τοῖς ἵπποις.  
 πρὶν δὲ τόξευμα ἐξικνεῖσθαι ἐκκλίνουσιν οἱ βάρβα- 19  
 ροὶ καὶ φεύγουσι· καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ

κράτος οἱ Ἕλληνες. ἐβόων δὲ ἀλλήλοις μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεισθαι. τὰ δ' ἄρματα ἐφέροντο 20  
τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ  
τῶν Ἑλλήνων κενὰ ἡμιόχων. οἱ δ' ἐπεὶ προῖδοιεν,  
5 διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν  
ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦ-  
τον παθεῖν ἔφασαν. οὐδ' ἄλλος δὲ τῶν Ἑλλήνων  
ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ  
τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο. 11

The king himself holds the centre, and begins to move.

10 Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' 21  
αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος  
ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξή-  
χθη διώκειν. ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν  
σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελείτο ὅ τι  
15 ποιήσει βασιλεὺς. καὶ γὰρ ᾗδει αὐτόν ὅτι μέσον  
ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ 22  
τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν  
ἡγοῦνται. νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι  
ἦν ἧ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγ-  
20 γεῖλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ  
στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς 23  
αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύ-  
μου κέρατος. ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ  
ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέ-  
25 καμπτεν ὡς εἰς κύκλωσιν.

Cyrus charges, and attacks the king in person.

Ἐνθα δὴ Κῦρος δείσας μὴ ὀπισθεν γενόμενος 24  
κατακόψῃ τὸ Ἑλληνικὸν ἐλαύνει ἀντίος· καὶ ἐμβα-

λὼν σὺν τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως  
 τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους.  
 καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρτα-  
 γέρσην τὸν ἄρχοντα αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο. 25  
 5 διασπείρονται καὶ οἱ Κύρου ἑξακόσιοι εἰς τὸ διώκειν  
 ὁρμήσαντες, πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατε-  
 λείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. σὺν 26  
 τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον  
 στῆφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν Τὸν  
 10 ἄνδρα ὁρῶ ἵετο ἐπ' αὐτὸν καὶ παίει κατὰ τὸ  
 στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος. [ὥς φησι  
 Κτησίας ὁ ἱατρός,] καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

Cyrus and his immediate followers are slain.

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν 27  
 ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασι-  
 15 λεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου.  
 ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας  
 λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς τε ἀπέ-  
 θανε καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ'  
 αὐτῷ. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκη- 28  
 20 πτούχων λέγεται, ἐπειδὴ πεπτωκότα εἶδε Κῦρον, κατα-  
 πηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. καὶ οἱ 29  
 μὲν φασὶ βασιλέα κελεύσαι τινα ἐπισφάζαι αὐτὸν  
 Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπασάμενον τὸν  
 ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτόν δ'  
 25 ἐφόρει καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περ-  
 σῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ  
 πιστότητα.

So died Cyrus, the kingliest man since Cyrus the Great.

**ΙΧ.** Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν 1  
Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων  
βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὡς παρὰ  
πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ  
5 γενέσθαι.

Reared at court, he was as a boy modest and brave.

Πρῶτον μὲν γὰρ ἔτι παῖς ὦν ὅτ' ἐπαιδεύετο καὶ 2  
σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων  
πάντα κράτιστος ἐνομίζετο. πάντες γὰρ οἱ τῶν 3  
ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις  
10 παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην κατα-  
μάθοι ἂν τις. αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι οὐτ'  
ιδεῖν ἔστι. θεῶνται δ' οἱ παῖδες καὶ τιμωμένους ὑπὸ 4  
βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους·  
ὥστε εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ  
15 ἄρχεσθαι. ἔνθα Κῦρος αἰδημονέστατος μὲν πρῶτον 5  
τῶν ἡλικιωτῶν ἐδόκει εἶναι. τοῖς τε πρεσβυτέροις καὶ  
τῶν ἑαυτοῦ ὑποδεεστέρων μᾶλλον πείθεσθαι, ἔπειτα  
δὲ φιλιππότατος καὶ τοῖς ἵπποις ἄριστα χρῆσθαι·  
ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,  
20 τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι  
καὶ μελετηρότατον. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ 6  
φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλο-  
κινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ  
ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπᾶσθη ἀπὸ τοῦ  
25 ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς εἶχε,  
τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθή-  
σαντα πολλοῖς μακαριστὸν ἐποίησεν.



As governor on the coast, he kept faith with friend and foe.

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης 7  
 Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδο-  
 κίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθή-  
 κει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι. πρῶτον μὲν  
 5 ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο. εἴ τῳ  
 σπείσαιοτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό  
 τι, μηδαμῶς ψεύδεσθαι. καὶ γὰρ οὖν ἐπίστευον μὲν 8  
 αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι. ἐπίστευον δ' οἱ  
 ἄνδρες. καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου  
 10 Κῦρου ἐπίστευε μηδὲν ἄν παρὰ τὰς σπονδὰς παθεῖν.  
 τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ 9  
 πόλεις ἐκοῦσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους  
 πλὴν Μιλησίων. οὗτοι δὲ ὅτι οὐκ ἤθελε τοὺς φεύ-  
 γοντας προέσθαι ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ 10  
 15 ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο. ἐπεὶ  
 ἅπαξ φίλος αὐτοῖς ἐγένετο. οὐδ' εἰ ἔτι μὲν μείους  
 γένοιντο, ἔτι δὲ κάκιον πράξειαν.

He rewarded his friends, requited his foes, and punished  
 wrong-doers.

Φανερὸς δ' ἦν καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιή- 11  
 σειεν αὐτόν, νικᾶν πειρώμενος. καὶ εὐχὴν δέ τινες  
 20 αὐτοῦ ἐξέφερον ὥς εὐχοίτο τοσοῦτον χρόνον ζῆν  
 ἔστω νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας  
 ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνί γε 12  
 ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ  
 πόλεις καὶ τὰ ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὲ 13  
 25 οὐδὲ τοῦτ' ἂν τις εἴποι ὥς τοὺς κακούργους καὶ ἀδί-  
 κους εἶα καταγελαῦν. ἀλλὰ ἀφειδέστατα πάντων ἐτι-  
 μωρεῖτο. πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας

ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερομέ-  
 νους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο  
 καὶ Ἕλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς  
 πορεύεσθαι ὅπῃ τις ᾔθελεν, ἔχοντι ὃ τι προχωροίη.

He especially honored the brave and upright.

5 Τούς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὁμολόγητο 14  
 διαφερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλε-  
 μος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν  
 καὶ αὐτὸς εἰς ταύτας τὰς χώρας οὓς ἑώρα ἐθέλοντας  
 κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατε-  
 10 στρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα·  
 ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, 15  
 τοὺς δὲ κακοὺς δούλους τούτων ἀξιούσθαι εἶναι.  
 τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων  
 κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι. εἷς 16  
 15 γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδεί-  
 κνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους  
 πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερ-  
 δούντων.

Loyalty and honest service won from him reward.

Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχει- 17  
 20 ρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. καὶ γὰρ  
 στρατηγοὶ καὶ λοχαγοί, οἱ χρημάτων ἕνεκα πρὸς  
 ἐκείνους ἔπλευσαν, ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ  
 καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος. ἀλλὰ 18  
 μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετή-  
 25 σειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν.  
 τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ  
 ἐλέχθησαν γενέσθαι. εἰ δέ τινα ὀρώη δεινὸν ὄντα 19

οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἧς  
 ἄρχοι χώρας καὶ προσόδους ποιοῦντα, οὐδένα ἂν  
 πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω προσεδίδου· ὥστε  
 καὶ ἡδέως ἐπόνουν καὶ θαρραλέως ἐκτῶντο καὶ ὅσα  
 5 ἐπέπατό τις ἦκιστα Κῦρον ἐκρυπτεν· οὐ γὰρ φθονῶν  
 τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος  
 χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

He served his friends, and in his benefactors studied their  
 characters and needs.

Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνῶναι 20  
 ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχά-  
 10 νοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς  
 πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ 21  
 αὐτὸ τοῦτο οὐπὲρ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι,  
 ὡς συνεργοὺς ἔχοι, καὶ αὐτὸς ἐπειράτο συνεργὸς τοῖς  
 φίλοις κράτιστος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκα-  
 15 στον ἐπιθυμοῦντα. δῶρα δὲ πλείστα μὲν οἶμαι εἰς 22  
 γε ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ  
 μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους  
 ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὁρῶν ἕκαστον  
 δεόμενον.

He unselfishly shared everything with them, and delighted to show  
 them personal attention.

Καὶ ὅσα τῷ σώματι αὐτοῦ πέμποι τις ἢ ὡς εἰς 23  
 πόλεμον ἢ ὡς εἰς καλλωπισμόν, καὶ περὶ τούτων  
 λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν  
 δύναιτο τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς  
 κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. καὶ 24  
 25 τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα  
 οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ

δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυ-  
 μείσθαι χαρίζεσθαι. ταῦτα ἔμοιγε μᾶλλον δοκεῖ  
 ἀγαστὰ εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμι-<sup>25</sup>  
 δεεῖς πολλάκις ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι  
 5 οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίοι οἶνω ἐπιτύχοι·  
 τοῦτον οὖν σοὶ ἔπεμψε καὶ δεῖται σου τήμερον τοῦτον  
 ἐκπιεῖν σὺν οἷς μάλιστα φιλεῖς. πολλάκις δὲ χῆνας<sup>26</sup>  
 ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοι-  
 αῦτα. ἐπιλέγειν κελεύων τὸν φέροντα. Τούτοις ἦσθη  
 10 Κῦρος· βούλεται οὖν καὶ σὲ τούτων γεύσασθαι.  
 ὅπου δὲ χιλὸς σπᾶνιος πάνυ εἷη, αὐτὸς δὲ δύναιτο<sup>27</sup>  
 παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας  
 καὶ διὰ τὴν ἐπιμέλειαν. διαπέμπων ἐκέλευε τοὺς  
 φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμ-  
 15 βάλλειν τοῦτον τὸν χιλόν. ὥς μὴ πεινῶντες τοὺς  
 ἑαυτοῦ φίλους ἄγωσιν. εἰ δὲ δὴ ποτε πορεύοιτο καὶ<sup>28</sup>  
 πλεῖστοι μέλλοιεν ὄψεσθαι. προσκαλῶν τοὺς φίλους  
 ἐσπουδαιολογεῖτο. ὥς δηλοῖη οὓς τιμᾷ.

No man was ever more beloved. His friends were loyal even  
 to the last.

Ὅστε ἐγὼ μὲν γε ἐξ ὧν ἀκούω οὐδένα κρίνω ὑπὸ  
 20 πλειόνων πεφιληῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων.  
 τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου<sup>29</sup>  
 δούλου ὄντος οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν  
 Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ ὄν-ῳετο πιστόν  
 οἱ εἶναι ταχὺ αὐτὸν ἡῦρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ·  
 25 παρὰ δὲ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον,  
 ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο. καὶ οὗτοι μέντοι  
 οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ

Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ  
 παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ  
 τελευτῇ τοῦ βίου αὐτῷ γενόμενον ὅτι καὶ αὐτὸς ἦν  
 ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ  
 5 εὖνους καὶ βεβαίους. ἀποθνήσκοντος γὰρ αὐτοῦ 31  
 πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθα-  
 νον μαχόμενοι πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος  
 ἐτύγχανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὥς  
 δ' ᾗσθετο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ  
 10 στράτευμα πᾶν οὗ ἡγείτο.

Cyrus's camp plundered. The Greek guard makes a stand.

Χ. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ 1  
 ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων  
 εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν  
 μετὰ Ἀριαίου οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ  
 15 αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὥρμητο·  
 τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.  
 βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρ· 2  
 πάζουσι, καὶ τὴν Φωκαΐδα τὴν Κύρου παλλακίδα τὴν  
 σοφὴν καὶ καλὴν λεγομένην εἶναι λαμβάνει. ἡ δὲ 3  
 20 Μιλησία ἡ νεωτέρα ληφθείσα ὑπὸ τῶν ἀμφὶ βασιλέα  
 ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων. οἱ ἔτυχον ἐν  
 τοῖς σκευόφοις ὅπλα ἔχοντες καὶ ἀντιταχθέντες  
 πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ  
 αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύ-  
 25 την ἔσωσαν καὶ ἄλλα ὅποσα ἐντὸς αὐτῶν καὶ χρή-  
 ματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.

The king masses his troops in line. The Greeks face right about, ready for attack, but he withdraws to their right.

Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ 4  
Ἕλληνες ὥς τριάκοντα στάδια. οἱ μὲν διώκοντες τοὺς  
καθ' αὐτοὺς ὥς πάντας νικῶντες. οἱ δ' ἀρπάζοντες  
ὥς ἤδη πάντες νικῶντες. ἐπεὶ δ' ἦσθοντο οἱ μὲν 5  
Ἕλληνες ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς  
σκευοφόροις εἶη. βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρ-  
νους ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' αὐτοὺς καὶ εἰς  
τὸ πρόσθεν οἷχονται διώκοντες. ἔνθα δὴ βασιλεὺς  
μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται, ὁ δὲ  
10 Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας, πλησιαί-  
τατος γὰρ ἦν. εἰ πέμποιέν τινας ἢ πάντες ἴοιεν ἐπὶ  
τὸ στρατόπεδον ἀρῆξοντες. ἐν τούτῳ καὶ βασιλεὺς 6  
δῆλος ἦν προσιὼν πάλιν ὥς ἐδόκει ὀπισθεν. καὶ οἱ  
μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὥς ταύτη  
15 προσιόντος καὶ δεξόμενοι. ὁ δὲ βασιλεὺς ταύτη μὲν  
οὐκ ἤγεν. ἦ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος  
ταύτη καὶ ἀπῆγεν. ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ  
πρὸς τοὺς Ἕλληνας] αὐτομολήσαντας καὶ Τισσα-  
φέρην καὶ τοὺς σὺν αὐτῷ.

How Tissaphernes had charged through the Greek line.

20 Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ 7  
ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς  
Ἕλληνας πελταστάς. διελαύνων δὲ κατέκανε μὲν  
οὐδένα. διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόν-  
τιζον αὐτούς. Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν  
πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι. ὁ δ' οὖν 8  
Τισσαφέρνης ὥς μείον ἔχων ἀπηλλάγη, πάλιν μὲν



οὐκ ἀναστρέφει. εἰς δὲ τὸ στρατόπέδον ἀφικόμενος  
τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ. καὶ ὁμοῦ  
δὴ πάλιν συνταξάμενοι ἐπορεύοντο.

The king's flank movement a failure. His troops are routed.

Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων 9  
5 κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ  
κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατα-  
κόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας  
καὶ ποιήσασθαι ὅπισθεν τὸν ποταμόν. ἐν ᾧ δὲ 10  
ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος  
10 εἰς τὸ αὐτὸ σχῆμα κατέστησεν αἰτίαν τὴν φάλαγγα  
ὥσπερ τὸ πρῶτον μαχούμενος συνῆει. ὥς δὲ εἶδον  
οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους,  
αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ  
τὸ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο. ἀλλὰ 11  
15 ἐκ πλείονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον  
μέχρι κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες·  
ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν. ἐφ' οὗ ἀνεστράφη- 12  
σαν οἱ ἀμφὶ βασιλέα. πεζοὶ μὲν οὐκέτι. τῶν δὲ ἱπ-  
πέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ  
20 γιγνώσκειν. καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν.  
ἀετόν τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμέ-  
νον. ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρου· οἱ Ἕλληνες, λεί- 13  
πουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὲν ἔτι ἀθρόοι  
ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱπ-  
25 πέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. ὁ οὖν 14  
Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον. ἀλλ' ὑπ'  
αὐτὸν στήσας τὸ στράτευμα πέμπει Λύκιον τὸν Συρα-  
κόσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόν-

τας τὰ ὑπὲρ τοῦ λόφου τί ἐστὶν ἀπαγγεῖλαι· καὶ ὁ 15  
 Λύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει ὅτι φεύγουσιν  
 ἀνὰ κράτος.

At sunset the Greeks retire to their plundered camp.

Σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο. ἐνταῦθα 16  
 5 δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὄπλα ἀνεπαύ-  
 οντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ Κῦρος  
 φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ  
 ἤδεσαν αὐτὸν τεθηηκότα. ἀλλ' εἵκαζον ἢ διώκοντα  
 οἷχεσθαι ἢ καταληψόμενόν τι προεληλακέναι· καὶ 17  
 10 αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα  
 ἐνταῦθα ἄγοιτο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. ἔδο-  
 ξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπη-  
 στὸν ἐπὶ τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο 18  
 τὸ τέλος ἐγένετο· καταλαμβάνουσι δὲ τῶν τε ἄλλων  
 15 χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον  
 ἢ ποτὸν ἦν. καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ  
 οἴνου. ἃς παρεσκευάσατο Κῦρος. ἵνα εἴ ποτε σφοδρὰ  
 τὸ στράτευμα λάβοι εἴδεια. διαδοίῃ τοῖς Ἕλλησιν—  
 ἦσαν δ' αὗται τετρακόσαι ὡς ἐλέγοντο ἄμαξαι— καὶ  
 20 ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. ὥστε ἄδει- 19  
 πνοι ἦσαν οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ  
 ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα  
 πρὸς ἄριστον βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν  
 νύκτα οὕτω διεγένοντο.

## BOOK II.

Tidings reach the Greeks of the death of Cyrus.

I. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε 1  
ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο. καὶ ὅσα  
ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς  
Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόν-  
5 τες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν  
καὶ Κῦρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἅμα 2  
δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον ὅτι  
Κῦρος οὔτε ἄλλον πέμπει σημανοῦντα ὃ τι χρὴ  
ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς συ-  
10 σκευασαμένοις ἃ εἶχον καὶ ἐξοπλισαμένοις προῖέναι  
εἰς τὸ πρόσθεν ἕως Κύρῳ συμμίξειαν. ἤδη δὲ ἐν 3  
ὁρμῇ ὄντων ἅμα ἠλίῳ ἀνέχοντι ἦλθε Προκλῆς ὁ  
Τευθρανίας ἄρχων. γεγωνὺς ἀπὸ Δαμαράτου τοῦ  
Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. οὔτοι ἔλεγον ὅτι Κῦ-  
15 ρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθ-  
μῷ εἶη μετὰ τῶν ἄλλων βαρβάρων ὅθεν τῇ προτε-  
ραία ὥρμητο, καὶ λέγοι ὅτι ταύτην μὲν τὴν ἡμέραν  
περιμενοῖεν αὐτοὺς εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ  
ἀπιέναι φαίη ἐπὶ Ἰωνίας. ὅθεν περ ἦλθε.

They offer to make Ariaeus king. Slaughter of the baggage-cattle.

20 Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλ- 4  
ληνες πυιθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ  
τάδε εἶπεν. Ἄλλ' ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ  
τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν-  
τε βασιλέα καὶ ὡς ὁράτε οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ  
25 εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα.

ἐπαγγελλόμεθα δὲ Ἀριαίῳ, εἰ ἐνθάδε ἔλθῃ, εἰς τὸν  
 θρόνον τὸν βασιλείον καθιεῖν αὐτόν· τῶν γὰρ μάχῃ  
 νικῶντων καὶ τὸ ἄρχειν ἐστί. ταῦτα εἰπὼν ἀποστέλ- 5  
 λει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν  
 5 Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς  
 Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.  
 οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στρά- 6  
 τευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυ-  
 γίων κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δὲ  
 10 ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος οὗ ἡ  
 μάχῃ ἐγένετο τοῖς τε οἰστοῖς πολλοῖς οὖσιν, οὓς  
 ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦν-  
 τας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς  
 ἀσπίσι ταῖς ξυλίναις ταῖς Αἰγυπτίαις· πολλαὶ δὲ  
 15 καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς  
 πᾶσι χρώμενοι κρέα ἔψοντες ἥσθιον ἐκείνην τὴν  
 ἡμέραν.

The king demands the unconditional surrender of the Greeks.

Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχον- 7  
 ται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ  
 20 μὲν ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνας,  
 ὃς ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων·  
 καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ  
 τάξεις τε καὶ ὀπλομαχίαν. οὗτοι δὲ προσελθόντες 8  
 καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγου-  
 25 σιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν  
 τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας τὰ ὅπλα  
 ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι  
 δύνωνται ἀγαθόν.

The Greeks make answer. Phalinus replies to Proxenus.

Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες · οἱ δὲ 9  
 Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος  
 τοσοῦτον εἶπεν ὅτι οὐ τῶν νικῶντων εἴη τὰ ὄπλα  
 παραδιδόναι · ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες στρα-  
 5 τηγοί, τούτοις ἀποκρίνασθε ὃ τι κάλλιστόν τε καὶ  
 ἄριστον ἔχετε · ἐγὼ δὲ αὐτίκα ἤξω. ἐκάλεσε γάρ  
 τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρη-  
 μένα · ἔτυχε γὰρ θνόμενος. ἔνθα δὲ ἀπεκρίνατο 10  
 Κλεάνωρ ὁ Ἀρκὰς πρεσβύτατος ὦν ὅτι πρόσθεν ἂν  
 10 ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν · Πρόξενος δὲ ὁ  
 Θηβαῖος, Ἀλλ' ἐγώ, ἔφη, ὦ Φαλῖνε, θαυμάζω πότερα  
 ὥς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὥς διὰ φιλίαν  
 δῶρα. εἰ μὲν γὰρ ὥς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν  
 καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται  
 15 λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις ἐὰν αὐτῷ  
 ταῦτα χαρίσωνται. πρὸς ταῦτα Φαλῖνος εἶπε, Βασι- 11  
 λεὺς νικᾶν ἡγείται, ἐπεὶ Κῦρον ἀπέκτοινε. τίς γὰρ  
 αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς ἀντιποιεῖται; νομίζει δὲ  
 καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρᾳ  
 20 καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλήθος ἀνθρώπων  
 ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ' εἰ παρέχοι  
 ὑμῖν δύναισθε ἂν ἀποκτεῖναι.

Theopompus threatens, and Phalinus twits him. Conciliatory answers.

Μετὰ τούτου Θεόπομπος Ἀθηναῖος εἶπεν. ὦ Φα- 12  
 λῖνε, νῦν, ὥς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο  
 25 εἰ μὴ ὄπλα καὶ ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἰό-  
 μεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι. παραδόντες δ' ἂν  
 ταῦτα καὶ τῶν σωμάτων στερηθῆναι. μὴ οὖν οἶον

τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ  
 σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν<sup>1</sup> μαχού-  
 μεθα. ἀκούσας δὲ ταῦτα ὁ Φαλῖνος ἐγέλασε καὶ <sup>13</sup>  
 εἶπεν, Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ᾧ νεανίσκῳ, καὶ  
 5 λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε  
 τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως  
 δυνάμεως. ἄλλους δέ τινας ἔφασαν λέγειν ὑπομα-<sup>14</sup>  
 λακιζομένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βα-  
 σιλεῖ ἂν πολλοῦ ἄξιοι γένοιτο εἰ βούλοιο φίλος  
 10 γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἔπ'  
 Αἴγυπτον στρατεύειν. συγκαταστρέψαιτ' ἂν αὐτῷ.

Clearchus appeals to Phalinos to advise them what to do.

Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη <sup>15</sup>  
 ἀποκεκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν,  
 Οὗτοι μὲν. ᾧ Κλέαρχε. ἄλλος ἄλλα λέγει· σὺ δ'  
 15 ἡμῖν εἰπέ τί λέγεις. ὁ δ' εἶπεν, Ἐγὼ σε. ᾧ Φαλῖνε, <sup>16</sup>  
 ἄσμενος ἑώρακα. οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ  
 τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ  
 ὀράς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευό-  
 20 μεθά σοι τί χρὴ ποιεῖν περὶ ᾧ λέγεις. Μ σὺ οὖν πρὸς <sup>17</sup>  
 θεῶν συμβούλευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον  
 καὶ ἄριστον εἶναι. καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν  
 ἔπειτα χρόνον αἰεὶ λεγόμενον, ὅτι Φαλῖνός ποτε πεμ-  
 φθεὶς παρὰ βασιλέως κελεύσων τοὺς Ἕλληνας τὰ  
 ὅπλα παραδοῦναι συμβουλευομένοις συνεβούλευσεν  
 25 αὐτοῖς τάδε. οἴσθαι δὲ ὅτι ἀνάγκη λέγεσθαι ἐν τῇ  
 Ἑλλάδι ἅ ἂν συμβουλευσῆς. ὁ δὲ Κλέαρχος ταῦτα <sup>18</sup>  
 ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως  
 πρεσβεύοντα συμβουλευῆσαι μὴ παραδοῦναι τὰ ὅπλα,



ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν, Ἐγώ, εἰ 19  
 μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι  
 πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παραδιδόναι  
 5 τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς  
 ἄκοντος βασιλέως, συμβουλεύω σῶζεσθαι ὑμῖν ὅπη  
 δυνατόν.

The Greeks refuse to give up their arms. Phalinus proposes a truce.

Κλέαρχος δὲ πρὸς ταῦτα εἶπεν, Ἀλλὰ ταῦτα μὲν 20  
 δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπάγγελλε τάδε ὅτι  
 10 ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι. πλεί-  
 ονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παρα-  
 δόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν  
 ἔχοντες τὰ ὄπλα ἢ ἄλλω παραδόντες. ὁ δὲ Φαλῖνος 21  
 εἶπε. Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε  
 15 ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι μένουσι μὲν ὑμῖν  
 αὐτοῦ σπονδαὶ εἴησαν, προΐουσι δὲ καὶ ἀπιούσι πόλ-  
 εμος. εἶπατε οὖν καὶ περὶ τούτου πότερα μενεῖτε  
 καὶ σπονδαὶ εἰσιν ἢ ὡς πολέμου ὄντος παρ' ὑμῶν  
 ἀπαγγελῶ. Κλέαρχος δ' ἔλεξεν. Ἀπάγγελλε τοῖνυν 22  
 20 καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ  
 βασιλεῖ. Τί οὖν ταῦτά ἐστιν; ἔφη ὁ Φαλῖνος. ἀπε-  
 κρίνατο Κλέαρχος. Ἦν μὲν μένωμεν, σπονδαί, ἀπι-  
 οῦσι δὲ καὶ προΐουσι πόλεμος. ὁ δὲ πάλιν ἠρώτησε, 23  
 Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα  
 25 πάλιν ἀπεκρίνατο, Σπονδαὶ μὲν μένουσιν, ἀπιούσι δὲ  
 καὶ προΐουσι πόλεμος. ὃ τι δὲ ποιήσοι οὐ διεσῆ-  
 μηνε.

Ariaeus declines the offer of the Greeks, but invites them to join him.

II. Φαλίῃνος μὲν δὴ ὥχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ 1  
 παρὰ Ἀριαίου ἤκον Προκλήης καὶ Χειρίσοφος· Μένωνων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἐαυτοῦ βελ-  
 5 τίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἀλλ' εἰ βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μή, αὐριον πρὶν ἀπιέναι φησὶν. ὁ δὲ 2  
 Κλέαρχος εἶπεν, Ἄλλ' οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μή, πράττετε ὅποιον  
 10 ἂν τι ὑμῖν οἴησθε μάλιστα συμφέρειν. ὃ τι δὲ ποιή-  
 σοι οὐδὲ τούτοις εἶπε.

Conference of the Greeks. The invitation accepted. Clearchus in command.

Μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας τοὺς 3  
 στρατηγοὺς καὶ λοχαγοὺς ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ  
 15 ἱερά· καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὥς γὰρ ἐγὼ νῦν πυνθάνομαι. ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι νασίπορος, ὃν οὐκ ἂν δυναί-  
 μεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ  
 20 ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. ὥδε οὖν χρὴ 4  
 ποιεῖν· ἀπιόντας δειπνεῖν ὃ τι τις ἔχει· ἐπειδὰν δὲ σημήνη τῷ κέρατι ὥς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὰν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια·  
 25 ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω· ταῦτ' ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλ- 5

θον καὶ ἐποιοῦν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι. ἀλλὰ ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα. οἱ δ' ἄλλοι ἄπειροι ἦσαν. ἀριθμὸς τῆς ὁδοῦ ἦν ἦλθον ἐξ Ἑφέ- 6  
 5 σου τῆς Ἰωνίας μέχρι τῆς μάχης σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι ἑξήκοντα καὶ τριακόσιοι.

First desertion. The Greeks join Ariaeus. Solemn covenant

10 Ἐντεῦθεν, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ 7  
 Θράξ ἔχων τοὺς τε ἵππείας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἡῦτομόλησε πρὸς βασιλέα. Κλέαρχος δὲ τοῖς ἄλλοις 8  
 ἡγείτο κατὰ τὰ παρηγγελμένα. οἱ δ' εἴποντο· καὶ 15  
 ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρ' Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνήλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρ' Ἀριαῖον· καὶ ὥμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ 20  
 κράτιστοι μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. ταῦτα δ' ὥμοσαι. σφάξαντες ταῦρον 9  
 καὶ κάπρον καὶ κριδὸν εἰς ἀσπίδα. οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Plan of retreat.

25 Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος, Ἄγε 10  
 δὴ, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότε

ρον ἄπιμεν ἥνπερ ἤλθομεν ἢ ἄλλην τινὰ ἐννενοηκέ-  
 ναι δοκεῖς ὁδὸν κρείττω. ὁ δ' εἶπεν. Ἦν μὲν ἤλθομεν 11  
 ἀπιόιντες παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρ-  
 χει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα  
 γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς  
 χώρας οὐδὲν εἴχομεν λαμβάειν· ἔνθα δέ τι ἦν,  
 ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. νῦν δ'  
 ἐπιποοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπι-  
 τηδείων οὐκ ἀπορήσομεν. πορευτέον δ' ἡμῖν τοὺς 12  
 10 πρῶτους σταθμοὺς ὡς ἂν δυνώμεθα μακροτάτους, ἵνα  
 ὡς πλείστον ἀποσπάσωμεν τοῦ βασιλικοῦ στρατεύ-  
 ματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν ἀπό-  
 σχωμεν. οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλα-  
 βεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέ-  
 15 πεσθαι· πολὺν δ' ἔχων στόλον οὐ δυνήσεται ταχέως  
 πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ.  
 ταύτην. ἔφη. τὴν γνώμην ἔχω ἔγωγε.

The retreat begins. Traces of the king's army.

Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ 13  
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε  
 20 κάλλιν. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν  
 δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ  
 δύνοντι εἰς κώμας τῆς βαβυλωνίας χώρας· καὶ τοῦτο  
 μὲν οὐκ ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλῃν ἔδοξαν 14  
 πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἳ μὴ  
 25 ἔτυχον ἐν ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθρον, καὶ  
 Ἀριαῖος. ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος  
 διότι ἐτέτρωτο, καταβὰς ἐθωρακίζετο καὶ οἱ σὺν  
 αὐτῷ. ἐν ᾧ δὲ ὠπλίζοντο ἤκον λέγοντες οἱ προπεμ- 15

φθέντες σκοποὶ ὅτι οὐκ ἰππεῖς εἶεν ἀλλ' ὑποζύγια νέμοιτο. καὶ εὐθύς ἔγνωσαν πάντες ὅτι ἐγγύς που ἐστρατοπεδεύετο βασιλεύς· καὶ γὰρ καπνὸς ἐφαίνετο ἐν κώμαις οὐ πρόσω.

First encampment. The enemy terrified.

δ Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ᾔγεν· 16 ἤδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὀψὲ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε, φυλαττόμενος μὴ δοκοίη φεύγειν. ἀλλ' εὐθύρρον ἄγων ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω 10 κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. οἱ μὲν οὖν πρώτοι 17 ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύσαντο. οἱ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον ἕκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. δῆλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε 18 γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε 20 καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε.

Panic in the Greek camp.

Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς 19 Ἑλλησι φόβος ἐμπίπτει. καὶ θόρυβος καὶ δοῦπος ἦν 25 οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. Κλέαρχος 20 δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, ἀνειπεῖν ἐκέλευσε σιγῇ

κηρύξαντα ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν  
 τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται  
 μισθὸν τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν<sup>21</sup>  
 οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἶη καὶ οἱ ἄρχοντες  
<sup>5</sup>σῶσι. ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς  
 τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλλήνας ἥπερ εἶχον  
 ὅτε ἦν ἡ μάχη.

Heralds from the king propose a truce.

III. Ὁ δὲ δὴ ἔγραψα ὅτι βασιλεὺς ἐξεπλάγῃ τῇ<sup>1</sup>  
 ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρα  
<sup>10</sup>πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα  
 ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν.  
 οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν<sup>2</sup>  
 τοὺς ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύ-  
 λακες, Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν  
<sup>15</sup>εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμέ-  
 νειν ἄχρι ἂν σχολάσῃ. ἐπεὶ δὲ κατέστησε τὸ στρά-<sup>3</sup>  
 τευμα ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα  
 πυκνήν, ἐκτὸς τῶν ὄπλων δὲ μηδένα καταφανῆ εἶναι,  
 ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε τοὺς  
<sup>20</sup>τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ  
 στρατιωτῶν καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτά ἔφρα-  
 σεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί<sup>4</sup>  
 βούλονται. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἦκοιεν  
 ἄνδρες οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως  
<sup>25</sup>τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλήνων  
 βασιλεῖ.

If the truce is made, the Greeks shall have supplies.

Ὁ δὲ ἀπεκρίνατο, Ἀπαγγέλλετε τοίνυν αὐτῷ ὅτι<sup>5</sup>  
 μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ



τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ  
 πορίσας ἄριστον. ταῦτα ἀκούσαντες οἱ ἄγγελοι 6  
 ἀπήλαννον, καὶ ἦκον ταχύ· ὧ καὶ δῆλον ἦν ὅτι  
 ἐγγὺς που βασιλεὺς ἦν ἢ ἄλλος τις ὧ ἐπετέτακτο  
 5 ταῦτα πράττειν· ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν  
 βασιλεῖ. καὶ ἦκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς. εἰ  
 σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσιν τὰ ἐπιτήδεια.  
 ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς 7  
 ἰοῦσι καὶ ἀπιούσιν. ἢ καὶ τοῖς ἄλλοις ἔσονται σπον-  
 10 δαί. οἱ δέ, Ἄπασιν, ἔφασαν, μέχρι ἂν βασιλεῖ τὰ  
 παρ' ὑμῶν διαγγελθῇ.

The truce is concluded, and the Greeks follow their guides.

Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ 8  
 Κλέαρχος ἐβουλευέτο· καὶ ἐδόκει τὰς σπονδὰς ποι-  
 εῖσθαι ταχύ τε καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ  
 15 ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε. Δοκεῖ 9  
 μὲν κἄμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ. ἀλλὰ  
 διατρίψω ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι μὴ ἀποδόξῃ  
 ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι,  
 ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον  
 20 παρέσεσθαι. ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελ-  
 λεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς  
 τὰ ἐπιτήδεια. καὶ οἱ μὲν ἡγούντο. Κλέαρχος μέντοι 10  
 ἐπορεύετο τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στρά-  
 τευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ  
 25 ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν  
 ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ'  
 ἐποιοῦντο ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες,  
 τοὺς δὲ καὶ ἐξέκοπτον.

Clearchus a vigorous commander. He suspects the king.

Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὡς ἐπεστά- 11  
 5 τει. ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ  
 δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς  
 τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτή-  
 10 δειον ἔπαισεν αὖν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς  
 τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι  
 μὴ οὐ συσπoudάζειν. καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ 12  
 εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον  
 ἑώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύ-  
 10 13 τeroi. πολὺ δὲ μάλλον ὁ Κλέαρχος ἔσπενδεν, ὑπο-  
 πτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδα-  
 τος· οὐ γὰρ ἦν ὥρα οἷα τὸ πεδίον ἄρδεν· ἀλλ' ἵνα  
 ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν  
 πορείαν. τούτου ἕνεκα βασιλέα ὑπώπτευεν ἐπὶ τὸ  
 15 16 πεδίον τὸ ὕδωρ ἀφεικέναι.

Ample supplies secured.

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν 14  
 οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνὴν δὲ σῖτος  
 πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν  
 αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων οἷας μὲν 15  
 20 ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκειντο,  
 αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι,  
 θαυμάσιαι τοῦ κάλλους καὶ μεγέθους, ἥ δὲ ὄψις  
 ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες  
 τραγήματα ἀπετίθουσιν. καὶ ἦν καὶ παρὰ πότον ἡδὺ  
 25 16 μέν, κεφαλαλγές δέ. ἐνταῦθα καὶ τὸν ἐγκέφαλον  
 τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ  
 πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς

ἡδονῆς. ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος ὅλος αὐαίνεται.

Conference with Tissaphernes.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς · καὶ παρὰ μεγάλου 17  
 βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείας  
 5 γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς · δοῦλοι  
 δὲ πολλοὶ εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν  
 Ἑλλήνων στρατηγοί. ἔλεγε πρῶτος Τισσαφέρνης δι'  
 ἑρμηνέως τοιαύδε. Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων 18  
 οἰκῶ τῇ Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ  
 10 ἀμήχανα πεπτωκότας, εὖρημα ἐποιησάμην εἴ πως  
 δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ  
 ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ  
 ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς  
 πάσης Ἑλλάδος. ταῦτα δὲ γνούς ἡτούμην βασιλέα. 19  
 15 λέγων αὐτῷ ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ  
 Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἠγγεῖλα καὶ βοή-  
 θειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην. καὶ μόνος  
 τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον,  
 ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ  
 20 στρατοπέδῳ. ἔνθα βασιλεὺς ἀφίκετο ἐπεὶ Κῦρον ἀπέ-  
 κτεινε, καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν  
 τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ. οἵπερ αὐτῷ εἰσι  
 πιστότατοι.

Why the Greeks undertook the expedition. Now they would  
 return home.

Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευέσθαι · 20  
 25 ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα τίνος ἕνεκεν  
 ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω ὑμῖν  
 μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ ἑάν

τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι.  
 πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο · 21  
 καὶ ἀπεκρίναντο. Κλέαρχος δ' ἔλεγεν · Ἡμεῖς οὔτε  
 συνήλθομεν ὥς βασιλεῖ πολεμήσοντας οὔτε ἐπορευό-  
 5 μεθα ἐπὶ βασιλέα. ἀλλὰ πολλὰς προφάσεις Κῦρος  
 εὔρισκεν. ὥς καὶ σὺ εἶ οἶσθα. ἵνα ὑμᾶς τε ἀπαρα-  
 σκεύους λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ μέντοι 22  
 ἤδη αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα. ἡσχύνθημεν καὶ  
 θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν. ἐν τῷ πρό-  
 10 σθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εἶ ποιεῖν. ἐπεὶ 23  
 δὲ Κῦρος τέθνηκεν. οὔτε βασιλεῖ ἀντιποιοῦμεθα τῆς  
 ἀρχῆς οὔτ' ἔστιν ὅτου ἔνεκα βουλοίμεθα ἂν τὴν  
 βασιλέως χώραν κακῶς ποιεῖν. οὐδ' αὐτὸν ἀποκτεῖ-  
 ναι ἂν ἐθέλοιμεν · πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις  
 15 ἡμᾶς μὴ λυποίῃ · ἀδικοῦντα μέντοι πειρασόμεθα σὺν  
 τοῖς θεοῖς ἀμύνασθαι. εἰ μὲντοι τις ἡμᾶς καὶ εἶ  
 ποιῶν ὑπάρχη. καὶ τούτου εἰς γε δύναμιν οὐχ ἡττη-  
 σόμεθα εἶ ποιοῦντες.

The king consents. Compact with Tissaphernes.

Ὁ μὲν οὕτως εἶπεν · ἀκούσας δὲ ὁ Τισσαφέρνης, 24  
 20 Ταῦτα. ἔφη. ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν  
 τὰ παρ' ἐκείνου · μέχρι δ' ἂν ἐγὼ ἤκω αἱ σπονδαὶ  
 μενόντων · ἀγορὰν δὲ ἡμεῖς παρέξομεν. καὶ εἰς μὲν 25  
 τὴν ὑστεραίαν οὐχ ἦκεν · ὥσθ' οἱ Ἕλληνες ἐφρόν-  
 τιζον · τῇ δὲ τρίτῃ ἦκων ἔλεγεν ὅτι διαπεπραγμένος  
 25 ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σῶζειν τοὺς  
 Ἕλληνας. καίπερ πολλῶν ἀντιλεγόντων ὥς οὐκ ἄξιον  
 εἶη βασιλεῖ ἀφείναι τοὺς ἐφ' ἑαυτὸν στρατευσαμέ-  
 νους. τέλος δὲ εἶπε, Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ 26

λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν  
 χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν  
 παρέχοντας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν  
 ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. ὑμᾶς δὲ 27  
 5 αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύεσθαι ὥς διὰ  
 φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας ὁπόταν  
 μὴ ἀγορὰν παρέχωμεν· ἣν δὲ παρέχωμεν ἀγοράν.  
 ὠνούμενους ἔξειν τὰ ἐπιτήδεια. ταῦτα ἔδοξε. καὶ 28  
 ὤμοσαν καὶ δεξιὰς ἔδωσαν Τισσαφέρνης καὶ ὁ τῆς  
 10 βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων  
 στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον παρὰ τῶν Ἑλ-  
 λήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε. Νῦν μὲν 29  
 δὴ ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι ἃ  
 δέομαι, ἥξω συσκευασάμενος ὥς ἀπάξω ὑμᾶς εἰς  
 15 τὴν Ἑλλάδα καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.

Ariaeus less friendly. The Greeks grow uneasy.

**IV.** Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἳ τε 1  
 Ἕλληνες καὶ ὁ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπε-  
 δευμένοι ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις  
 ἀφικνουῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ  
 20 ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν  
 τινες, παρεθάρρυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασι-  
 λέως ἔφερον μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς  
 σὺν Κύρῳ ἐπιστρατείας μηδὲ ἄλλου μηδενὸς τῶν  
 παροιχομένων. τούτων δὲ γιγνομένων ἔνδηλοι ἦσαν 2  
 25 οἱ περὶ Ἀριαῖον ἦττον προσέχοντες τοῖς Ἕλλησι τὸν  
 νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλ-  
 λήνων οὐκ ἤρεσκον, ἀλλὰ προσιόντες τῷ Κλεάρχῳ  
 ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς, Τί μένομεν; ἢ 3

οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ  
 παντὸς ποιήσαιο. ἵνα καὶ τοῖς ἄλλοις Ἑλλησι  
 φόβος εἴῃ ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ νῦν  
 μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ τὸ  
 5 στράτευμα· ἐπὴν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιά,  
 οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που 4  
 ἢ ἀποσκάπτει τι ἢ ἀποτεριχίζει. ὥς ἀπορος ἦ ἡ ὁδός.  
 οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς  
 τὴν Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς τοσοῖδε ὄντες  
 10 ἐνικῶμεν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγε-  
 λάσαντες ἀπήλθομεν.

“If we break the truce, we are lost. I have faith in the king.”

Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν, 5  
 Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ’  
 ὅτι εἰ νῦν ἄπιμεν. δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ  
 15 παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγο-  
 ρὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτινόμεθα·  
 αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα  
 ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε  
 φίλος ἡμῖν οὐδεὶς λελεύσεται. ἀλλὰ καὶ οἱ πρόσθεν  
 20 ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ’ εἰ μὲν τις 6  
 καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος οὐκ οἶδα· τὸν δ’  
 οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυόν-  
 των πολεμίων. οὐ μὲν δὴ ἂν μάχεσθαι γε δέῃ ἱππεῖς  
 εἰσιν ἡμῖν σύμμαχοι. τῶν δὲ πολεμίων ἱππεῖς εἰσιν  
 25 οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν  
 τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε  
 σωθῆναι· ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι 7  
 τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ



οἶδα ὃ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησὶ τε καὶ βαρβάροις. τοιαῦτα πολλὰ ἔλεγεν.

Tissaphernes returns and the march begins. Mutual distrust.

5 Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ 8  
δύναμιν ὡς εἰς οἶκον ἀπίων καὶ Ὀρόντας τὴν ἑαυτοῦ  
δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως  
ἐπὶ γάμῳ. ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμέ- 9  
νου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο  
10 δὲ καὶ Ἀριαῖος τὸ Κύρου βαρβαρικὸν ἔχων στρά-  
τευμα ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ καὶ συνεστρα-  
τοπεδεύετο σὺν ἐκείνοις. οἱ δὲ Ἕλληνες ὑφορῶντες 10  
τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου· ἡγεμόνας ἔχοντες.  
ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων  
15 παρασάγγην καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέρω  
ὥσπερ πολεμίους ἀλλήλους. καὶ εὐθὺς τοῦτο ὑποψίαν  
παρεῖχεν. ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ 11  
καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς  
ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρεῖχε.

March to the Tigris. The Persians cross to the other side.

20 Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ 12  
Μηδίας καλούμενον τεῖχος, καὶ παρήλθον εἰς αὐτοῦ.  
ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν  
ἀσφάλτῳ κειμέναις. εὖρος εἴκοσι ποδῶν. ὕψος δὲ  
ἐκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν.  
25 ἀπέχει δὲ Βαβυλῶνος οὐ πολὺ. ἐντεῦθεν δ' ἐπορεύ- 13  
θησαν σταθμοὺς δύο παρασάγγας ὀκτώ· καὶ διέβη-  
σαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ

ἔξευγμένην πλοίοις ἑπτά· αὐταὶ δ' ἦσαν ἀπὸ τοῦ  
 Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ  
 τάφροι ἐπὶ τὴν χώραν. αἱ μὲν πρῶται μεγάλαι, ἔπειτα  
 δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί, ὥσπερ ἐν  
 5 τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνουῦνται ἐπὶ  
 τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ  
 πολυάνθρωπος ἢ ὄνομα Σιττάκη. ἀπέχουσα τοῦ πο-  
 ταμοῦ σταδίου πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες 14  
 παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου  
 10 καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρ-  
 βαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι κατα-  
 φανεῖς ἦσαν.

“Beware of a night attack, and guard the bridge!”

Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ 15  
 τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν  
 15 ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι  
 Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐξήτει, καὶ  
 ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου. ἐπεὶ δὲ 16  
 Πρόξενος εἶπεν ὅτι αὐτός εἰμι ὃν ζητεῖς, εἶπεν ὁ ἄν-  
 θρωπος τάδε. Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος,  
 20 πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυ-  
 λάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβα-  
 ροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παρα-  
 δείσῳ. καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποτα- 17  
 μοῦ πέμψαι κελεύουσι φυλακὴν. ὥς διανοεῖται αὐτὴν  
 25 λῦσαι Τισσαφέρνῃς τῆς νυκτός. εἰ δὲ δύνηται, ὥς μὴ  
 διαβῇτε ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ  
 τῆς διώρυχος.

The warning is seen to be inconsistent.

Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέ-<sup>18</sup>  
 αρχον καὶ φράζουσιν αὐτὸν λέγει. ὁ δὲ Κλέαρχος ἀκού-  
 σας ἐταράχθη σφόδρα καὶ ἐφοβείτο. νεανίσκος δέ<sup>19</sup>  
 τις τῶν παρόντων ἐννοήσας εἶπεν ὡς οὐκ ἀκόλουθα  
<sup>5</sup> εἶη τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. δῆλον  
 γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι.  
 ἐὰν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς τὴν γέφυραν;  
 οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὧσιν ἔχοιμεν ἂν ὅποι  
 φυγόντες ἡμεῖς σωθῶμεν. ἐὰν δὲ ἡμεῖς νικῶμεν.<sup>20</sup>  
<sup>10</sup> λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύ-  
 γωσιν· οὐδὲ μὴν βοηθήσαι πολλῶν ὄντων πέραν  
 οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.

Its object becomes clear. The Greeks cross the river at daybreak.

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον<sup>21</sup>  
 πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς  
<sup>15</sup> διώρυχος. ὁ δὲ εἶπεν ὅτι πολλὴ καὶ κῶμαι ἔνεισι  
 καὶ πόλεις πολλαὶ καὶ μεγάλαι. τότε δὴ καὶ ἐγνώ-  
 σθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν.  
 ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν  
 μείναιεν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔιθεν μὲν τὸν  
<sup>20</sup> Τίγρητα, ἔιθεν δὲ τὴν διώρυχα, τὰ δ' ἐπιτήδεια  
 ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς  
 οὔσης καὶ τῶν ἐργασομένων ἐνόντων, εἶτα δὲ καὶ  
 ἀποστροφὴ γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς  
 ποιεῖν.

<sup>25</sup> Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυ-<sup>23</sup>  
 ραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς  
 οὐδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν

πολεμίων. ὥς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ 24  
 δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν ἐξευγμένην  
 πλοίοις τριάκοντα καὶ ἑπτὰ ὡς οἶόν τε μάλιστα  
 πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ  
 5 Τισσαφέρνους Ἑλλήνων ὡς διαβαινόντων μέλλοιεν  
 ἐπιθήσεσθαι. ἀλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαι-  
 νόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων  
 σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν,  
 ὥχετο ἀπελαύνων.

The march continued to the river Zapatas.

- 10 Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμούς τέτ- 25  
 ταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν,  
 τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα  
 ὤκειτο πόλις μεγάλη ὄνομα Ὀπις· πρὸς ἣν ἀπήν-  
 τησε τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος  
 15 ἀδελφὸς ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολ-  
 λὴν ἄγων ὡς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ  
 ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἑλληνας ἐθε-  
 ῶρει. ὁ δὲ Κλέαρχος ἡγείτο μὲν εἰς δύο, ἐπορεύετο 26  
 δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον  
 20 τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστήσειε, τοσοῦ-  
 τον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος  
 γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα (καὶ  
 αὐτοῖς τοῖς Ἑλλησι) δοῖναι πάμπολυ εἶναι, καὶ τὸν  
 Πέρσῃν ἐκπεπλήχθαι θεωροῦντα.
- 25 Ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθ- 31  
 μούς ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς  
 Παρυσάτιδος κώμας τῆς Κύρου καὶ βασιλέως μη-  
 τρός. ταύτας Τισσαφέρνης Κύρῳ ἐπεγγελῶν διαρ-

πάσαι τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων.  
 ἐνὴν δὲ σῆτος πολὺς καὶ πρόβατα καὶ ἄλλα χρή-  
 ματα. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους 28  
 τέτταρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν  
 5 ἐν ἀριστερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ  
 πέραν τοῦ ποταμοῦ πόλις ᾠκεῖτο μεγάλη καὶ εὐδαί-  
 μων ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διηγόν ἐπὶ  
 σχεδιαῖς διφθερίναις ἄρτους, τυρούς, οἶνον.

Clearchus has a personal interview with Tissaphernes.

V. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν πο- 1  
 10 ταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα  
 ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν  
 ᾗσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν 2  
 οὖν τῷ Κλεάρχῳ συγγενέσθαι τῷ Τισσαφέρνει καὶ  
 εἶ πως δύναιτο παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν  
 15 πόλεμον γενέσθαι· καὶ ἔπεμψε τινα ἐροῦντα ὅτι  
 συγγενέσθαι αὐτῷ χρήζει. ὁ δὲ ἐτοίμως ἐκέλευεν  
 ᾗκειν.

“Let us dispel, if possible, this growing distrust.”

Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλεάρχος τάδε. 3  
 Ἐγώ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενη-  
 20 μένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσειν ἀλλή-  
 λους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους  
 ἡμᾶς καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα.  
 ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πει- 4  
 ρώμενον ἡμᾶς κακῶς ποιεῖν ἐγώ τε σαφῶς οἶδα ὅτι  
 25 ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν. ἔδοξέ μοι  
 εἰς λόγους σοι ἔλθειν, ὅπως εἰ δυναίμεθα ἐξέλοιμεν  
 ἀλλήλων τὴν ἀπιστίαν. καὶ γὰρ οἶδα ἀνθρώπους 5

ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ  
φοβηθέντες ἀλλήλους φθάσαι βουλόμενοι πρὶν πα-  
θεῖν ἐπείρησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας  
οὔτ' αὖ βουλομένους τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας 6  
5 ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύ-  
εσθαι, ἤκω καὶ διδάσκειν σε βούλομαι ὥς σὺ ἡμῖν  
οὐκ ὀρθῶς ἀπιστεῖς.

“If we break our oaths, the gods will take vengeance on us.”

Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὅρκοι 7  
κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων  
10 σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὔποτ' ἂν  
εὐδαιμονίσαιμι. τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα  
οὔτ' ἀπὸ ποίου ἂν τάχους φεύγων τις ἀποφύγοι οὔτ'  
εἰς ποῖον ἂν σκότος ἀποδραίῃ οὔθ' ὅπως ἂν εἰς ἐχυρὸν  
χωρίον ἀποσταίῃ. πάντα γὰρ πάντα τοῖς θεοῖς ὑπο-  
15 χεῖρια καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

“You, Tissaphernes, are now our only hope.”

Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὀρκων ζούτω γι- 8  
γνώσκῳ, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατε-  
θέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι  
νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ 9  
20 σοὶ πᾶσα μὲν ὁδὸς εὐπορος πᾶς δὲ ποταμὸς διαβα-  
τός, τῶν τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ  
πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς  
ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ  
ὄχλος φοβερός, φοβερῶτατον δ' ἐρημία· μεστὴ γὰρ  
25 πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε 10  
κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατα-  
κτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον ἀγωνι-



ζοίμεθα; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν  
 στερήσαιμι εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν,  
 ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον 11  
 γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εὔ  
 5 ποιεῖν ὃν βούλοιο· σὲ δὲ νῦν ὁρῶ τήν τε Κύρου  
 δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαντοῦ χώραν  
 σφύζοντα, τὴν δὲ βασιλέως δύναμιν, ἥ Κῦρος πολεμία  
 ἐχρήτο, σοὶ ταύτην σύμμαχον οὔσαν. τούτων δὲ 12  
 τοιούτων ὄντων τίς οὕτω μαίνεται ὅστις οὐ βούλεται  
 10 σοὶ φίλος εἶναι; ἀλλὰ μὴν ἐρῶ γὰρ καὶ ταῦτα ἐξ  
 ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι φίλον ἡμῖν  
 εἶναι.

“And an alliance with us would make you invincible. Who has persuaded you to doubt us?”

Οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς 13  
 νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν  
 15 παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ  
 ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι  
 ἐνοχλοῦντα αἰεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους  
 δέ, οἷς μάλιστα ὑμᾶς νῦν γιγνώσκω τεθυμωμένους,  
 οὐχ ὁρῶ ποίᾳ δυνάμει συμμαχῶ χρησάμενοι μᾶλλον  
 20 ἂν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὔσης. ἀλλὰ μὴν 14  
 ἔν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιό τω φίλος  
 εἶναι, ὥς μέγιστος ἂν εἴης. εἰ δὲ τίς σε λυποίῃ, ὥς  
 δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἱ σοι  
 οὐκ ἂν τοῦ μισθοῦ ἔνεκα μόνον ὑπηρετοῖμεν ἀλλὰ  
 25 καὶ τῆς χάριτος ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν  
 δικαίως. ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω 15  
 δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ  
 ἥδιστ' ἂν ἀκούσαιοι πρὸ ὄνομα τίς οὕτως ἐστὶ δεινὸς

λέγειν ὥστε σε πείσαι λέγων ὡς ἡμεῖς σοι ἐπιβουλεύομεν. Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείφθη.

“Nor should you, Clearchus, distrust us. Think how completely you are in our power.”

Ἄλλ’ ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονί-  
 5 μους λόγους· ταῦτα γὰρ γινώσκων, εἴ τι ἐμοὶ κακὸν  
 βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σταντῶ κακόνους  
 εἶναι. ὡς δ’ ἂν μάθης ὅτι οὐδ’ ἂν ὑμεῖς δικαίως  
 οὔτε βασιλεῖ οὔτ’ ἐμοὶ ἀπιστοίητε, ἀντάκουσον. εἰ  
 17 γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦ-  
 10 μεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως ἐν  
 ἢ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν  
 δὲ οὐδεὶς κίνδυνος; ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν  
 18 ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; οὐ τοσαῦτα  
 μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ δια-  
 15 πορεύεσθε, τοσαῦτα δὲ ὄρη ὁράτε ὑμῖν ὄντα πορευ-  
 τέα. ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἄπορα ὑμῖν  
 παρέχειν, τοσοῦτοι δ’ εἰσὶ ποταμοὶ ἐφ’ ὧν ἔξεστιν  
 ἡμῖν ταμιεύεσθαι ὅποσους ἂν ὑμῶν βουλόμεθα μάχε-  
 σθαι; εἰσὶ δ’ αὐτῶν οὐς οὐδ’ ἂν παντάπασιν δια-  
 20 βαίητε εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ’ ἐν  
 πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον  
 τοῦ καρποῦ ἐστιν· ὃν ἡμεῖς δυναίμεθ’ ἂν κατακαύ-  
 σαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ’ εἰ πάνν  
 ἀγαθοὶ εἴητε μάχεσθαι ἂν δύναισθε.

“We also are God-fearing and honorable men; and to me personally the friendship of you Greeks is most important.”

25 Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ  
 ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον,

ἔπειτα ἐκ τούτων πάντων τοῦτον ἂν τὸν τρόπον  
 ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος —  
 δὲ πρὸς ἀνθρώπων αἰσχρός; παντάπασι δὲ ἀπόρων 21  
 ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ  
 5 τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε  
 πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν  
 τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι  
 οὔτε ἡλίθιοί ἐσμεν. ἀλλὰ τί δὴ ὑμᾶς ἐξὸν ἀπολέσαι 22  
 οὐκ ἐπὶ τοῦτο ἤλθομεν; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τού-  
 10 του αἷτιος τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ  
 ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας πιστεύων  
 τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. ὅσα 23  
 δ' ἐμοὶ χρήσιμοι ὑμεῖς ἐστε. τὰ μὲν καὶ σὺ εἶπας, τὸ  
 δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ  
 15 τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ  
 τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπε-  
 τῶς ἔχοι.

Clearchus is deceived by the crafty proposal of Tissaphernes for  
 another interview.

Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· 24  
 καὶ εἶπεν, Οὐκοῦν, ἔφη, οἵτινες τοιούτων ἡμῖν εἰς  
 20 φιλίαν ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι  
 πολεμίους ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν; Καὶ 25  
 ἐγὼ μὲν γε, ἔφη ὁ Τισσαφέρνης. εἰ βούλεσθέ μοι οἷ  
 τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί,  
 λέξω τοὺς πρὸς ἐμὲ λέγοντας ὥς σὺ ἐμοὶ ἐπιβουλεύεις  
 25 καὶ τῇ σὺν ἐμοὶ στρατιᾷ. Ἐγὼ δέ, ἔφη ὁ Κλέαρχος, 26  
 ἄξω πάντας, καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ  
 ἀκούω.

He persuades four other generals and twenty captains to accompany him.

Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλο-21  
φρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευε καὶ  
σύνδειπνον ἐποιήσατο. τῇ δὲ ὑστεραία ὁ Κλέαρχος  
ἐλθὼν ἐπὶ τὸ στρατόπεδον δηλὸς τ' ἦν πάννυ φιλικῶς  
5 οἰόμενος διακεῖσθαι τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν  
ἐκείνος ἀπήγγελλεν. ἔφη τε χρῆναι ἰέναι παρὰ Τισ-  
σαφέρνην οὓς ἐκέλευσε, καὶ οἱ αὖν ἐλεγχθῶσι δια-  
βάλλοντες τῶν Ἑλλήνων. ὥς προδότας αὐτοὺς καὶ  
κακόνους τοῖς Ἑλλησιν ὄντας τιμωρηθῆναι. ὑπώ-28  
10 πτενε δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν  
καὶ λάθρᾳ συγγεγεννημένον Τισσαφέρνει μετ' Ἀρι-  
αίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα, ὅπως  
τὸ στράτευμα ἅπαν πρὸς αὐτὸν λαβὼν φίλος ἦ Τισ-  
σαφέρνει. ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ 29  
15 στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς  
παραλυποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν  
ἀντέλεγόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς  
καὶ στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ 30  
Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε  
20 μὲν στρατηγοὺς ἰέναι, εἴκοσι δὲ λοχαγοὺς· συνηκο-  
λούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιω-  
τῶν ὡς διακόσιοι.

They are entrapped and either seized or slain.

Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, 31  
οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος  
25 Βοιώπιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος  
Λάκων, Σωκράτης Ἀχαιοός· οἱ δὲ λοχαγοὶ ἐπὶ ταῖς  
θύραις ἔμενον. οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ 32

σημείου οἳ τ' ἔνδον συνελαμβάνοντο καὶ οἳ ἔξω κατε-  
κόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς  
ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν  
Ἕλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτεινον. οἳ δὲ 33  
5 Ἕλληνες τὴν τε ἰππασίαν ἐθαύμαζον ἐκ τοῦ στρατο-  
πέδου ὁρῶντες καὶ ὃ τι ἐποιοῦν ἡμφεγνόουν. πρὶν  
Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν  
γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε  
πάντα τὰ γεγενημένα.

Alarm in the Greek camp. Ariaeus comes up and calls for some  
general or captain.

10 Ἐκ τούτου δὴ οἳ Ἕλληνες ἔθρον ἐπὶ τὰ ὅπλα 34  
πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν  
αὐτοὺς ἐπὶ τὸ στρατόπεδον. οἳ δὲ πάντες μὲν οὐκ 35  
ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθραδάτης.  
οἳ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμη-  
15 νεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς  
ὁρᾶν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι  
Περσῶν τεθωρακισμένοι εἰς τριακοσίους. οὗτοι ἐπεὶ 36  
ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ τις εἷη τῶν Ἑλ-  
λήνων στρατηγὸς ἢ λοχαγός. ἵνα ἀπαγγείλωσι τὰ  
20 παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι 37  
τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος  
καὶ Σοφαίνετος Στυμφάλιος. σὺν αὐτοῖς δὲ Ξενοφῶν  
Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου· Χειρίσο-  
φος δὲ ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις  
25 ἐπισιτιζόμενος.

His attempt to deceive the Greeks cleverly balked by Xenophon.

Ἐπειδὴ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος 38  
τάδε. Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπι-

ορκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων. ἔχει τὴν  
 δίκην καὶ τέθνηκε. Πρόξενος δὲ καὶ Μένων, ὅτι κα-  
 τήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ  
 εἰσιν. ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἑαυτοῦ  
 5 γὰρ εἶναί φησιν. ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου  
 δούλου. πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες. ἔλεγε 39  
 δὲ Κλεάνωρ ὁ Ὀρχομένιος· ὦ κάκιστε ἀνθρώπων  
 Ἀριαῖε καὶ οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ  
 αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους. οἵτινες ὁμό-  
 10 σαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν,  
 προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε  
 καὶ παινουργοτάτῳ τοὺς τε ἄνδρας αὐτοὺς οἷς ὤμνυτε  
 ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες  
 σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε;  
 15 Ὁ δὲ Ἀριαῖος εἶπε· Κλέαρχος γὰρ πρόσθεν ἐπι- 40  
 βουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ  
 Ὀρόντα, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις. ἐπὶ τού-  
 τοις Ξενοφῶν τάδε εἶπε· Κλέαρχος μὲν τοῖνυν εἰ 41  
 παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει·  
 20 δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιорκοῦντας· Πρόξε-  
 νος δὲ καὶ Μένων ἐπεὶ περ εἰσὶν ὑμέτεροι μὲν εὐεργέ-  
 ται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο·  
 δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσον-  
 ται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλευσαί.  
 25 πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες 42  
 ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

Life and character of Clearchus.

**VI.** Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνή- 1  
 χθησαν ὡς βασιλέα καὶ ἀποτμηθέντος τὰς κεφαλὰς



ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος ὁμολογουμέ-  
 νως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας  
 γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχά-  
 τως. καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν τοῖς Λακεδαι- 2  
 5 μονίοις πρὸς τοὺς Ἀθηναίους παρέμενεν, ἐπειδὴ δὲ  
 εἰρήνη ἐγένετο, ἀναπείσας τὴν αὐτοῦ πόλιν ὡς οἱ  
 Θρᾶκες ἀδικοῦσι τοὺς Ἕλληνας καὶ διαπραξάμενος  
 ὡς ἐδύνατο παρὰ τῶν ἐφόρων, ἐξέπλει ὡς πολεμήσων  
 τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ 3  
 10 δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος ἀπο-  
 στρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι  
 πείθεται, ἀλλ' ὥχετο πλέων εἰς Ἑλλάσποντον. ἐκ 4  
 τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς  
 ἀπειθῶν. ἤδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κῦρον, καὶ  
 15 ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται.  
 δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικοὺς. ὁ δὲ 5  
 λαβὼν οὐκ ἐπὶ ῥαθυμίαν ἐτράπετο. ἀλλ' ἀπὸ τούτων  
 τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς  
 Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε  
 20 καὶ ἦγε τούτους καὶ πολεμῶν διεγένετο μέχρι Κῦρος  
 ἐδεήθη τοῦ στρατεύματος. τότε δὲ ἀπῆλθεν ὡς σὺν  
 ἐκείνῳ αὖ πολεμήσων.

He was a born soldier, and an excellent though harsh disciplinarian.

Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα 6  
 εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης  
 25 καὶ βλάβης αἰρεῖται πολεμεῖν. ἐξὸν δὲ ῥαθυμεῖν βού-  
 λεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν  
 ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν.  
 ἐκεῖνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ

ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλο- 7  
 πόλεμος ἦν· πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι ὅτι  
 φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ  
 τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ  
 5 παρόντες πανταχοῦ πάντες ὠμολόγουν. καὶ ἀρχικὸς 8  
 δ' ἐλέγετο εἶναι ὥς δυνατόν ἐκ τοῦ τοιούτου τρόπου  
 οἶον κάκεῖνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς τις καὶ  
 ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἡ στρατιὰ αὐτῷ τὰ  
 ἐπιτήδεια καὶ παρασκευάζειν ταῦτα. ἱκανὸς δὲ καὶ  
 10 ἐμποιῆσαι τοῖς παροῦσιν ὥς πειστέον εἶη Κλεάρχῳ.  
 τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι· καὶ γὰρ ὁρᾶν 9  
 στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζέ τε ἰσχυ-  
 ρῶς, καὶ ὀργῇ ἐνίοτε, ὥς καὶ αὐτῷ μεταμέλειν ἔσθ'  
 ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρα-10  
 15 τεύματος οὐδὲν ἡγείτο ὄφελος εἶναι. ἀλλὰ καὶ λέγειν  
 αὐτὸν ἔφασαν ὥς δέοι τὸν στρατιώτην φοβεῖσθαι  
 μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους. εἰ μέλλοι ἢ  
 φυλακὰς φυλάξειν ἢ φίλων ἀφ᾽ ἑξέσθαι ἢ ἀπροφασί-  
 στως ἰέναι πρὸς τοὺς πολεμίους.

His men believed in him, but did not love him.

20 Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν 11  
 σφόδρα καὶ οὐκ ἄλλον ἡρῶντο οἱ στρατιῶται· καὶ  
 γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις  
 προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρω-  
 μένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτή-  
 25 ριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω τοῦ δεινοῦ 12  
 γένοιτο καὶ ἐξείη πρὸς ἄλλον ἀρξομένους ἀπιέναι,  
 πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν,  
 ἀλλ' αἰὲ χαλεπὸς ἦν καὶ ὠμός· ὥστε διέκειντο πρὸς

αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον.  
καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε 13  
εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι ἢ ὑπὸ τοῦ  
δεῖσθαι ἢ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρεῖησαν  
5 αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. ἐπεὶ δὲ ἤρξαντο 14  
νικᾶν σὺν αὐτῷ τοὺς πολεμίους, ἥδη μεγάλα ἦν τὰ  
χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώ-  
τας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως  
ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖ-  
10 σθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· 15  
ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο.  
ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

Proxenus was ambitious, but strictly upright.

Πρόξενος δὲ ὁ Βοιωτίας εὐθὺς μὲν μεираκίον ὦν 16  
ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός·  
15 καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύ-  
ριον τῷ Λεοντίῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς 17  
νομίσας ἥδη εἶναι καὶ ἄρχειν καὶ φίλος ὦν τοῖς  
πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν. ἦλθεν εἰς ταύτας  
τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τού-  
20 των ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα  
πολλά· τοσούτων δ' ἐπιθυμῶν σφόδρα ἔνδηλον αὖ 18  
καὶ τοῦτο εἶχεν ὅτι τούτων οὐδὲν αὖ θέλοι κτᾶσθαι  
μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο  
δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μή.

As a commander he failed to inspire his men with either  
respect or fear.

25 Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· 19  
οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε  
φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον

τοὺς στρατιώτας ἣ οἱ ἀρχόμενοι ἐκείνον· καὶ φοβούμενος μᾶλλον ἦν φανερόν τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἣ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν 20  
 5 μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν ἦν ἑτῶν ὡς τριάκοντα.

Menon's greed for gain was appalling. He was a bad and shameless man, without a single redeeming quality.

- 10 Μένωνι δὲ ὁ Θητταλὸς δῆλος ἦν ἐπιθυμῶν μὲν 21  
 πλουτεῖν ἰσχυρῶς. ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι. ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοισι, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. ἐπὶ δὲ τὸ κατερ- 22  
 15 γάζεσθαι ὧν ἐπιθυμοίῃ συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἔξαπατᾶν. τὸ δ' ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερόν μὲν ἦν οὐδένα, ὅτῳ δὲ 23  
 φαίῃ φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβου-  
 20 λεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. καὶ 24  
 τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον  
 25 ὃν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο 25  
 ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὀπλισμένους ἐφοβεῖτο, τοῖς δὲ ὁσίοις καὶ ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι.

Ὡςπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀλη- 26  
 θείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἑξαπα-  
 τᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους  
 διαγελᾶν· τὸν δὲ μὴ πανοῦργον τῶν ἀπαιδευτῶν ἀεὶ  
 5 ἐνόμιζεν εἶναι. καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν  
 φιλίᾳ, διαβάλλων τοὺς πρώτους τοῦτο ᾔετο δεῖν  
 κτήσασθαι. τὸ δὲ πειθομένους τοὺς στρατιώτας 27  
 παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο.  
 τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος  
 10 ὅτι πλείστα δύναίτο καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργε-  
 σίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίστατο. ὅτι  
 χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ 28  
 ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι. ἅ δὲ πάντες  
 ἴσασι τάδ' ἐστί. παρὰ Ἀριστίππου μὲν ἔτι ὥραϊος  
 15 ὦν στρατηγεῖν διεπράξατο τῶν ξείνων. Ἀριαίῳ δὲ  
 βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἦδετο. οἰκειό-  
 τατος ἔτι ὥραϊος ὦν ἐγένετο. αὐτὸς δὲ παιδικὰ εἶχε  
 Θαρύπαν ἀγένειος ὦν γενειῶντα.

His end was fitting. — The other two generals.

Ἀποθνησκόντων δὲ τῶν συστρατῆγων ὅτι ἐστρά- 29  
 20 τευσαν ἐπὶ βασιλέα σὺν Κύρῳ. ταῦτα πεποιηκὼς  
 οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρα-  
 τηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν. οὐχ  
 ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμη-  
 θέντες τὰς κεφαλὰς. ὥσπερ τάχιστος θάνατος δοκεῖ  
 25 εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὥς πονηρὸς  
 λέγεται τῆς τελευτῆς τυχεῖν.

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ 30  
 τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὥς ἐν πολέμῳ

κακῶν οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμ-  
φετο. ἦσθην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα  
ἔτη ἀπὸ γενεᾶς.

## BOOK III.

Distress of the Greeks at the loss of their leaders.

I. Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες 1  
5 ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κῦρος ἐτε-  
λεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τις-  
σαφέρνει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δε-  
δήλωται. ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν 2  
καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμε-  
10 νοι ἀπωλώλεσαν. ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλ-  
ληνες. ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις  
ἦσαν, κύκλῳ δὲ αὐτοῖς πάντῃ πολλὰ καὶ ἔθνη καὶ  
πόλεις πολέμια ἦσαν. ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν  
ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια  
15 στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν. ποταμοὶ δὲ  
διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προ-  
υδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες  
βάρβαροι. μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ  
ἰππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν  
20 ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων  
δὲ αὐτῶν οὐδεὶς ἂν λειφθείη· ταῦτ' ἐννοούμενοι καὶ 3  
ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν  
σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκασσαν, ἐπὶ δὲ τὰ  
ὅπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύ-  
25 οντο δὲ ὅπου ἐτύγχανεν ἕκαστος, οὐ δυνάμενοι καθεύ-  
δειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναι-



κῶν, παίδων, οὓς οὐ ποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

Xenophon's connection with the expedition. Socrates and the Delphic oracle.

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς 4  
οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὦν  
5 συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο  
οἴκοθεν ξένος ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ  
ἔλθοι, φίλον αὐτὸν Κύρῳ ποιήσειν, ὃν αὐτὸς ἔφη  
κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. ὁ μὲντοι 5  
Ξενοφῶν ἀναγνούς τὴν ἐπιστολὴν ἀνακοινοῦται Σω-  
10 κράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. καὶ ὁ Σωκρά-  
της ὑποπτεύσας μή τι πρὸς τῆς πόλεως ὑπαίτιον εἴη  
Κύρῳ φίλον γενέσθαι, ὅτι ἐδόκει ὁ Κῦρος προθύμως  
τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμῆσαι,  
συμβουλευεῖ τῷ Ξενοφῶντι ἐλθόντα εἰς Δελφοὺς ἀνα-  
15 κοινῶσαι τῷ θεῷ περὶ τῆς πορείας. ἐλθὼν δ' ὁ Ξενο- 6  
φῶν ἐπήρετο τὸν Ἀπόλλω τίνι ἂν θεῶν θύων καὶ  
εὐχόμενος κάλλιστα καὶ ἄριστα ἔλθοι τὴν ὁδὸν ἣν  
ἐπινοεῖ καὶ καλῶς πράξας σωθείη. καὶ ἀνεῖλεν αὐτῷ  
ὁ Ἀπόλλων θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, 7  
20 λέγει τὴν μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἤτι-  
ᾶτο αὐτὸν ὅτι οὐ τοῦτο πρῶτον ἡρώτα πότερον λῶον  
εἴη αὐτῷ πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας  
ἰτέον εἶναι τοῦτ' ἐπυνθάνετο ὅπως ἂν κάλλιστα πο-  
ρευθείη. ἐπεὶ μὲντοι οὕτως ἤρουν, ταῦτ', ἔφη, χρὴ  
25 ποιεῖν ὅσα ὁ θεὸς ἐκέλευσεν.

Xenophon had been led by false representations to join Cyrus.

Ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς ἀνεῖλεν ὁ 8  
θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον

καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν, καὶ  
 συνεστάθη Κύρῳ. <sup>1</sup> προθυμουμένου δὲ τοῦ Προξένου <sup>9</sup>  
 καὶ ὁ Κῦρος συμπrouθυμεῖτο μῆναι αὐτόν, εἶπε δὲ  
 ὅτι ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμ-  
 5 ψει αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας.  
 ἐστρατεύετο μὲν δὴ οὕτως ἐξαπατηθείς — οὐχ ὑπὸ <sup>10</sup>  
 Προξένου· οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ  
 ἄλλος οὐδεὶς τῶν Ἑλλήνων πλὴν Κλεάρχου· ἐπεὶ  
 μέντοι εἰς Κιλικίαν ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει  
<sup>10</sup> εἶναι ὅτι ὁ στόλος εἶη ἐπὶ βασιλέα. φοβούμενοι δὲ  
 τὴν ὁδὸν καὶ ἄκουτες ὅμως οἱ πολλοὶ δι' αἰσχύνην  
 καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἷς  
 καὶ Ξενοφῶν ἦν.

Xenophon's dream.

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις <sup>11</sup>  
<sup>15</sup> καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν  
 εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκη-  
 πτὸς πεσεῖν εἰς τὴν πατρώαν οἰκίαν, καὶ ἐκ τούτου  
 λάμπεσθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, <sup>12</sup>  
 καὶ τὸ ὄναρ τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν  
<sup>20</sup> καὶ κινδύνοις φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ  
 καὶ ἐφοβεῖτο. ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ  
 ἐδόκει αὐτῷ εἶναι, κύκλῳ δὲ ἐδόκει λάμπεσθαι τὸ  
 πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασι-  
 λέως ἄλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν.  
<sup>25</sup> ὁποῖόν τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν ἔξεστι <sup>13</sup>  
 σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γίγνεται  
 γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη πρῶτον μὲν ἔννοια  
 αὐτῷ ἐμπίπτει· τί κατάκειμαι; ἡ δὲ νύξ προβαίνει·

ἄμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. εἰ δὲ  
 γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ πάντα  
 μὲν τὰ χαλεπώτατα ἐπιδόντας πάντα δὲ τὰ δεινό-  
 τατα παθόντας ὑβρίζομένους ἀποθανεῖν; ὅπως δ'  
 5 ἀμυνούμεθα οὐδεὶς παρασκευάζεται οὐδὲ ἐπιμελεῖται,  
 ἀλλὰ κατακείμεθα ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. ἐγὼ 14  
 οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα  
 πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω;  
 οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον  
 10 προδῶ ἐμαυτὸν τοῖς πολεμίους.

Address of Xenophon to the captains of Proxenus. No hope  
 of mercy from the king.

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου 15  
 πρῶτον λοχαγούς. ἐπεὶ δὲ συνῆλθον, ἔλεξεν· Ἐγώ,  
 ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι. ὥσπερ  
 οἶμαι οὐδ' ὑμεῖς, οὔτε κατακεῖσθαι ἔτι. ὁρῶν ἐν οἷς  
 15 ἔσμέν. οἱ μὲν γὰρ πολέμιοι δῆλον ὅτι οὐ πρότερον 18  
 πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν  
 καλῶς τὰ ἑαυτῶν παρασκευάσασθαι. ἡμῶν δ' οὐδεὶς  
 οὐδὲν ἀντεπιμελεῖται ὅπως ὡς κάλλιστα ἀγωνιού-  
 μεθα. καὶ μὴν εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενη- 17  
 20 σόμεθα, τί οἰόμεθα πείσεσθαι; ὃς καὶ τοῦ ὁμομη-  
 τρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν  
 κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς δέ, οἷς  
 κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ ἐπ'  
 αὐτὸν ὡς δούλον ἀντὶ βασιλέως ποιήσοντες καὶ ἀπο-  
 25 κτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἄρ' 19  
 οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμε-  
 νος πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεύ-

σαί ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ  
γενησόμεθα πάντα ποιητέον.

Open war is better than treacherous peace.

Ἐγὼ μὲν οὖν ἔστε μὲν αἱ σπονδαὶ ἦσαν οὐποτε 19  
ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς  
5 σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃν μὲν  
χώραν καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια,  
ὅσους δὲ θεράποντας. ὅσα δὲ κτήνη, χρυσὸν δέ,  
ἔσθητα δέ· τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυ- 20  
μοίμην, ὅτι τῶν μὲν ἀγαθῶν τούτων οὐδενὸς ἡμῖν  
μετεῖη εἰ μὴ πριαίμεθα. ὅτου δ' ὠνησόμεθα ἥδειν  
30 ἔτι ὀλίγους ἔχοντας. ἄλλως δέ πως πορίζεσθαι τὰ  
ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη κατέχοντας  
ἡμᾶς· ταῦτ' οὖν λογιζόμενος ἐνίετε τὰς σπονδὰς  
μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. ἐπεὶ μέντοι 21  
15 ἐκείνοι ἔλυσαν τὰς σπονδάς, λελύσθαι μοι δοκεῖ καὶ  
ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ἀσάφεια. ἐν μέσῳ  
γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν  
ἡμῶν ἄνδρες ἀμείνονες ᾖσιν, ἀγωνοθέται δ' οἱ θεοὶ  
εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκός, ἔσονται. οὗτοι μὲν 22  
20 γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὀρώντες  
ἀγαθὰ στερρῶς αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν  
θεῶν ὄρκους· ὥστε ἐξεῖναί μοι δοκεῖ ἰέναι ἐπὶ τὸν  
ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις. ἔτι 23  
δ' ἔχομεν σώματα ἱκανώτερα τούτων καὶ ψύχῃ καὶ  
25 θάλλῃ καὶ πόνους φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν  
τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ  
θηητοὶ μᾶλλον ἡμῶν, ἣν οἱ θεοὶ ὥσπερ τὸ πρόσθεν  
νίκην ἡμῖν διδώσιν.

Xenophon urges immediate action. He will follow or lead.

Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται, πρὸς 24  
τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν  
παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς  
ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν  
5 ἀρετὴν· φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν  
στρατηγῶν ἀξιοστρατηγότεροι. καὶ γὰρ δέ. εἰ μὲν 25  
ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα. ἔπαισθαι ὑμῖν βού-  
λομαι, εἰ δ' ὑμεῖς τάττετέ με ἡγεῖσθαι. οὐδὲν προφα-  
σίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι  
10 ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.

All urge Xenophon to take command, except Apollonides.

Xenophon's reply to him.

Ὁ μὲν ταῦτ' ἔλεξεν, οἱ δὲ λοχαγοὶ ἀκούσαντες 26  
ἡγεῖσθαι ἐκέλευον πάντες. πλὴν Ἀπολλωνίδης τις  
ἦν βοιωτιάζων τῇ φωνῇ. οὗτος δ' εἶπεν ὅτι φλυα-  
ροίη ὅστις λέγει ἄλλως πως σωτηρίας αὐτῷ τυχεῖν ἢ  
15 βασιλέα πείσας εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν  
τὰς ἀπορίας. ὁ μὲντοι Ξενοφῶν μεταξὺ ὑπολαβὼν 27  
ἔλεξεν ὧδε. ὦ θαυμασιώτατε ἄνθρωπε. σύ γε οὐδὲ  
ὁρῶν γιγνώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταῦτῳ  
γε μὲντοι ἦσθα τούτοις ὅτε βασιλεύς. ἐπεὶ Κῦρος  
20 ἀπέθανε, καταφρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε  
παραδιδόναι τὰ ὅπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες 28  
ἀλλ' ἐξοπλισάμενοι ἐλθόντες παρεσκηνήσαμεν αὐτῷ,  
τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν  
καὶ παρέχων τὰ ἐπιτήδεια. ἔστω σπονδῶν ἔτυχεν;  
25 ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί. ὥσπερ δὴ σὺ 29  
κελεύεις. εἰς λόγους αὐτοῖς ἄνευ ὀπλων ἦλθον πι-  
στεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,

κεντούμενοι. ὑβριζόμενοι οὐδὲ ἀποθανεῖν οἱ τλήμονες  
 δύνανται. καὶ μάλ' οἶμαι ἐρῶντες τούτου; ἀ σὺ  
 πάντα εἰδὼς τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυα-  
 ρεῖν φῆς. πείθειν δὲ πάλιν κελεύεις ἰόντας; ἐμοί, ὦ<sup>30</sup>  
 5 ἄνδρες. δοκεῖ τὸν ἄνθρωπον τούτον μήτε προσίεσθαι  
 εἰς ταῦτον ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν  
 σκεύη ἀναθέντας ὥς τοιούτῳ χρῆσθαι. οὗτος γὰρ  
 καὶ τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν Ἑλ-  
 λάδα. ὅτι Ἕλληνας ὦν τοιοῦτός ἐστιν.

Apollonides is expelled, and a meeting of officers is called.

- 10 Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν · 31  
 Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν  
 οὔτε τῆς Ἑλλάδος παντάπασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον  
 ὥσπερ Λυδὸν ἀμφότερα τὰ ὦτα τετρυπημένον. καὶ  
 εἶχεν οὕτως. τούτον μὲν οὖν ἀπήλασαν · οἱ δὲ ἄλ- 32  
 15 λοι παρὰ τὰς τάξεις ἰόντες ὅπου μὲν στρατηγὸς σῶς  
 εἶη τὸν στρατηγὸν παρεκάλουν, ὁπόθεν δὲ οἴχοιτο  
 τὸν ὑποστράτηγον. ὅπου δ' αὖ λοχαγὸς σῶς εἶη τὸν  
 λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον. εἰς τὸ πρόσθεν 33  
 τῶν ὅπλων ἐκαθέζοντο · καὶ ἐγένοντο οἱ συνελθόντες  
 20 στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε δὲ  
 ταῦτα ἦν σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα Ἰερώ- 34  
 νυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου λοχα-  
 γῶν ἤρχετο λέγειν ὧδε. Ἡμῖν, ὦ ἄνδρες στρατηγοὶ  
 καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς  
 25 συνελθεῖν καὶ ὑμᾶς παρακαλέσαι. ὅπως βουλευσαί-  
 μεθα εἴ τι δυναίμεθα ἀγαθόν. λέξον δ', ἔφη, καὶ σύ,  
 ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.



Address of Xenophon. Great responsibility of the officers.

Ἐκ τούτου λέγει τάδε Ξενοφῶν. Ἐλλὰ ταῦτα μὲν 35  
 δὴ πάντες ἐπιστάμεθα ὅτι βασιλεὺς καὶ Τισσαφέρ-  
 νης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ'  
 ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς ἦν δύνωνται  
 5 ἀπολέσωσιν. ἡμῖν δέ γε οἶμαι πάντα ποιητέα ὥς  
 μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα. ἀλλὰ μάλλον  
 ἐκείνοι ἐφ' ἡμῖν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς 36  
 τοσοῦτοι ὄντες ὅσοι νῦν συνεληλύθατε μέγιστον  
 ἔχετε καιρόν. οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς  
 10 ὑμᾶς βλέπουσι, καὶ μὲν ὑμᾶς ὀρώσιν ἀθυμοῦντας.  
 πάντες κακοὶ ἔσονται. ἦν δὲ ὑμεῖς αὐτοὶ τε παρα-  
 σκευαζόμενοι φανεροὶ ἦτε ἐπὶ τοὺς πολεμίους καὶ τοὺς  
 ἄλλους παρακαλῆτε. εὖ ἴστε ὅτι ἔψονται ὑμῖν καὶ  
 πειράσονται μιμῆσθαι. ἴσως δέ τοι καὶ δίκαιόν 37  
 15 ἔστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γάρ ἐστε  
 στρατηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε  
 εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων  
 ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμός ἐστιν,  
 ἀξιοῦν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους  
 20 εἶναι καὶ προβουλεύειν τούτων καὶ προπονεῖν ἣν  
 που δέη.

They must choose new officers and encourage the dejected soldiers.

Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὠφελῇ- 38  
 39 σαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν  
 ἀπολωλότων ὥς τάχιστα στρατηγοὶ καὶ λοχαγοὶ  
 25 ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν  
 οὔτε καλὸν οὔτε ἀγαθὸν γένοιτο ὥς μὲν συνελόντι  
 εἰπεῖν οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν.

ἡ μὲν γὰρ εὐταξία σφάζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς  
 ἤδη ἀπολώλεκεν. ἐπειδὰν δὲ καταστήσῃσθε τοὺς ἄρ- 39  
 χοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλ-  
 λέγητε καὶ παραθαρρύνητε, οἶμαι ἂν ὑμᾶς πάνυ ἐν  
 5 καιρῷ ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε 40  
 ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς  
 τὰς φυλακάς· ὥστε οὕτω γ' ἐχόντων οὐκ οἶδα ὃ τι ἂν  
 τις χρήσαιτο αὐτοῖς εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας.  
 ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὥς μὴ τοῦτο 41  
 10 μόνον ἐννοῶνται τί πείσονται ἀλλὰ καὶ τί ποιήσουσι,  
 πολὺν εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι 42  
 οὔτε πληθὸς ἐστὶν οὔτε ἰσχυρὸς ἡ ἐν τῷ πολέμῳ τὰς  
 νίκας ποιοῦσα, ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς  
 ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους,  
 15 τούτους ὥς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἔντε- 43  
 θύμημαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὁπόσοι  
 μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολε-  
 μικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσχυρῶς ὥς ἐπὶ τὸ  
 πολὺ ἀποθνήσκουσιν, ὁπόσοι δὲ τὸν μὲν θάνατον  
 20 ἐγνώκασι πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώ-  
 ποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται,  
 τούτους ὁρῶ μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους  
 καὶ ἔως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἃ καὶ 44  
 ἡμᾶς δεῖ νῦν καταμαθόντας, ἐν τοιούτῳ γὰρ καιρῷ  
 25 ἔσμεν, αὐτούς τε ἄνδρας ἀγαθοὺς εἶναι καὶ τοὺς ἄλ-  
 λους παρακαλεῖν.

Speech of Chirisophus. Five new generals are chosen, Xenophon  
 taking the place of Proxenus.

Ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο. μετὰ δὲ τοῦτον 45  
 εἶπε Χειρίσοφος· Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν,

τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον ἤκουον Ἀθη-  
 ναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ' οἷς λέγεις τε  
 καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι  
 τοιούτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν. 46  
 5 ἔφη, μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ' ἀπελθόντες ἤδη  
 αἰρεῖσθε οἱ δεόμενοι ἄρχοντας. καὶ ἐλόμενοι ἤκετε  
 εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας  
 ἄγετε· ἔπειτ' ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρα-  
 τιώτας. παρέστω δ' ἡμῖν. ἔφη, καὶ Τολμίδης ὁ 47  
 10 κῆρυξ. καὶ ἅμα ταῦτ' εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο  
 ἀλλὰ περαίνοιτο τὰ δέοντα. ἐκ τούτου ἡρέθησαν  
 ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίῳ Δαρδανεύς,  
 ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιοός. ἀντὶ δὲ  
 Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος  
 15 Ἀχαιοός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

Assembly of the soldiers. Speech of Chirisophus.

**II.** Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε 1  
 καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες. καὶ ἔδοξεν αὐ-  
 τοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς  
 στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συν-  
 20 ἦλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαι-  
 μόνιος καὶ ἔλεξεν ὧδε. Ἄνδρες στρατιῶται, χαλεπὰ 2  
 μὲν τὰ παρόντα, ὁπότε ἀνδρῶν στρατηγῶν τοιούτων  
 στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ'  
 ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες  
 25 προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων 3  
 ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ ὑφίεσθαι, ἀλλὰ πει-  
 ρᾶσθαι ὅπως ἦν μὲν δυνώμεθα καλῶς νικῶντες σφῶ-  
 μεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν,

ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσκειαν.

Speech of Cleanor. Perfidy of the Persians.

Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὀρχομένιος ἀνέστη καὶ 4  
 5 ἔλεξεν ὧδε. Ἄλλ' ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν. ὅστις λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιο σῶσαι ἡμᾶς. καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς 10  
 δεξιᾶς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξείνιον ἡδέσθη. ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς 5  
 ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ 15  
 ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. ἀλλὰ τούτους 6  
 20 μὲν οἱ θεοὶ ἀποτίσκειν· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.

Xenophon, arrayed in his best armor, begins a long harangue (8-32).

We must fight our way home and trust in the Gods.

Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ 7  
 25 πόλεμον ὡς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν, εἴτε τελευτᾷν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων

ἐαυτὸν ἀξιώσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν·  
 τοῦ λόγου δὲ ἤρχετο ὧδε. Τὴν μὲν τῶν βαρβάρων 8  
 ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπί-  
 στασθε δὲ καὶ ὑμεῖς οἶμαι. εἰ μὲν οὖν βουλόμεθα  
 5 πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν  
 ἀθυμίαν ἔχειν, ὁρῶντας καὶ τοὺς στρατηγούς, οἱ διὰ  
 πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν·  
 εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιή-  
 κασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν διὰ παντὸς 8  
 10 πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν  
 καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας.

A sneeze is taken as a good omen, and Xenophon continues his  
 speech. The Gods will be on our side.

Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυται τις. ἀκού- 9  
 σαντες δ' οἱ στρατιῶται πάντες μιᾷ ὁρμῇ προσε-  
 κύνησαν τὸν θεόν. καὶ ὁ Ξενοφῶν εἶπε· Δοκεῖ  
 15 μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων  
 οἰωνὸς τοῦ Διὸς τοῦ σωτῆρος ἐφάνη. εὖξασθαι τῷ  
 θεῷ τούτῳ θύσειν σωτήρια ὅπου ἂν πρῶτον εἰς φιλίαν  
 χώραν ἀφικώμεθα. συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις  
 θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ',  
 20 ἔφη, ἀνατεινάτω τὴν χεῖρα. καὶ ἀνέτειναν ἅπαντες.  
 ἐκ τούτου ἠὔξαντο καὶ ἐπαιάνισαν. ἐπεὶ δὲ τὰ τῶν  
 θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε. Ἐτύγχανον 10  
 λέγων ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἶεν σωτη-  
 ρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς  
 25 τῶν θεῶν ὅρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ  
 τὰς σπονδὰς παρὰ τοὺς ὅρκους λελύκασιν. οὕτω δ'  
 ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι  
 τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἷπερ ἱκανοὶ εἰσι καὶ

τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς,  
καὶ ἐν δεινοῖς ὦσι. σφάζειν εὐπετῶς ὅταν βούλωνται.

Our ancestors defeated the Persians at Marathon and Salamis, and  
you have done the same at Cunaxa.

\*Ἐπειτα δὲ ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προ-11  
γόνων τῶν ἡμετέρων κινδύνους. ἵνα εἰδῆτε ὥς ἀγα-  
5 θοῖς τε ὑμῖν προσήκει εἶναι σφάζονται τε σὺν τοῖς  
θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν  
γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ  
ὥς ἀφανιούντων τὰς Ἀθήνας. ὑποστῆναι αὐτοὶ Ἀθη-  
ναῖοι τολμήσαντες ἐνίκησαν αὐτούς. καὶ εὐξάμενοι 12  
10 τῇ Ἀρτέμιδι ὁπόσους κατακάνοιεν τῶν πολεμίων  
τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ  
εἶχον ἱκανὰς εὐρεῖν. ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεν-  
τακοσίας θύειν. καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα ὅτε 13  
Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν  
15 ἦλθεν ἐπὶ τὴν Ἑλλάδα. καὶ τότε ἐνίκων οἱ ἡμέτεροι  
πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ  
κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρό-  
παια. μέγιστον δὲ μνημεῖον ἡ ἐλευθερία τῶν πόλεων  
ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε. οὐδένα γὰρ  
20 ἄνθρωπον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε.  
τοιούτων μὲν ἐστε προγόνων. οὐ μὲν δὲ τοῦτό γε 14  
ἐρῶ ὥς ὑμεῖς καταισχύνετε αὐτούς. ἀλλ' οὐπω  
πολλαὶ ἡμέραί ἀφ' οὗ ἀντιταξάμενοι τούτοις τοῖς  
ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν ἐνικᾶτε σὺν  
25 τοῖς θεοῖς.

You have tried the Persians and found them cowards. Their cavalry  
are merely so many men.

Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες 15  
ἦτε ἀγαθοί. νῦν δ' ὁπότε περὶ τῆς ὑμετέρας σωτη-



ρίας ὁ ἀγὼν ἐστὶ πολὺ δῆπου ὑμᾶς προσήκει καὶ  
 ἀμείνονας καὶ προθυμοτέρους εἶναι. ἀλλὰ μὴν καὶ 16  
 θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολε-  
 μίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν τό τε πλη-  
 5 θος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ  
 πατρίῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὁπότε  
 καὶ πείραν ἤδη ἔχετε αὐτῶν ὅτι οὐ θέλουσι καὶ πολ-  
 λαπλάσιοι ὄντες δέχεσθαι ὑμᾶς. τί ἐτι ὑμῖν προσήκει  
 τούτους φοβεῖσθαι; μηδὲ μέντοι τοῦτο μείον δόξητε 17  
 10 ἔχειν, εἰ οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν  
 ἀφεστήκασιν. ἐτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ'  
 ἡμῶν ἡττημένων· ἔφευγον γοῦν πρὸς ἐκείνους κατα-  
 λιπόντες ἡμᾶς. τοὺς δ' ἐθέλοντας φυγῆς ἄρχειν  
 πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταπτομένους ἢ ἐν  
 15 τῇ ἡμετέρᾳ τάξει ὁρᾶν. εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι 18  
 ἡμῖν μὲν οὐκ εἰσὶν ἱππεῖς, τοῖς δὲ πολεμίοις πολλοὶ  
 πάρεσιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἱππεῖς οὐδὲν  
 ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππων  
 ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς  
 20 ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες ὅ τι ἂν ἐν  
 ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἱππέων πολὺ 19  
 ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν  
 γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς  
 μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς  
 25 βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἢν τις  
 προσίῃ, πολὺ δὲ μᾶλλον ὅτου ἂν βουλώμεθα τευξό-  
 μεθα. ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἱππεῖς ἡμᾶς·  
 φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν.

We can seize native guides who will be better than Tissaphernes ; it is cheaper to plunder than to buy provisions ; and no river is impassable at its source.

Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι 20  
 ἡμῖν Τισσαφέρνης ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν  
 παρέξει. τοῦτο ἄχθεσθε. σκέψασθε πότερον κρεῖττον  
 Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν  
 5 φανερός ἐστιν, ἢ οὓς ἂν ἡμεῖς ἄνδρας λαβόντες  
 ἡγεῖσθαι κελεύωμεν, οἳ εἰσονται ὅτι ἦν τι περὶ ἡμᾶς  
 ἀμαρτάνωσι περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα  
 ἀμαρτάνουσι. τὰ δὲ ἐπιτήδεια πότερον ὠνεῖσθαι 21  
 κρεῖττον ἐκ τῆς ἀγορᾶς ἣς οὗτοι παρείχον, μικρὰ  
 10 μέτρα πολλοῦ ἀργυρίου. μηδὲ τοῦτο ἔτι ἔχοντας, ἢ  
 αὐτοὺς λαμβάνειν. ἥνπερ κρατῶμεν, μέτρῳ χρωμέ-  
 νους ὁπόσῳ ἂν ἕκαστος βούληται. εἰ δὲ ταῦτα μὲν 22  
 γινώσκετε ὅτι κρεῖττονα. τοὺς δὲ ποταμοὺς ἄπορον  
 νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε ἐξαπατηθῆναι  
 15 διαβάντες. σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον  
 πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοί, εἰ  
 καὶ πρόσω τῶν πηγῶν ἄποροί εἰσι, προῖοῦσι πρὸς  
 τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχον-  
 τες. εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμῶν τε 23  
 20 μηδεῖς ἡμῖν φανέται. οὐδ' ὥς ἡμῖν γε ἀθυμητέον.  
 ἐπιστάμεθα μὲν γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίη-  
 μεν βελτίους εἶναι, οἳ ἐν τῇ βασιλέως χώρα πολλὰς  
 τε καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπι-  
 στάμεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ  
 25 αὐτοὶ εἶδομεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλα-  
 βόντες τὴν τούτων χώραν καρποῦνται.

If we pretended that we wished to remain here, the king would do his best to help us home. But we must go home ourselves and send our poor friends here to get rich.

Καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε χρήναι μήπω φανε-24  
 ροὺς εἶναι οἴκαδε ὥρμημένους. ἀλλὰ κατασκευάζε-  
 σθαι ὡς αὐτοῦ που οἰκῆσοντας. οἶδα γὰρ ὅτι καὶ  
 Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη,  
 5 πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ  
 ὁδοποιήσεί γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βού-  
 λωιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμε-  
 νος ταῦτ' ἐποίει. εἰ ἑώρα ἡμᾶς μένειν κατασκευαζο-  
 μένους. ἀλλὰ γὰρ δέδοικα μή. ἂν ἅπαξ μάθωμεν 25  
 10 ἄργοι ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν. καὶ Μήδων δὲ  
 καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθέ-  
 νοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα  
 τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον 26  
 εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους  
 15 πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν  
 ὅτι ἐκόντες πένονται. ἐξὸν αὐτοῖς τοὺς νῦν σκληρῶς  
 ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλουσίους  
 ὀρᾶν. ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ  
 δῆλον ὅτι τῶν κρατούντων ἐστί.

We must burn our tents and wagons and get rid of all superfluous baggage. Finally, the officers must be more vigilant and the soldiers more obedient than ever before.

20 Τοῦτο δὴ δεῖ λέγειν. ὅπως ἂν πορευοίμεθά τε ὡς 27  
 ἀσφαλέστατα καὶ εἰ μάχεσθαι δεοί ὡς κράτιστα  
 μαχοίμεθα. πρῶτον μὲν τοῖνυν, ἔφη, δοκεῖ μοι κατα-  
 καῦσαι τὰς ἀμάξας αἷς ἔχομεν. ἵνα μὴ τὰ ζεύγη  
 ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπη ἂν τῇ στρα-  
 25 τιᾷ συμφέρῃ. ἔπειτα καὶ τὰς σκηναὺς συγκατακαῦ-

σαι. αὐται γὰρ αὖ ὄχλοι μὲν παρέχουσιν ἄγειν,  
 συνωφελοῦσι δ' οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ' εἰς  
 τὸ τὰ ἐπιτήδεια ἔχειν. ἐτι δὲ καὶ τῶν ἄλλων σκευῶν 28  
 τὰ περιττὰ ἀπαλλάξωμεν· πλὴν ὅσα πολέμου ἕνεκεν  
 5 ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν  
 ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι.  
 κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλό-  
 τρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευ-  
 οφόρους ἡμετέρους νομίζειν. λοιπόν μοι εἰπεῖν ὅπερ 29  
 10 καὶ μέγιστον νομίζω εἶναι. ὁράτε γὰρ καὶ τοὺς πο-  
 λεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς  
 ἡμᾶς πόλεμον πρὶν τοὺς στρατηγούς ἡμῶν συνέλα-  
 βον, νομίζοντες ὅντων μὲν τῶν ἀρχόντων καὶ ἡμῶν  
 πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πο-  
 15 λέμῳ. λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ  
 ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν 30  
 τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν  
 τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέ-  
 ρους καὶ πειθομένους μᾶλλον τοῖς ἀρχουσι νῦν ἢ  
 20 πρόσθεν· ἦν δέ τις ἀπειθῇ, ψηφίσασθαι τὸν αἰεὶ 31  
 ὑμῶν ἐντυγχάνοντα σὺν τῷ ἀρχοντι κολάζειν· οὕτως  
 οἱ πολέμιοι πλείστον ἐψευσμένοι ἔσονται, τῇδε γὰρ  
 τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἑνὸς Κλεάρχους τοὺς  
 οὐδενὶ ἐπιτρέψοντας κακῶ εἶναι. ἀλλὰ γὰρ καὶ πε- 32  
 25 ραίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρ-  
 ἔσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυ-  
 ρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαίνηται. εἰ δέ τι  
 ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδά-  
 σκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.

Adoption of Xenophon's proposals. Vote to march to some neighboring villages for provisions.

Μετὰ ταῦτα Χειρίσοφος εἶπεν· Ἄλλ' εἰ μὲν τινος 33  
 ἄλλον δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα  
 ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα  
 ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα.  
 5 ἀνατεινάτω τὴν χεῖρα. ἀνέτειναν πάντες. ἀναστὰς 34  
 δὲ πάλιν εἶπε Ξενοφῶν· ὦ ἄνδρες, ἀκούσατε ὧν  
 προσδοκεῖ μοι, δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου  
 ἔξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς  
 οὐ πλέον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν 35  
 10 θαυμάζοιμι εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες  
 τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν ἢν  
 δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ  
 ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέ- 36  
 15 στερον ἡμῖν πορεύεσθαι πλαίσιοι ποιησαμένους τῶν  
 20 ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν  
 ἀσφαλεστέρῳ ᾗ. εἰ οὖν νῦν ἀποδειχθείη τίνας χρή  
 ἡγεῖσθαι τοῦ πλαισίου καὶ τὰ πρόσθεν κοσμεῖν καὶ  
 τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, τίνας δ' ὀπι-  
 σθοφυλακεῖν, οὐκ ἂν ὁπότε οἱ πολέμιοι ἔλθοιεν βου-  
 25 λεύεσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθα ἂν εὐθὺς τοῖς  
 τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως 37  
 ἐχέτω· εἰ δέ, Χειρίσοφος μὲν ἡγοῖτο, ἐπειδὴ καὶ  
 Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἐκατέρων δύο  
 τὼ πρεσβυτάτω στρατηγῶ ἐπιμελοίσθην· ὀπισθο-  
 30 φυλακοῖμεν δ' ἡμεῖς οἱ νεώτεροι ἐγὼ καὶ Τιμασίων  
 τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς 38  
 τάξεως βουλευσόμεθα ὃ τι ἂν αἰεὶ κράτιστον δοκῇ  
 εἶναι. εἰ δέ τις ἄλλο ὁρᾷ, βέλτιον, λεξάτω. ἐπεὶ δ'

οὐδεὶς ἀντέλεγεν· εἶπεν, Ὅτῳ δοκεῖ ταῦτα, ἀνατει-  
 νάτω τὴν χεῖρα· ἔδοξε ταῦτα· Νῦν τοίνυν, ἔφη, 39  
 ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα· καὶ ὅστις τε  
 ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ  
 ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τούτου τυχεῖν·  
 ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ  
 νικῶντων τὸ κατακαίειν, τῶν δὲ ἡττωμένων τὸ ἀπο-  
 θνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ,  
 κρατεῖν πειράσθω· τῶν γὰρ νικῶντων ἐστὶ καὶ τὰ  
 10 αὐτῶν σφάζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν.

The Greeks burn their wagons, etc. Mithridates offers his help,  
 but is rejected as a spy.

**III.** Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες 1  
 κατέκαον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περι-  
 τῶν ὅτου μὲν δέοιτό τις μετεδίδουσιν ἀλλήλοις, τὰ δὲ  
 ἄλλα εἰς τὸ πῦρ ἐρρίπτουν· ταῦτα ποιήσαντες ἤρι-  
 15 στοποιοῦντο· ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται  
 Μιθραδάτης σὺν ἱππεῦσιν ὡς τριάκοντα, καὶ καλε-  
 σάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε·  
 Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὡς 2  
 ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὐνους· καὶ ἐνθάδε δ'  
 20 εἰμὶ σὺν πολλῷ φόβῳ διάγων· εἰ οὖν ὁρώην ὑμᾶς  
 σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς  
 καὶ τοὺς θεράποντας πάντας ἔχων· λέξατε οὖν πρὸς  
 με τί ἐν νῷ ἔχετε ὡς φίλον τε καὶ εὐνουν καὶ βουλό-  
 μενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιῆσθαι· βουλευ- 3  
 25 ομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε·  
 καὶ ἔλεγε Χειρίσοφος· Ἡμῖν δοκεῖ, εἰ μὲν τις ἐᾷ  
 ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν ὡς  
 ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ



ἀποκωλύη, διαπολεμεῖν τούτῳ ὥς ἂν δυνώμεθα κρά-  
 τιστα. ἐκ τούτου ἐπειράτο Μιθραδάτης διδάσκειν 4  
 ὥς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὴ  
 ἐγινώσκετο ὅτι ὑπόπεμπτος εἶη · καὶ γὰρ τῶν Τις-  
 5 σαφέρνους τις οἰκείων παρηκολουθήκει πίστεως ἕνεκα.  
 καὶ ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι 5  
 δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ'  
 ἐν τῇ πολεμίᾳ εἶεν · διέφθειρον γὰρ προσιόντες τοὺς  
 στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν Νίκαρχον  
 10 Ἀρκάδα, καὶ ὥχετο ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὥς  
 εἴκοσι.

The Greeks are attacked by Mithridates. Xenophon charges the enemy without success, and is censured by his colleagues.

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζα- 6  
 πάταν ποταμὸν ἐπορεύοντο τεταγμένοι. τὰ ὑποζύγια  
 καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προελη-  
 15 λυθότων αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθραδάτης,  
 ἱππέας ἔχων ὥς διακοσίους καὶ τοξότας καὶ σφενδο-  
 νήτας εἰς τετρακοσίους μάλα ἐλαφροὺς καὶ εὐζώνους.  
 καὶ προσήει μὲν ὥς φίλος ὦν πρὸς τοὺς Ἑλληνας · 7  
 ἐπεὶ δ' ἐγγὺς ἐγένοντο. ἑξαπίνης οἱ μὲν αὐτῶν ἐτό-  
 20 ξενον καὶ ἱππεῖς καὶ πεζοί. οἱ δ' ἐσφενδόνων, καὶ  
 ἐτίτρωσκον. οἱ δὲ ὀπισθοφύλακες τῶν Ἑλλήνων  
 ἔπασχον μὲν κακῶς, ἀντεποιοῦν δ' οὐδέν · οἳ τε γὰρ  
 Κρήτες βραχύτερα τῶν Περσῶν ἐτόξενον καὶ ἅμα  
 ψιλοὶ ὄντες εἰς τῶν ὀπλῶν κατεκέκλειντο, οἳ τε  
 25 ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι  
 τῶν σφενδορητῶν. ἐκ τούτου Ξενοφῶντι ἐδόκει διω- 8  
 κτέον εἶναι · καὶ ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν πελτα-  
 στῶν οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακοῦντες · διώ-

κοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. οὔτε 9  
 γὰρ ἱππεῖς ἦσαν τοῖς Ἑλλησιν οὔτε οἱ πεζοὶ τοὺς  
 πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβά-  
 νειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ἀπὸ  
 5 τοῦ ἄλλου στρατεύματος διώκειν· οἱ δὲ βάρβαροι 10  
 ἱππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον εἰς τοῦπισθεν  
 τοξεύοντες ἀπὸ τῶν ἵππων, ὅπόσον δὲ διώξειαν οἱ  
 Ἑλληνες. τοσοῦτον πάλιν ἐπαναχωρεῖν μαχομένους  
 ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε 1.  
 10 καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς  
 κώμας. ἔνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος  
 καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ἤτι-  
 ῶντο ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε  
 ἐκινδύνευε καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύ-  
 15 νατο βλάπτειν.

Xenophon's defence. Adoption of his plan for providing slingers  
 and cavalry.

Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς ἤτιῶντο 12  
 καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. ἀλλ' ἐγώ,  
 ἔφη. ἡναγκάσθην διώκειν. ἐπειδὴ ἐώρων ἡμᾶς ἐν  
 τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐδὲν  
 20 δυναμένους. ἐπειδὴ δὲ ἐδιώκομεν, ἀληθῆ, ἔφη, ὑμεῖς 13  
 λέγετε· κακῶς μὲν γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνά-  
 μεθα τοὺς πολεμίους. ἀνεχωροῦμεν δὲ πάννυ χαλεπῶς.  
 τοῖς οὖν θεοῖς χάρις· ὅτι οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ 14  
 σὺν ὀλίγοις ἦλθον, ὥστε βλάψαι μὲν μὴ μεγάλα,  
 25 δηλῶσαι δὲ ὦν δεόμεθα. νῦν γὰρ οἱ μὲν πολέμιοι 15  
 τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες  
 ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες  
 ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ

οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν  
ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων  
καταλαμβάνοι ἐκ τόξου ρύματος. ἡμεῖς οὖν εἰ μέλ-16  
λοιμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν  
5 ἡμᾶς πορευομένους, σφενδονητῶν τὴν ταχίστην δεῖ  
καὶ ἱππέων. ἀκούω δ' εἶναι ἐν τῷ στρατεύματι ἡμῶν  
'Ροδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφεν-  
δονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι  
τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ χει-17  
10 ροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνουῦ-  
ται, οἱ δὲ 'Ρόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται  
χρῆσθαι. ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπαν-18  
ται σφενδόνας, καὶ τούτῳ μὲν δώμεν αὐτῶν ἀργύριον.  
τῷ δὲ ἄλλας πλέκειν ἐθέλονται ἄλλο ἀργύριον τελῶ-  
15 μεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλονται  
ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανούν-  
ται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν 19  
τῷ στρατεύματι. τοὺς μὲν τινας παρ' ἐμοί. τοὺς δὲ  
τῶν Κλεάρχου καταλελειμμένους. πολλοὺς δὲ καὶ  
20 ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τού-  
τους πάντας ἐκλέξαιτες σκευοφόρα μὲν ἀντιδῶμεν.  
τοὺς δὲ ἵππους εἰς ἱππείας κατασκευάσωμεν. ἴσως καὶ  
οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν. ἔδοξε καὶ 20  
ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς  
25 διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθη-  
σαν τῇ ὑστεραίᾳ εἰς πεντήκοιτα. καὶ σπολάδες καὶ  
θώρακες αὐτοῖς ἐπορίσθησαν. καὶ ἵππαρχος ἐπε-  
στάθην Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

The Greeks are again attacked by Mithridates, who is repulsed with loss.

IV. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπο- 1  
 ρεύοντο πρωαίτερον ἀναστάντες · χαράδραν γὰρ ἔδει  
 αὐτοὺς διαβῆναι ἐφ' ἣ ἔφοβούντο μὴ ἐπιθοῖντο αὐτοῖς  
 διαβαίνουσιν οἱ πολέμιοι. διαβεβηκόσι δὲ αὐτοῖς 2  
 5 πάλιν φαίνεται ὁ Μιθραδάτης, ἔχων ἱππέας χιλίους,  
 τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισχιλίους ·  
 τοσοῦτους γὰρ ἤτησε Τισσαφέρην, καὶ ἔλαβεν ὑπο-  
 σχόμενος. ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς  
 Ἕλληνας. καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσ-  
 10 βολῇ ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ  
 ἐνόμιζε ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες 3  
 ἀπείχον τῆς χαράδρας ὅσον ὀκτῶ σταδίους, διέβαινε  
 καὶ ὁ Μιθραδάτης ἔχων τὴν δύναμιν. παρήγγελτο  
 δὲ τῶν πελταστῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν,  
 15 καὶ τοῖς ἱππεῦσιν εἴρητο θαρροῦσι διώκειν ὡς ἐφεψο-  
 μένης ἱκανῆς δυνάμεως. ἐπεὶ δὲ ὁ Μιθραδάτης κατ- 4  
 ειλήφει. καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικνού-  
 το, ἐσήμηνε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς  
 ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ ἱππεῖς ἤλαυνον. οἱ δὲ  
 20 οὐκ ἐδέξαντο. ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. ἐν 5  
 ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέ-  
 θανον πολλοὶ καὶ τῶν ἱππέων ἐν τῇ χαράδρᾳ ζωοὶ  
 ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθανόντας  
 αὐτοκέλευστοι οἱ Ἕλληνες ἠκίσαντο, ὥς ὅτι φοβερῶ  
 25 τατον τοῖς πολεμίοις εἶη ὁρᾶν.

The march continued to Larissa and afterwards to Mespila, on the Tigris. A sight of ancient Nineveh. Account of the ruins.

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ 6  
 δὲ Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς  
 ἡμέρας ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα 7  
 πόλις ἦν ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα.  
 5 ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους  
 αὐτῆς ἦν τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ'  
 ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι·  
 ὠκοδόμητο δὲ πλίνθοις κεραμεαῖς· κρηπὶς δ' ὑπὴν  
 λιθίνῃ τὸ ὕψος εἴκοσι ποδῶν. ταύτην βασιλεὺς ὁ 8  
 10 Περσῶν, ὅτε παρὰ Μήδων τὴν ἀρχὴν ἐλάμβανον  
 Πέρσαι, πολιορκῶν οὐδενὶ τρόπῳ ἐδύνατο ἐλεῖν· ἥλιον  
 δὲ νεφέλῃ προκαλύψασα ἠφάνισε μέχρι ἐξέλιπον οἱ  
 ἄνθρωποι, καὶ οὕτως ἐάλω. παρὰ ταύτην τὴν πόλιν 9  
 ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ  
 15 ὕψος δύο πλέθρων. ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων  
 ἦσαν ἐκ τῶν πλησίον κωμῶν ἀποπεφευγότες. ἐντεῦ- 10  
 θεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας ἐξ  
 πρὸς τείχος ἔρημον μέγα κείμενον· ὄνομα δὲ ἦν τῇ  
 πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ὥκουν. ἦν  
 20 δὲ ἡ μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος  
 πεντήκοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. ἐπὶ δὲ 11  
 ταύτῃ ἐπωκοδόμητο πλίνθινον τείχος, τὸ μὲν εὖρος  
 πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ τείχους  
 ἡ περίοδος ἐξ παρασάγγαι. ἐνταῦθα λέγεται Μῆδεια  
 25 γυνὴ βασιλέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν  
 ὑπὸ Περσῶν Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν 12  
 ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν

οὔτε βία· Ζεὺς δὲ βροντῇ κατέπληξε τοὺς ἐνοικούν-  
τας, καὶ οὕτως ἐάλω.

Tissaphernes threatens the Greeks, but is kept off.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγ- 13  
γας τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσα-  
5 φέρνης ἐπεφάνη, οὓς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ  
τὴν Ὀρόντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα  
ἔχοντος καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ  
οὓς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ  
πρὸς τούτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ  
10 στράτευμα πάμπλου ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, 14  
τὰς μὲν τῶν τάξεων ὅπισθεν καταστήσας, τὰς δὲ εἰς  
τὰ πλάγια παραγαγών. ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν  
οὐδ' ἐβούλετο διακινδυνεύειν, σφενδονᾶν δὲ παρήγ-  
γειλε καὶ τοξεύειν. ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι 15  
15 ἐσφενδόνησαν καὶ οἱ Σκύθαι τοξόται ἐτόξευσαν καὶ  
οὐδεὶς ἡμάρτανεν ἀνδρός, οὐδὲ γὰρ εἰ πάνυ προυθυ-  
μείτο ῥάδιον ἦν, καὶ ὁ Τισσαφέρνης μάλα ταχέως  
ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώρη-  
σαν. καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, 16  
20 οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ  
τότε ἀκροβολίσει· μακρότερον γὰρ οἷ τε Ῥόδιοι τῶν  
Περσῶν ἐσφενδόνων καὶ (οἱ Κρήτες ἐτόξευον.) μεγάλα 17  
δὲ καὶ τὰ τόξα· τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν  
ὅποσα ἀλίσκοιτο τῶν τοξευμάτων τοῖς Κρησί, καὶ  
25 διετέλουν χρώμενοι τοῖς τῶν πολεμίῳ τοξεύμασι,  
καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. εὐρίσκετο  
δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος,  
ὥστε χρῆσθαι εἰς τὰς σφενδόνας.



After a day's halt, the Greeks proceed four days. Change in the order of march.

Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύ- 18  
οντο οἱ Ἕλληνες κώμας ἐπιτυχόντες, ἀπῆλθον οἱ  
βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσει· τὴν δ'  
ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτί-  
5 σαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμας. τῇ δὲ  
ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου. καὶ Τισσαφέρ-  
νης εἶπετο ἀκροβολιζόμενος. ἔνθα δὲ οἱ Ἕλληνες 12  
ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ τάξις εἴη  
πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν. ἦν μὲν  
10 συγκύπτῃ τὰ κέρατα τοῦ πλαισίου ἢ ὁδοῦ στενοτέρας  
οὔσης ἢ ὁρέων ἀναγκαζοῦντων ἢ γεφύρας. ἐκθλίβε-  
σθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως ἅμα μὲν  
πιεζομένους, ἅμα δὲ καὶ ταραττομένους. ὥστε δυσ-  
χρήστους εἶναι ἀνάγκη ἀτάκτους ὄντας· ὅταν δ' 20  
15 αὖ διάσχη τὰ κέρατα. ἀνάγκη διασπᾶσθαι τοὺς τότε  
ἐκθλιβομένους καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν  
κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοιτας πολε-  
μίων ἐπομένων· καὶ ὁπότε δέοι γέφυραν διαβαίνειν  
ἢ ἄλλην τινὰ διάβασιν. ἔσπευδεν ἕκαστος βουλόμε-  
20 νος φθάσαι πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα τοῖς  
πολεμίοις. ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρατηγοί, 21  
ἐποίησαν ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας. καὶ λοχα-  
γοὺς ἐπέστησαν καὶ ἄλλους πεντηκοντῆρας καὶ ἄλ-  
λους ἐνωμοτάρχους. οὕτω δὲ πορευόμενοι, ὁπότε  
25 μὲν συγκύπτει τὰ κέρατα. ὑπέμενον ὕστεροι οἱ λοχα-  
γοὶ ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι. τότε δὲ παρήγον  
ἔξωθεν τῶν κεράτων. ὁπότε δὲ διάσχοιεν αἱ πλευραὶ 22  
τοῦ πλαισίου, τὸ μέσον αὖ ἐξεπίμπλασαν, εἰ μὲν στε-

νότερον εἶη τὸ διέχον, κατὰ λόχους, εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς, εἰ δὲ πᾶν πλατύ, κατ' ἐνωμοτίας· ὥστε ἀεὶ ἔκπλεων εἶναι τὸ μέσον. εἰ δὲ καὶ διαβαί- 23 νειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἐταράττοντο, ὁ δ' ἄλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φάλαγγος, ἐπιπαρηῆσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμούς τέτταρας.

The Greeks are attacked in descending a hill. They come to some villages on high land at night.

Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασίλειόν 24 τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ 10 χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς λόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς τῶν πολεμίων ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ 25 πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέ- 15 βαινον ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπι- γίνονται οἱ βάρβαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρανὲς ἔβαλλον. ἐσφενδόνων, ἐτόξενον ὑπὸ μαστί- 26 γων, καὶ πολλοὺς ἐτίτρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνῶν καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν 20 ὀπλων· ὥστε παντάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν ἐν τῷ ὄχλῳ ὄντες καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν 27 διώκειν [σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνουῦνται ὀπλίται ὄντες.] οἱ δὲ πολέμιοι ταχὺ ἀπεπήδων. πάλιν δὲ 28 25 ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα ταῦτά ἔπα- σχον, καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτά ἐγίγνετο, ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ

πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. ἐπεὶ 29  
 δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκ-  
 ἔτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδο-  
 κότες μὴ ἀποτμηθεῖσαν καὶ ἀμφοτέρωθεν αὐτῶν  
 5 γένοιτο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας 30  
 πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ  
 δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώ-  
 μας· καὶ ἱατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ  
 ἦσαν οἱ τετρωμένοι.

Halt of three days. The Greeks encamp when attacked. The enemy  
 withdraw when night comes on. A Persian camp at night.

- 10 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων 31  
 ἔνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον. ἄλευρα, οἶνον,  
 κριθὰς ἵπποις συμβεβλημένας πολλὰς. ταῦτα δὲ  
 συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. τε-  
 τάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ 32  
 15 δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει,  
 ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον  
 εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους·  
 πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ τε τετρωμένοι καὶ  
 οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα  
 20 δεξάμενοι. ἐπεὶ δὲ κατεσκήνησαν καὶ ἐπεχείρησαν 33  
 αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην  
 προσιόντες. πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ  
 διέφερον ἐκ χώρας ὀρμῶντες ἀλέξασθαι ἢ πορευόμε-  
 νοι ἐπιούσι τοῖς πολεμίοις μάχεσθαι. ἡνίκα δ' ἦν 34  
 25 ἤδη δείλη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐποτε  
 γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ  
 Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς  
 νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. πονηρὸν γὰρ 35

νυκτός ἐστι στράτευμα Περσικόν. οἱ τε γὰρ ἵπποι  
 αὐτοῖς δέδονται καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι  
 εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν, ἂν τέ τις  
 θόρυβος γίγνηται. δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ  
 5 ἀνδρὶ καὶ χαλινῶσαι, δεῖ καὶ θωρακισθέντα ἀναβῆ-  
 ναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ  
 καὶ θορύβου ὄντος. τούτου ἔνεκα πόρρῳ ἀπεσκήνουν  
 τῶν Ἑλλήνων. ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλλη- 36  
 νες βουλομένους ἀπιέναι καὶ διαγγελλομένους. ἐκή-  
 10 ρυξε τοῖς Ἕλλησι συσκευάζεσθαι ἀκουόντων τῶν  
 πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας  
 οἱ βάρβαροι, ἐπειδὴ δὲ ὀψὲ ἐγίγνετο, ἀπῆσαν· οὐ  
 γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς πορεύεσθαι καὶ κατὰ-  
 γεσθαι ἐπὶ τὸ στρατόπεδον.

The Greeks also decamp at once. On the fourth day they see the  
 enemy on a height commanding the road. Xenophon disobeys  
 an order to bring his peltasts from the rear, and comes up alone.

15 Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλλη- 37  
 νες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διῆλθον  
 ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσούτον με-  
 ταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφά-  
 νησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ  
 20 νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέ-  
 ξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι,  
 ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ  
 πεδίον. ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημ- 38  
 μένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς  
 25 οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγε-  
 νέσθαι εἰς τὸ πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελ- 39  
 ταστὰς οὐκ ἤγεν· ἐπιφαινόμενον γὰρ ἑώρα Τισσα-

φέρνῃν καὶ τὸ στράτευμα πᾶν· αὐτὸς δὲ προσελάσας  
 ἡρώτα Τί καλεῖς; ὁ δὲ λέγει αὐτῷ, \*Εξεστὶν ὁρᾶν·  
 προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως  
 λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκό-  
 5 ψομεν. ἀλλὰ τί οὐκ ἦγες τοὺς πελταστάς; ὁ δὲ 40  
 λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὄπι-  
 σθεν πολεμίων ἐπιφαινομένων. Ἀλλὰ μὴν ὥρα γ',  
 ἔφη, βουλευέσθαι πῶς τις τοὺς ἄνδρας ἀπελᾶ ἀπὸ  
 τοῦ λόφου.

Xenophon captures a height above the enemy's position, and the  
 Persians retreat. Adventure with Soteridas.

10 Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν 41  
 ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν. καὶ ἀπὸ  
 ταύτης ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι.  
 καὶ λέγει, Κράτιστον. ὦ Χειρίσοφε. ἡμῖν ἴεσθαι ὥς  
 τάχιστα ἐπὶ τὸ ἄκρον· ἦν γὰρ τοῦτο λάβωμεν, οὐ  
 15 δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλά. εἰ βού-  
 λει, μένε ἐπὶ τῷ στρατεύματι. ἐγὼ δ' ἐθέλω πορεύε-  
 σθαι· εἰ δὲ χρήζεις. πορεύου ἐπὶ τὸ ὄρος. ἐγὼ δὲ  
 μενῶ αὐτοῦ. Ἀλλὰ δίδωμί σοι. ἔφη ὁ Χειρίσοφος. 42  
 ὁπότερον βούλει ἐλεύσθαι. εἰπὼν ὁ Ξενοφῶν ὅτι νεώ-  
 20 τερός ἐστιν αἰρεῖται πορεύεσθαι. κελεύει δέ οἱ συμ-  
 πέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν  
 ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ Χειρίσοφος συμπέμ- 43  
 πει τοὺς ἀπὸ τοῦ στόματος πελταστάς. ἔλαβε δὲ τοὺς  
 κατὰ μέσον τοῦ πλαισίου. συνέπεσθαι δ' ἐκέλευσεν  
 25 αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπι-  
 λέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου. ἐντεῦθεν ἐπο- 44  
 ρεύοντο ὥς ἐδύναντο τάχιστα. οἱ δ' ἐπὶ τοῦ λόφου  
 πολέμιοι ὥς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον,

εὐθὺς καὶ αὐτοὶ ὥρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον.  
 καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ 45  
 στρατεύματος διακελευομένων τοῖς ἑαυτῶν, πολλὴ δὲ  
 κραυγὴ τῶν ἀμφὶ Τισσαφέρην τοῖς ἑαυτῶν διακε-  
 5 λευομένων. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου 46  
 παρεκελεύετο. Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε  
 ἀμιλλᾶσθαι. νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας.  
 νῦν ὀλίγον ποιήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσό-  
 μεθα. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν. Οὐκ ἐξ ἴσου. 47  
 10 ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχεῖ, ἐγὼ  
 δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων. καὶ ὅς ἀκού- 48  
 σας ταῦτα καταπηδήσας ἀπὸ τοῦ ἵππου ὠθεῖται  
 αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὥς  
 ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ  
 15 θώρακα ἔχων τὸν ἱππικόν· ὥστ' ἐπιέζετο. καὶ τοῖς  
 μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπι-  
 σθεν παριέναι. μόλις ἐπόμενος. οἱ δ' ἄλλοι στρα- 49  
 τιῶται παίουσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν  
 Σωτηρίδαν. ἔστε ἡνάγκασαν λαβόντα τὴν ἀσπίδα  
 20 πορεύεσθαι. ὁ δὲ ἀναβάς. ἕως μὲν βásiμα ἦν, ἐπὶ  
 τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν  
 ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ  
 γενόμενοι τοὺς πολεμίους.

The Persians take flight, and the Greeks descend to one of several  
 rich villages in the plain. Tissaphernes attempts to burn these.  
 Jests concerning this.

V. Ἐνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφευγον 1  
 25 ἦ ἕκαστος ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον.  
 οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι  
 ἄλλην ὁδὸν ὥχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον κατα-



βάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολλῶν  
 ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις  
 πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα  
 ποταμόν. ἡνίκα δ' ἦν δεΐλη, ἑξαπίνης οἱ πολέμιοι 2  
 5 ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκο-  
 ψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ'  
 ἄρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβι-  
 βαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν.  
 ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ κάειν ἐπεχεί- 3  
 10 ρησαν τὰς κώμας. καὶ τῶν Ἑλλήνων μάλα ἡθύμη-  
 σάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια. εἰ κάοιεν,  
 οὐκ ἔχοιεν ὁπόθεν λαμβάνοιεν. καὶ οἱ μὲν ἀμφὶ  
 Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας· ὁ δὲ Ξενοφῶν  
 ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις ἡνίκα ἀπὸ τῆς  
 15 βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν. Ὁράτε. ὦ 5  
 ἄνδρες Ἕλληνες, ὑφιεύτας τὴν χώραν ἤδη ἡμετέραι  
 εἶναι; ἃ γὰρ ὅτε ἐσπένδοντο διεπράττοντο, μὴ κάειν  
 τὴν βασιλέως χώραν, νῦν αὐτοὶ κάουσιν ὡς ἄλλο-  
 τρίαν. ἀλλ' εἰάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτή-  
 20 δεια, ὅψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ', 6  
 ὦ Χειρίσοφε, ἔφη, δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάον-  
 τας ὡς ὑπὲρ τῆς ἡμετέρας. ὁ δὲ Χειρίσοφος εἶπεν,  
 Οὐκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς, ἔφη, κάωμεν,  
 καὶ οὕτω θάττον παύσονται. -

Perplexity about crossing the Tigris. A proposal to carry the army  
 over on a bridge of inflated skins. This is rejected, and they  
 turn about and march southward a single day.

25 Ἐπεὶ δὲ ἐπὶ τὰς σκηναὺς ἀπῆλθον, οἱ μὲν ἄλλοι  
 περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ  
 συνῆλθον. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν

γὰρ ὄρη ἦν ὑπερύψηλα. ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος  
 τὸ βάθος ὡς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις  
 τοῦ βάθους.<sup>1)</sup> ἀπορουμένοις δ' αὐτοῖς προσελθὼν τις 8  
 ἀνὴρ Ῥόδιος εἶπεν. Ἐγὼ θέλω. ὦ ἄνδρες, διαβιβάσαι  
 5 ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας. ἂν ἐμοὶ ὦν δέο-  
 μαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε.  
 ἐρωτώμενος δὲ ὅτου δέοιτο. Ἀσκῶν. ἔφη, δισχιλίων 9  
 δεήσομαι· πολλὰ δ' ὀρῶ πρόβατα καὶ αἶγας καὶ  
 βοῦς καὶ ὄνους. ἃ ἀποδαρέντα καὶ φυσῆθέντα ῥαδίως  
 10 ἂν παρέχοι τὴν διάβασιν. δεήσομαι δὲ καὶ τῶν 10  
 δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια· τούτοις ζεύξας  
 τοὺς ἀσκούς πρὸς ἀλλήλους. ὀρμίσας ἕκαστον ἀσκὸν  
 λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύρας εἰς τὸ  
 ὕδωρ. διαγαγὼν καὶ ἀμφοτέρωθεν δήσας ἐπιβαλῶ  
 15 ὕλην καὶ γῆν ἐπιφορήσω· ὅτι μὲν οὖν οὐ καταδύ- 11  
 σεσθε αὐτίκα μάλα εἴσεσθε· πᾶς γὰρ ἀσκὸς δύο  
 ἄνδρας ἔξει τοῦ μὴ καταδύναι. ὥστε δὲ μὴ ὀλισθά-  
 νειν ἢ ὕλη καὶ ἢ γῆ σχήσει. ἀκούσασι ταῦτα τοῖς 12  
 στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ  
 20 δ' ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν  
 πολλοὶ ἱππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρε-  
 πον τούτων ποιεῖν. ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπαν- 13  
 εχώρουν εἰς τοῦμπαλιν εἰς τὰς ἀκαύστους κώμας,  
 κατακαύσαντες ἔνθεν ἐξῆσαν· ὥστε οἱ πολέμιοι οὐ  
 25 προσήλαυνον, ἀλλὰ ἐθεῶντο καὶ ὅμοιοι ἦσαν θαυμά-  
 ζειν ὅποι ποτὲ τρέφονται οἱ Ἕλληνες καὶ τί ἐν νῶ  
 ἔχουσιν.

Questioning of prisoners about the roads. It is decided to march northward through the land of the Carduchi into Armenia. The army is to be ready to march at any moment during the coming night.

Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια 14  
 ἦσαν· οἱ δὲ στρατηγοὶ πάλιν συνήλθον, καὶ συνα-  
 γαγόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν  
 χώραν τίς ἐκάστη εἶη. οἱ δὲ ἔλεγον ὅτι τὰ μὲν 15  
 5 πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν,  
 δι' ἧσπερ ἦκοιεν, ἡ δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ  
 Ἐκβάτανα φέροι. ἔνθα θερίζειν λέγεται βασιλεύς. ἡ  
 δὲ διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν ἐπὶ Λυδίαν  
 καὶ Ἰωνίαν φέροι. ἡ δὲ διὰ τῶν ὁρέων καὶ πρὸς  
 10 ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. τούτους 16  
 δὲ ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι.  
 καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε  
 εἰς αὐτοὺς βασιλικὴν στρατιὰν δώδεκα μυριάδας·  
 τούτων δ' οὐδένα ἀπονοστῆσαι διὰ τὴν δυσχωρίαν.  
 15 ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ  
 σπείσαιντο, καὶ ἐπιμιγνύναι σφῶν τε πρὸς ἐκείνους  
 καὶ ἐκείνων πρὸς ἑαυτοὺς. ἀκούσαντες ταῦτα οἱ 17  
 στρατηγοὶ ἐκάθισαν χωρὶς τοὺς ἐκασταχόσε φάσκον-  
 τας εἰδέναι, οὐδὲν δῆλον ποιήσαντες ὅποι πορεύεσθαι  
 20 ἔμελλον. ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι  
 διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους  
 γὰρ διελθόντας ἔφασαι εἰς Ἀρμενίαν ἥξειν, ἧς  
 Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦθεν δ'  
 εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι.  
 25 ἐπὶ τούτοις ἐθύσαντο, ὅπως ἡνίκα καὶ δοκοίη τῆς 18  
 ὥρας τὴν πορείαν ποιοῦντο· τὴν γὰρ ὑπερβολὴν  
 τῶν ὁρέων ἐδεδοίκεσαν μὴ προκαταληφθεῖη· καὶ παρ-

ἡγγεῖλαι· ἐπειδὴ δειπνήσειαν· συσκευασμένους  
 πάντας ἀναπαύεσθαι· καὶ ἔπεςθαι ἥνικ' ἂν τις παρ-  
 αγγέλλῃ.

## BOOK IV.

## Summary of preceding accounts.

I. Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς 1  
 5 μάχης· καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἃς  
 βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποιή-  
 σαντο· καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως  
 καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας  
 ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ  
 10 πρόσθεν λόγῳ δεδήλωται.

The Greeks enter the mountains. Flight of the Carduchians.  
 Mountain villages.

Ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παν- 2  
 τάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάρο-  
 δος δὲ οὐκ ἦν· ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα  
 ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο· ἐδόκει δὴ τοῖς  
 15 στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι· ἤκουον 3  
 γὰρ τῶν ἀλίσκομένων ὅτι εἰ διέλθοιεν τὰ Καρδούχεια  
 ὄρη· ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποτα-  
 μοῦ· ἦν μὲν βούλωνται· διαβήσονται· ἦν δὲ μὴ βού-  
 λωνται· περιίασι· καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς  
 20 ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι· καὶ ἔστιν 4  
 οὕτως ἔχον· τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν  
 ὧδε ποιοῦνται· ἅμα μὲν λαθεῖν πειρώμενοι· ἅμα  
 δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ  
 ἄκρα.

Ἦνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ 5  
 ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πε-  
 δίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πο-  
 ρευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος.  
 5 ἔνθα δὴ Χειρίσοφος μὲν ἡγείτο τοῦ στρατεύματος 6  
 λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας,  
 Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο  
 οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει  
 εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπί-  
 10 σποίτο. καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος 7  
 πρὶν τινὰς αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δ' ὑψη-  
 γείτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύ-  
 ματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς  
 τῶν ὀρέων. ἔνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες 8  
 15 τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον  
 ἐπὶ τὰ ὄρη. τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν.  
 ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμέ-  
 ναι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες οὐδὲ τοὺς  
 ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι εἴ πως ἐθελήσειαν  
 20 οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας,  
 ἐπεὶ περ βασιλεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια 9  
 ὅπου τις ἐπιτυχάνοι ἐλάμβανον· ἀνάγκη γὰρ ἦν.  
 οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο  
 φιλικὸν οὐδὲν ἐποίουν.

An attack in the rear. Captives set free, and animals left behind.

25 Ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς 10  
 τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι — διὰ γὰρ  
 τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνάβα-  
 σις αὐτοῖς ἐγένετο καὶ κατάβασις — τότε δὴ συλλε-

γέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπετί-  
 θεντο. καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι  
 κατέτρωσαν. ὀλίγοι ὄντες· ἐξ ἀπροσδοκίτου γὰρ  
 αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους 11  
 5 συνελέγησαν. ἐκινδύνευσεν αὖ διαφθαρῆναι πολὺ  
 τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως  
 ἐν ταῖς κώμαις ἡϋλίσθησαν· οἱ δὲ Καρδούχοι πυρὰ  
 πολλὰ ἔκαον κύκλῳ ἐπὶ τῶν ὁρέων καὶ συνεώρων ἀλ-  
 λήλους. ἅμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατη- 12  
 10 γοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυ-  
 γίων τὰ ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύ-  
 εσθαι. καταλιπόντας τᾶλλα. καὶ ὅσα ἦν νεωστὶ αἰχ-  
 μάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ πάντα ἀφείναι.  
 σχολαίαν γὰρ ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ 13  
 15 ὑποζύγια καὶ τὰ αἰχμάλωτα, πολλοὶ δὲ οἱ ἐπὶ τούτοις  
 ὄντες ἀπόμαχοι ἦσαν. διπλάσιά τε ἐπιτήδεια ἔδει  
 πορίζεσθαι καὶ φέρεσθαι πολλῶν τῶν ἀνθρώπων  
 ὄντων. δόξαν δὲ ταῦτα. ἐκήρυξαν οὕτω ποιεῖν. ἐπεὶ 14  
 δὲ ἀριστήσαντες ἐπορεύοντο. ὑποστήσαντες ἐν τῷ  
 20 στενωπῷ οἱ στρατηγοί. εἴ τι εὐρίσκειεν τῶν εἰρημένων  
 μὴ ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπείθοντο, πλὴν εἴ  
 τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς  
 τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως  
 ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαυ-  
 25 ὄμενοι.

March in a storm under attack. Dispute between Chirisophus  
 and Xenophon.

Εἰς δὲ τὴν ὑστεραίαν γίνεται χειμῶν πολὺς, ἀναγ- 15  
 καῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰπιτή-  
 δεια. καὶ ἡγείτο μὲν Χειρίσοφος, ὠπισθοφυλάκει



δὲ Ξενοφῶν. καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, 16  
 καὶ στενῶν ὄντων τῶν χωρίων ἐγγὺς προσιόντες ἐτό-  
 ξενον καὶ ἐσφενδόνων· ὥστε ἡναγκάζοντο οἱ Ἕλλη-  
 νες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύ-  
 5 εσθαι· καὶ θαμινὰ παρήγγελλεν ὁ Ξενοφῶν ὑπομέ-  
 νειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. ἐνταῦθα ὁ 17  
 Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγγυῶτο ὑπέμενε, τότε  
 δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως καὶ παρηγγυὰ ἐπε-  
 σθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμά τι εἶη· σχολὴ δ'  
 10 οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἷτιον τῆς σπουδῆς· ὥστε  
 ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπισθοφύλαξι.  
 καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς 18  
 Κλεώνυμος τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπο-  
 λάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς  
 15 τὴν κεφαλὴν. ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν. εὐθὺς 19  
 ὥσπερ εἶχεν ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον  
 ἡτιᾶτο αὐτὸν ὅτι οὐχ ὑπέμεινε, ἀλλ' ἡναγκάζοντο  
 φεύγοντες ἅμα μάχεσθαι. καὶ νῦν δύο καλῶ τε καὶ  
 ἀγαθῶ ἄνδρε τέθνατον καὶ οὔτε ἀνελέσθαι οὔτε θάψαι  
 20 ἐδυνάμεθα. ἀποκρίνεται ὁ Χειρίσοφος. Βλέψον. ἔφη. 20  
 πρὸς τὰ ὄρη καὶ ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ'  
 αὕτη ὁδὸς ἣν ὁρᾷς ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων  
 ὁρᾶν ἔξεστί σοι ὄχλον τοσοῦτον. οἱ κατειληφότες  
 φυλάττουσι τὴν ἔκβασιν. ταῦτ' ἐγὼ ἔσπευδον καὶ 21  
 25 διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι  
 πρὶν κατειληφθαι τὴν ὑπερβολὴν· οἱ δ' ἡγεμόνες  
 οὓς ἔχομεν οὗ φασιν εἶναι ἄλλην ὁδόν. ὁ δὲ Ξενο- 22  
 φῶν λέγει, Ἄλλ' ἐγὼ ἔχω δύο ἄνδρας. ἐπεὶ γὰρ  
 ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ ἡμᾶς

καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείνανέν τινας αὐτῶν, καὶ ζῶντας προθυμήθημεν λαβεῖν αὐτοῦ τούτου ἕνεκα ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.

Xenophon's two prisoners. One is made guide. Call for volunteers to seize a height

- 5 Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον 23  
 διαλαβόντες εἴ τινα εἰδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. ὁ μὲν οὖν ἕτερος οὐκ ἔφη μάλα πολλῶν φόβων  
 προσαγομένων· ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν,  
 ὁρῶντος τοῦ ἐτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν 24  
 10 ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι ὅτι αὐτῷ  
 ἐτύγχανε θυγάτηρ ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη· αὐτὸς  
 δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύε-  
 σθαι ὁδόν. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπά- 25  
 ριτον χωρίον. ἔφη εἶναι ἄκρον ὃ εἰ μή τις προκατα-  
 15 λήψοιτο. ἀδύνατον ἔσεσθαι παρελθεῖν. ἐνταῦθα δ' 26  
 ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ  
 τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις  
 αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι  
 καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. ὑφίσταται τῶν 27  
 20 μὲν ὀπλιτῶν Ἀριστῶνυμος Μεθυδριεὺς Ἀρκὰς καὶ  
 Ἀγασίας Στυμφάλιος Ἀρκάς. ἀντιστασιάζων δὲ αὐ-  
 τοῖς Καλλίμαχος Παρράσιος Ἀρκὰς· καὶ οὗτος ἔφη  
 ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς  
 τοῦ στρατεύματος· ἐγὼ γάρ, ἔφη, οἶδα ὅτι ἔψονται  
 25 πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου. ἐκ τούτου ἐρωτῶ- 28  
 σιν εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμ-  
 πορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλα-  
 χοῦ πολλοῦ ἄξιος τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

The attacking party set forth, while Xenophon makes a diversion.  
The enemy roll huge stones down the mountain. An outpost captured.

II. Καὶ ἦν μὲν δεΐλη, οἱ δ' ἐκέλευον αὐτοὺς ἐμφα- 1  
γόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες πα-  
ραδιδοάσιν αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα,  
ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν. ἅμα δὲ  
5 τῇ ἡμέρᾳ τῇ σάλπιγγι σημαίνειν· καὶ τοὺς μὲν ἄνω  
ὄντας ἰέναι ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἐκβα-  
σιν, αὐτοὶ δὲ συμβοηθήσειν ἐκβαίνοντες ὡς ἂν  
δύνωνται τάχιστα. ταῦτα συνθέμενοι οἱ μὲν ἐπορεύ- 2  
οντο πλήθος ὡς δισχίλιοι· καὶ ὕδωρ πολὺ ἦν ἐξ  
10 οὐρανοῦ· Ξενοφῶν δὲ ἔχων τοὺς ὀπισθοφύλακας  
ἡγείτο πρὸς τὴν φανεράν ἐκβασιν. ὅπως ταύτῃ τῇ  
ὁδῷ οἱ πολέμιοι προσέχοιεν τὸν νοῦν καὶ ὡς μάλιστα  
λάθοιεν οἱ περιμόντες. ἐπεὶ δὲ ἦσαν ἐπὶ χαράδρᾳ οἱ 3  
ὀπισθοφύλακες ἦν ἔδει διαβάντας πρὸς τὸ ὄρθιον ἐκ-  
15 βαίνειν, τηνικαῦτα ἐκυλίνδουν οἱ βάρβαροι ὁλοιτρό-  
χους ἁμαξιαίους καὶ μείζους καὶ ἐλάττους. οἱ φερόμε-  
νοι πρὸς τὰς πέτρας παίοντες διεσφειδονῶντο· καὶ  
παντάπασιν οὐδὲ πελάσαι οἶόν τ' ἦν τῇ εἰσόδῳ. ἔνιοι 4  
δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιντο, ἄλλῃ ἐπει-  
20 ρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο·  
ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι ἀπιόντες. τότε ἀπῆλθον  
ἐπὶ τὸ δεῖπνον· ἐτύγχανον δὲ καὶ ἀνάριστοι ὄντες  
αὐτῶν οἱ ὀπισθοφυλακήσαντες. οἱ μέντοι πολέμιοι  
οὐδὲν ἐπαύσαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες  
25 τοὺς λίθους· τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ. οἱ δ' 5  
ἔχοντες τὸν ἡγεμόνα κύκλῳ περιμόντες καταλαμβά-  
νουσι τοὺς φύλακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς

μὲν κατακαυόντες τοὺς δὲ καταδιώξαντες αὐτοὶ ἐν-  
 ταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες. οἱ δ' οὐ κατεῖ- 6  
 χον, ἀλλὰ μαστὸς ἦν ὑπὲρ αὐτῶν παρ' ὃν ἦν ἡ στενὴ  
 αὕτη ὁδὸς ἐφ' ἣ ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι  
 5 αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανεράῃ ὁδῷ  
 ἐκάθηντο.

Battle for the heights. One hill captured.

Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' 7  
 ἡμέρα ὑπέβαινεν, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ  
 τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλα-  
 10 θον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἣ  
 τε σάλπιγξ ἐφθέγγετο καὶ ἀλαλάξαντες ἵεντο ἐπὶ  
 τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες  
 τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὖζωνοι γὰρ  
 ἦσαν. οἱ δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλ- 8  
 15 πιγγος εὐθὺς ἵεντο ἄνω κατὰ τὴν φανεράν ὁδόν·  
 ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπο-  
 ρεύοντο ἢ ἔτιχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς  
 ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι 9  
 πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον.  
 20 Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις  
 ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη  
 γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπισθεν  
 τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχάνουσι 10  
 λόφῳ ὑπὲρ τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολε-  
 25 μίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ  
 τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθη-  
 σαν ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη  
 ἢ ταύτη ἐκβῆναι. ἔνθα δὲ παρακελευσάμενοι ἀλλή- 11  
 λοις προσβάλλουσι πρὸς τὸν λόφον ὀρθίοις τοῖς

λόχοις, οὐ κύκλῳ ἀλλὰ καταλιπόντες ἄφοδον τοῖς  
πολεμίοις εἰ βούλονται φεύγειν. καὶ τέως μὲν αὐτοὺς 12  
ἀναβαίνοντας ὅπῃ ἐδύναντο ἕκαστος οἱ βάρβαροι  
ἐτόξενον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσίεντο, ἀλλὰ  
5 φυγῇ λείπουνσι τὸ χωρίον. καὶ τοῦτόν τε παρεληλύ-  
θεσαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπροσθεν  
λόφον κατεχόμενον ἐπὶ τοῦτον αὖθις ἐδόκει πορεύε-  
σθαι.

Two more hills captured, and the first lost.

Ἐννοήσας δ' ὁ Ξενοφῶν μή, εἰ ἔρημον καταλίποι 13  
10 τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι  
ἐπιθοῖντο τοῖς ὑποζυγίοις παριοῦσιν — ἐπὶ πολὺ δ'  
ἦν τὰ ὑποζύγια. ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα  
— καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον  
Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδή-  
15 μου Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα.  
αὐτὸς δὲ σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον  
λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. ἔτι 14  
δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος  
ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς  
20 νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο 15  
οἱ Ἕλληνες, λείπουνσι οἱ βάρβαροι ἀμαχητὶ τὸν  
μαστόν, ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώ-  
πτεινον δείσαντας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖν-  
το ἀπολιπεῖν. οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες  
25 τὰ ὀπισθεν γιγνόμενα πάντες ἐπὶ τοὺς ὀπισθοφύλα-  
κας ἐχώρουν. καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις 16  
ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν  
ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξαιαν, καὶ  
προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ

ὄπλα εἶπε. καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγό-  
 17 ρας ὁ Ἀργεῖος πεφευγώς. καὶ λέγει ὡς ἀπεκόπησαν  
 ἀπὸ τοῦ λόφου καὶ ὅτι τεθνήασι Κηφισόδωρος καὶ  
 Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλάμενοι κατὰ τῆς  
 5 πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο.

Negotiations for a truce. General attack of the natives.

Burial of the dead.

Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' 18  
 ἀντίπορον λόφον τῷ μαστῷ. καὶ Ξενοφῶν διελέγετο  
 αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν καὶ τοὺς νεκροὺς  
 ἀπῆται. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ κάειν τὰς 19  
 10 οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ  
 μὲν ἄλλο στράτευμα παρῇει οἱ δὲ ταῦτα διελέγοντο,  
 πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρύησαν. ἐνταῦθα 20  
 ἴσταντο οἱ πολέμιοι. καὶ ἐπεὶ ἤρξαντο καταβαίνειν  
 ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα  
 15 ἔκειτο. ἴεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ.  
 καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ'  
 οὗ Ξενοφῶν κατέβαινε. ἐκυλίνδουν πέτρους. καὶ ἐνὸς  
 μὲν κατέαξαν τὸ σκέλος. Ξενοφῶντα δὲ ὁ ὑπασπι-  
 στῆς ἔχων τὴν ἀσπίδα ἀπέλιπεν. Εὐρύλοχος δὲ 21  
 20 Λουσιεύς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ  
 πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει. καὶ οἱ ἄλλοι  
 πρὸς τοὺς συντεταγμένους ἀπῆλθον. ἐκ δὲ τούτου 22  
 πᾶν ὅμοῦ ἐγένετο τὸ Ἑλληνικόν. καὶ ἐσκήνησαν  
 αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ ἐπιτηδεύσις  
 25 δαψιλέσι. καὶ γὰρ οἶνος πολὺς ἦν. ὥστε ἐν λάκκοις  
 κονιατοῖς εἶχον. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπρά- 23  
 ξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν



ἡγεμόνα · καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

Fighting the way. The Carduchian bowmen.

Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο · μαχό- 24  
μενοι δ' οἱ πολέμιοι καὶ ὅπῃ εἴη στενὸν χωρίον προ-  
5 καταλαμβάνοντες ἐκώλυνον τὰς παρόδους. ὁπότε μὲν 25  
οὖν τοὺς πρῶτους κωλύειν, Ξενοφῶν ὅπισθεν ἐκβαί-  
νων πρὸς τὰ ὄρη ἔλκε τὴν ἀπόφραξιν τῆς ὁδοῦ  
τοῖς πρῶτοις, ἀνωτέρω πειρώμενος γίγνεσθαι τῶν  
κωλυνόντων, ὁπότε δὲ τοῖς ὅπισθεν ἐπιθοῖντο. Χειρί- 26  
10 σοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίγνεσθαι  
τῶν κωλυνόντων ἔλκε τὴν ἀπόφραξιν τῆς παρόδου  
τοῖς ὅπισθεν · καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ  
ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. ἦν δὲ καὶ ὁπότε 27  
αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρείχον οἱ  
15 βάρβαροι πάλιν καταβαίνουσιν · ἐλαφροὶ γὰρ ἦσαν  
ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν · οὐδὲν γὰρ  
εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ τοξό- 28  
ται ἦσαν · εἶχον δὲ τόξα ἐγγὺς τριπλήχη. τὰ δὲ τοξεύ-  
ματα πλεον ἢ διπλήχη · εἰλκον δὲ τὰς νευρὰς ὁπότε  
20 τοξεύοιεν πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ  
προσβαίνοντες. τὰ δὲ τοξεύματα ἐχῶρει διὰ τῶν  
ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς  
οἱ Ἕλληνες, ἐπεὶ λάβοιεν. ἀκουτίοις ἐναγκυλῶντες.  
ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγέ-  
25 νοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

The Armenian frontier. The passage of the Centrites disputed.

**III.** Ταύτην δ' αὖ τὴν ἡμέραν ὑπὲρ τῆς ἐκείνης 1  
κώμας ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην

ποταμόν. εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν  
καὶ τὴν τῶν Καρδούχων χώραν. καὶ οἱ Ἕλληνες ἐν-  
ταῦθα ἀνέπνευσαν ἄσμενοι ἰδόντες πεδίον· ἀπείχε  
δὲ τῶν ὁρέων ὁ ποταμὸς ἕξ ἢ ἑπτὰ στάδια τῶν Καρ-  
5 δούχων. τότε μὲν οὖν ἠγλίσθησαν μάλα ἡδέως καὶ 2  
τάπιτήδεια ἔχοντες καὶ πολλὰ τῶν παρεληλυθότων  
πόνων μνημονεύοντες. ἑπτὰ γὰρ ἡμέρας ὅσασπερ  
ἐπορεύθησαν διὰ τῶν Καρδούχων πάσας μαχόμενοι  
διετέλεσαν. καὶ ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα  
10 ὑπὸ βασιλέως καὶ Τισσαφέρνους. ὡς οὖν ἀπηλλαγ-  
μένοι τούτων ἡδέως ἐκοιμήθησαν.

Ἄμα δὲ τῇ ἡμέρᾳ ὁρῶσιν ἱππέας που πέραν τοῦ 3  
ποταμοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν,  
πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν  
15 ἱππέων ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.  
ἦσαν δ' οὗτοι Ὀρόντα καὶ Ἀρτούχα Ἀρμένιοι καὶ 4  
Μάρδοι καὶ Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ  
Χαλδαῖοι ἐλεύθεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ'  
εἶχον γέρρα μακρὰ καὶ λόγχας. αἱ δὲ ὄχθαι αὗται 5  
20 ἐφ' ὧν παρατεταγμένοι οὗτοι ἦσαν τρία ἢ τέτταρα  
πλέθρα ἀπὸ τοῦ ποταμοῦ ἀπείχον· ὁδὸς δὲ μία ἢ  
ὀρωμένη ἦν ἄγουσα ἄνω ὥσπερ χειροποίητος· ταύτῃ  
ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες. ἐπεὶ δὲ πειρωμέ- 6  
νοὺς τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τρα-  
25 χὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς,  
καὶ οὗτ' ἐν τῷ ὕδατι τὰ ὅπλα ἦν ἔχειν (εἰ δὲ μή,  
ἦρπαζεν ὁ ποταμός). ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ-  
τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ  
ταῖα βέλη· ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύ-  
30 σαντο παρὰ τὸν ποταμόν.

Xenophon's dream A ford discovered.

Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν ἐπὶ τοῦ 7  
 ὄρους ἑώρων τοὺς Καρδούχους πολλοὺς συνειλεγμέ-  
 νους ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν  
 τοῖς Ἑλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπο-  
 5 ρίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύοντας, ὁρῶσι  
 δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδού-  
 χους ὀπισθεν. ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα 8  
 ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ  
 εἶδεν· ἔδοξεν ἐν πέδαις δεδέσθαι. αὐταὶ δὲ αὐτῷ  
 10 αὐτόμαται περιρρυῆναι. ὥστε λυθῆναι καὶ διαβαίνειν  
 ὁπόσον ἐβούλετο. ἐπεὶ δὲ ὀρθρος ἦν. ἔρχεται πρὸς  
 τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς  
 ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἤδετό τε 9  
 καὶ ὡς τάχιστα ἕως ὑπέβαινεν ἐθύοντο πάντες παρόν-  
 15 τες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθὺς ἐπὶ τοῦ  
 πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ  
 καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖ-  
 σθαι.

Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο 10  
 20 νεανίσκω· ἥδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ  
 ἀριστῶντι καὶ δειπνοῦντι προσελθεῖν καὶ εἰ καθεύδοι  
 ἐπεγείραντα εἰπεῖν. εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλε-  
 μον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλ- 11  
 λέγοντες ὡς ἐπὶ πῦρ. κάπειτα κατίδοιεν ἐν τῷ πέραν  
 25 ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν γέ-  
 ροιτά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσί-  
 πους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀνθρώδει.  
 ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι διαβῆναι· οὐδὲ 12  
 γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν εἶναι κατὰ

τοῦτο. ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχειρίδια  
 γυμνοὶ ὡς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ  
 πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ δια-  
 βάντες, λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

Plans for crossing the river. Paean sung at the ford.

- 5 Εὐθὺς οὖν ὁ Ξενοφῶν αὐτὸς τε ἔσπενδε καὶ τοῖς 13  
 νεανίσκοις ἐγχεῖν ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι  
 θεοῖς τά τε ὀνειράτα καὶ τὸν πόρον καὶ τὰ λοιπὰ  
 ἀγαθὰ ἐπιτελέσαι. σπείσας δ' εὐθὺς ἦγε τοὺς νεανί-  
 σκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτά.  
 10 ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. σπεί- 14  
 σαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευά-  
 ζεσθαι. αὐτοὶ δὲ συγκαλέσαντες τοὺς στρατηγούς  
 ἐβουλευόντο ὅπως ἂν κάλλιστα διαβαῖεν καὶ τοὺς τε  
 ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν ὀπισθεν μηδὲν πά-  
 15 σχοιεν κακόν. καὶ ἔδοξεν αὐτοῖς Χειρίσοφον μὲν 15  
 ἡγείσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ τοῦ στρα-  
 τεύματος. τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενοφῶντι,  
 τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων δια-  
 βαίνειν. ἐπεὶ δὲ ταῦτα καλῶς εἶχεν, ἐπορεύοντο· 16  
 20 ἡγοῦντο δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν  
 ποταμόν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὡς τέτταρες  
 στάδιοι.

Πορευομένων δ' αὐτῶν ἀντιπαρήσαν αἱ τάξεις τῶν 17  
 ἱππέων. ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς  
 25 ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὅπλα, καὶ αὐτὸς πρῶ-  
 τος Χειρίσοφος στεφανωσάμενος καὶ ἀποδὺς ἐλάμ-  
 βανε τὰ ὅπλα καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ  
 τοὺς λοχαγούς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους,

τοὺς μὲν ἐν ἀριστερᾷ τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ 18  
οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ  
πολέμιοι ἐτόξευον καὶ ἐσφενδόων· ἀλλ' οὐπω ἐξι-  
κνοῦντο. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον 19  
πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον  
δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἑταῖ-  
ραι ἐν τῷ στρατεύματι.

Chiriso-phus crosses easily, but Xenophon is attacked.

Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· 20  
ὁ δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζω-  
νοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν  
κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη,  
προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ  
τὸν ποταμόν ἱππέας. οἱ δὲ πολέμιοι ὀρώντες μὲν 21  
τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας,  
ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμ-  
παλιν, δείσαντες μὴ ἀποκλεισθείσιν φεύγουσιν  
ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν.  
ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ  
ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων τῶν ἱππέων καὶ 22  
Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χει-  
ρίσοφον ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο·  
οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι. ἀλλὰ συν-  
εκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ ἐπεὶ διέβη, 23  
τοὺς μὲν ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς προσ-  
ηκούσας ὄχθας ἐπὶ τὸν ποταμόν ἐξέβαινε ἐπὶ τοὺς  
ἄνω πολεμίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν  
ἱππέας φεύγοντας, ὀρώντες δ' ὀπλίτας σφίσιν ἐπιόν-  
τας, ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

Ξενοφῶν δ' ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα. 24  
 ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στρα-  
 τευμα· καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς  
 τὸ πεδῖον καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευ-  
 25 ταίοις. καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε. Λύκιος 25  
 δὲ σὺν ὀλίγοις ἐπιχειρήσας ἐπιδιῶξαι ἔλαβε τῶν  
 σκευοφόρων τὰ ὑπολειπόμενα καὶ μετὰ τούτων ἐσθῆτά  
 τε καλὴν καὶ ἐκπώματα. καὶ τὰ μὲν σκευοφόρα τῶν 26  
 Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε. Ξενοφῶν δὲ  
 10 στρέψας πρὸς τοὺς Καρδοῦχους ἀντία τὰ ὄπλα ἔθετο,  
 καὶ παρήγγειλε τοῖς λοχαγοῖς κατ' ἐνωμοτίας ποιή-  
 σασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδα  
 παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ  
 τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν  
 15 Καρδοῦχων ἰέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς  
 τοῦ ποταμοῦ.

Chrisophus sends help. Xenophon repels an attack and crosses  
 the river.

Οἱ δὲ Καρδοῦχοι ὡς ἑώρων τοὺς ὀπισθοφύλακας 27  
 τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους,  
 θάπτον δὴ ἐπῆσαν ὥδ' αὖτις τινας ἄδοντες. ὁ δὲ Χειρί-  
 20 σοφος. ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει  
 παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας  
 καὶ τοξότας καὶ κελεύει ποιεῖν ὅ τι ἂν παραγγέλλῃ.  
 ἰδὼν δ' αὐτοὺς διαβαίνοντας ὁ Ξενοφῶν πέμψας ἄγ- 28  
 γελον κελεύει αὐτοῦ μέιναι ἐπὶ τοῦ ποταμοῦ μὴ δια-  
 25 βάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντί-  
 οὺς ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομέ-  
 νους, διηγκυλωμένους τοὺς ἀκοντιστὰς καὶ ἐπιβε-  
 βλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ



προβαίνειν. τοῖς δὲ παρ' ἑαυτῷ παρήγγειλεν, ἔπει-<sup>29</sup>  
 δὲ σφενδόνη ἐξικνῆται καὶ ἀσπίς ψοφῇ, παιανί-  
 σαντας θεῖν εἰς τοὺς πολεμίους· ἐπειδὴ δ' ἀναστρέ-  
 ψωσιν οἱ πολέμοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς  
<sup>5</sup> σημήνην τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγεί-  
 σθαι μὲν τοὺς οὐραγούς, θεῖν δὲ πάντας καὶ διαβαί-  
 νειν ὅτι τάχιστα ἢ ἕκαστος τὴν τάξιν εἶχεν, ὥς μὴ  
 ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο ὃς  
 ἂν πρῶτος ἐν τῷ πέραν γένηται. οἱ δὲ Καρδοῦχοι<sup>30</sup>  
<sup>10</sup> ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς — πολλοὶ γὰρ καὶ  
 τῶν μένειν τεταγμένων ὥχοντο ἐπιμελόμενοι οἱ μὲν  
 ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἑταιρῶν — ἐνταῦθα δὴ  
 ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδονᾶν καὶ το-  
 ξεύειν.

<sup>15</sup> Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' <sup>31</sup>  
 αὐτούς· οἱ δὲ οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὥπλι-  
 σμένοι ὥς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ ἐπιδρα-  
 μεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι οὐχ  
 ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτῆς· καὶ οἱ<sup>32</sup>  
<sup>20</sup> μὲν πολέμοι ἔφευγον πολὺ ἔτι θᾶπτον, οἱ δὲ Ἕλληνες  
 τᾶναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι  
 τάχιστα. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι<sup>33</sup>  
 πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλί-  
 γους ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν  
<sup>25</sup> Ἑλλήνων ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαν-<sup>34</sup>  
 τήσαντες ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ  
 προϊόντες ὕστερον τῶν μετὰ Ξενοφῶντος διέβησαν  
 πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

March through Armenia. They pass the sources of the Tigris and come to the Teleboas. Visit of Tiribazus, the Persian governor.

IV. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον 1  
 ἡμέρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίου ἅπαν  
 καὶ λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας·  
 οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πο-  
 5 λέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφί- 2  
 κοιτο κώμην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ  
 σατράπῃ καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆ-  
 σαν· ἐπιτήδεια δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύ- 3  
 θησαν σταθμούς δύο παρασάγγας δέκα μέχρι ὑπερ-  
 10 ἦλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν  
 δ' ἐπορεύθησαν σταθμούς τρεῖς παρασάγγας πεντε-  
 καῖδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν. οὗτος δ' ἦν  
 καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν  
 ποταμόν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο 4  
 15 ἢ πρὸς ἐσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος,  
 ὁ καὶ βασιλεῖ φίλος γενόμενος, καὶ ὁπότε παρείη,  
 οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν.  
 οὗτος προσήλασεν ἱππέας ἔχων, καὶ προπέμψας 5  
 ἑρμηνέα εἶπεν ὅτι βούλοιο διαλεχθῆναι τοῖς ἄρ-  
 20 χουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσ-  
 ελθόντες εἰς ἐπήκοον ἡρώτων τί θέλοι. ὁ δὲ εἶπεν 6  
 ὅτι σπείσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἑλ-  
 ληνas ἀδικεῖν μήτε ἐκείνους κάειν τὰς οἰκίας, λαμ-  
 βάνειν τε τὰπιτήδεια ὅσων δέονται. ἔδοξε ταῦτα τοῖς  
 25 στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

March of three days. Two heavy falls of snow.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς τρεῖς διὰ 7  
 πεδίου παρασάγγας πεντεκαῖδεκα· καὶ Τιρίβαζος

παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν ἀπέχων ὥς  
 δέκα σταδίους· καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας  
 πέριξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστὰς. στρα- 8  
 τοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιῶν  
 5 πολλή· καὶ ἔωθεν ἔδοξε διασκηνηῆσαι τὰς τάξεις καὶ  
 τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων  
 πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδόκει εἶναι διὰ τὸ  
 πλῆθος τῆς χιόνης. ἐνταῦθα εἶχον τὰ ἐπιτήδεια ὅσα 9  
 ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιούς εὐώδεις,  
 10 ἀσταφίδας, ὄσπρια παντοδαπά. τῶν δὲ ἀποσκεδαν-  
 νυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον ὅτι κατί-  
 δοιεν στράτευμα καὶ νύκτωρ πολλὰ πυρὰ φαίνοιτο.  
 ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι δια- 10  
 σκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν.  
 15 ἐντεῦθεν συνῆλθον· καὶ γὰρ ἐδόκει διαιθριάζειν.  
 νυκτερευόντων δ' αὐτῶν ἐνταῦθα ἐπιπίπτει χιῶν ἄπλε- 11  
 τος, ὥστε ἀποκρίψαι καὶ τὰ ὅπλα καὶ τοὺς ἀνθρώ-  
 πους κατακειμένους· καὶ τὰ ὑποζύγια συνεπόδισεν  
 ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνίστασθαι· κατακει-  
 20 μένων γὰρ ἀλεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα ὅτῳ  
 μὴ παραρρνεῖη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε γυμνὸς 12  
 ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστὰς τις καὶ ἄλλος  
 ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ ἄλλοι  
 ἀναστάντες πῦρ ἔκαον καὶ ἐχρίοντο· πολὺ γὰρ ἐν- 13  
 25 ταῦθα εὐρίσκετο χρῖμα, ᾧ ἐχρῶντο αὐτ' ἐλαίου,  
 σύειον καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν  
 πικρῶν καὶ τερμίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων  
 καὶ μύρον εὐρίσκετο.

Village quarters. A Persian prisoner. Capture of the governor's tent.

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς 14  
 τὰς κώμας εἰς στέγας. ἔνθα δὴ οἱ στρατιῶται σὺν  
 πολλῇ κραυγῇ καὶ ἡδυνῇ ἦσαν ἐπὶ τὰς στέγας καὶ  
 τὰ ἐπιτήδεια · ὅσοι δὲ ὅτε τὸ πρότερον ἀπῆσαν τὰς  
 5 οἰκίας ἐνέπρησαν ὑπὸ ἀτασθαλίας δίκην ἐδίδοσαν  
 κακῶς σκηνοῦντες. ἐντεῦθεν ἔπεμψαν νυκτὸς Δημο- 15  
 κράτην Τημνίτην ἄνδρας δόντες ἐπὶ τὰ ὄρη ἔνθα  
 ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν τὰ πυρά ·  
 οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι  
 10 τοιαῦτα, τὰ ὄντα τε ὡς ὄντα καὶ τὰ μὴ ὄντα ὡς οὐκ  
 ὄντα. πορευθεὶς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα 16  
 δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν καὶ  
 φαρέτραν καὶ σάγαριν οἷαν περ καὶ αἱ Ἀμαζόνες  
 ἔχουσιν. ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν 17  
 15 ἔφη εἶναι. πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατο-  
 πέδου ὅπως ἐπιτήδεια λάβοι. οἱ δὲ ἡρώτων αὐτὸν  
 τὸ στράτευμα ὁπόσον τε εἶη καὶ ἐπὶ τίνι συνειλεγμέ-  
 νον. ὁ δὲ εἶπεν ὅτι Τιρίβαζος εἶη ἔχων τήν τε ἑαυτοῦ 18  
 δύναμιν καὶ μισθοφόρους Χάλυβας καὶ Ταόχους ·  
 20 παρεσκευάσθαι δὲ αὐτὸν ἔφη ὡς ἐπὶ τῇ ὑπερβολῇ  
 τοῦ ὄρους ἐν τοῖς στενοῖς ἦπερ μοναχῇ εἶη πορεία,  
 ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλήσιν.

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρά- 19  
 τευμα συναγαγεῖν · καὶ εὐθὺς φύλακας καταλιπόντες  
 25 καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνεταιον Στυμφά-  
 λιον ἐπορεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρω-  
 πον. ἐπειδὴ δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ 20  
 προΐοντες καὶ κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν

τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατό-  
 πεδον. οἱ δὲ βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ 21  
 ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ καὶ ἀπέθανόν τινες  
 τῶν βαρβάρων καὶ ἵπποι ἤλωσαν εἰς εἴκοσι. καὶ ἡ  
 5 σκηνὴ ἡ Τιριβάζου ἐάλω καὶ ἐν αὐτῇ κλῖναι ἀργυρό-  
 ποδες καὶ ἐκπώματα καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχόοι  
 φάσκοντες εἶναι. ἐπειδὴ δὲ ἐπύθοντο ταῦτα οἱ τῶν 22  
 ὀπλιτῶν στρατηγοί. ἐδόκει αὐτοῖς ἀπιέναι τὴν ταχίσ-  
 την ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθεσις γένοιτο τοῖς  
 10 καταλελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ  
 σάλπιγγι ἀπῆσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ  
 στρατόπεδον.

Passage of the Euphrates. Snow six feet deep.

**V.** Τῇ δ' ὑστεραία ἐδόκει πορευτέον εἶναι ὅπῃ δύ- 1  
 ναιτο τάχιστα πρὶν συλλεγῆναι τὸ στράτευμα πάλιν  
 15 καὶ καταλαβεῖν τὰ στενά. συσκευασάμενοι δ' εὐθὺς  
 ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες  
 πολλοὺς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ'  
 ᾧ ἔμελλεν ἐπιτίθεσθαι Τιρίβαζος κατεστρατοπεδεύ-  
 σαντο. ἐντεύθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους 2  
 20 τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην  
 ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν  
 ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ πρόσω εἶναι.  
 ἐντεύθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου 3  
 σταθμοὺς τρεῖς παρασάγγας δέκα. ὁ δὲ τρίτος ἐγέ-  
 25 νετο χαλεπός, καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παν-  
 τάπασιν ἀποκάων πάντα καὶ πηγινὺς τοὺς ἀνθρώπους.  
 ἔνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ 4  
 ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς

ἔδοξεν ἀνείναι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ  
 τῆς χιόνος τὸ βάθος ὀργυιά· ὥστε καὶ τῶν ὑποζυ-  
 γίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο καὶ τῶν  
 στρατιωτῶν ὡς τριάκοντα. διεγέροντο δὲ τὴν νύκτα 5  
 5 πῦρ κάοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ  
 ὁψὲ προσιόντες ξύλα οὐκ εἶχον· οἱ οὖν πάλαι ἦκον-  
 τες καὶ πῦρ κάοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς  
 ὁψίζοντας· εἰ μὴ μεταδοῖεν αὐτοῖς πυρούς ἢ ἄλλο τι  
 εἴ τι ἔχοιεν βρωτόν· ἔνθα δὲ μετεδίδουσιν ἀλλήλοις 6  
 10 ὧν εἶχον ἕκαστοι· ἔνθα δὲ τὸ πῦρ ἐκάετο· διατηκο-  
 μένης τῆς χιόνος βόθροι ἐγίγνοντο μεγάλοι ἔσπε ἐπὶ  
 τὸ δάπεδον· οὗ δὲ παρῆν μετρέειν τὸ βάθος τῆς  
 χιόνος.

Many are attacked by *bulimy*, and are restored by Xenophon. Some  
 perish from cold and hunger. Chirisophus is quartered in a  
 village.

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο 7  
 15 διὰ χιόνος· καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν.  
 Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς  
 πίπτοντας τῶν ἀνθρώπων ἡγνόμενος ὅτι τὸ πάθος εἶη.  
 ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς 8  
 βουλιμιῶσι καὶ τι φάγωσιν ἀναστήσονται, περιῶν  
 20 περὶ τὰ ὑποζύγια· εἴ ποῦ τι ὀρώη βρωτόν, διεδίδου  
 καὶ διέπεμπε διδόντας τοὺς δυναμένους παρατρέχειν  
 τοῖς βουλιμιῶσιν· ἐπειδὴ δὲ τι ἐμφάγοιεν, ἀνίσταντο  
 καὶ ἐπορεύοντο.

Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας 9  
 25 πρὸς κόμην ἀφικνεῖται· καὶ ὑδροφορούσας ἐκ τῆς  
 κόμης πρὸς τῇ κρήνῃ γυναικας καὶ κόρας καταλαμ-  
 βάνει ἔμπροσθεν τοῦ ἐρύματος· αὗται ἡρώτων αὐ- 10



τοὺς τίνες εἶεν. ὁ δ' ἑρμηνεὺς εἶπε περσιιστὶ ὅτι  
 παρὰ βασιλέως πορεύονται πρὸς τὸν σατράπην. αἱ  
 δὲ ἀπεκρίναντο ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχει ὅσον  
 παρασάγγην. οἱ δ', ἐπεὶ ὁψὲ ἦν, πρὸς τὸν κωμάρ-  
 5 χην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὑδροφό-  
 ροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ 11  
 στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο. τῶν δ'  
 ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν  
 ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐν-  
 10 ταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν.

Continued suffering from frost and exposure. Despair of the invalids.

Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινὲς 12  
 καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ  
 ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν  
 στρατιωτῶν οἱ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς  
 15 ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν  
 ποδῶν ἀποσεσηπότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς 13  
 ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν  
 ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ  
 μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο·  
 20 ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς 14  
 πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο·  
 καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα,  
 καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν.  
 διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν 15  
 25 στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ  
 ἐκλελοιπέναι αὐτόθι τὴν χιόνα εἵκαζον τετηκέναι·  
 καὶ ἐτετῆκει διὰ κρήνην τινὰ ἣ πλησίον ἦν ἀτμίζουσα  
 ἐν νάπῃ. ἐνταῦθ' ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ  
 ἔφασαν πορεύεσθαι.

Ὁ δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας ὥς ᾔσθητο, 16  
 ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπε-  
 σθαι, λέγων ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγ-  
 μένοι, καὶ τελευτῶν ἐχαλέπαινε. οἱ δὲ σφάττειν  
 5 ἐκέλευον· οὐ γὰρ ἂν δύνασθαι πορευθῆναι. ἐνταῦθα 17  
 ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φο-  
 βῆσαι, εἴ τις δύναιτο, μὴ ἐπίοιεν τοῖς κάμνουσι. καὶ  
 ἦν μὲν σκότος ἤδη, οἱ δὲ προσῆσαν πολλῷ θορύβῳ  
 ἀμφὶ ᾧ· εἶχον διαφερόμενοι. ἔνθα δὴ οἱ ὀπισθοφύ- 18  
 10 λακες ἄτε ὑγιαίνοντες ἐξαναστάντες ἔδραμον εἰς τοὺς  
 πολεμίους· οἱ δὲ κάμνοντες ἀνακραγόντες ὅσον ἐδύ-  
 ναντο μέγιστον τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρου-  
 σαν. οἱ δὲ πολέμιοι δείσαντες ἦκαν ἑαυτοὺς κατὰ  
 τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ  
 15 ἐφθέγγετο. καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, 19  
 εἰπόντες τοῖς ἀσθενοῦσιν ὅτι τῇ ὑστεραίᾳ ἥξουσί  
 τινες ἐπ' αὐτούς, πορευόμενοι πρὶν τέτταρα στάδια  
 διελθεῖν ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ  
 τῆς χιόνος τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ  
 20 οὐδὲ φυλακὴ οὐδεμία καθειστήκει· καὶ ἀνίστασαν  
 αὐτοὺς. οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν οὐχ ὑποχω-  
 ροῖεν. ὁ δὲ παριὼν καὶ παραπέμπων τῶν πελταστῶν X  
 τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ κω-  
 λῦον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο  
 25 τὸ στράτευμα. ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἡγῆ- 21  
 σθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας  
 ἐδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν,  
 ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς  
 νεωτάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προῖ-  
 30 εἶναι.

Chirisophus sends help to the rear. All encamp in villages. An underground village. Armenian beer.

Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης 22  
σκεφομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι  
ιδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδωσαν  
κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο,  
5 καὶ πρὶν εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ  
κώμῃ ἔνθα Χειρίσοφος ἠϋλίζετο. ἐπεὶ δὲ συνεγέ- 23  
νοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς  
εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ  
ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἅς ἐώρων κώμας  
10 ἐπορεύοντο ἕκαστοι τοὺς ἑαυτῶν ἔχοντες.

Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευ- 24  
σεν ἀφίεναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους. θέων  
ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν καταλαμβάνει  
πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην. καὶ  
15 πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαί-  
δεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν  
γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὥχετο θηρά-  
σων καὶ οὐχ ἦλω ἐν ταῖς κώμας. αἱ δ' οἰκίαι ἦσαν 25  
κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος. κάτω δ'  
20 εὐρέϊαι· αἱ δὲ εἴσοδοι τοῖς μὲν ὑποζυγίοις ὀρυκταί,  
οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς  
οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες. καὶ τὰ ἔκγονα  
τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφοντο.  
ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ οἶνος 26  
25 κρίθινος ἐν κρατῆρσιν. ἐνῆσαν δὲ καὶ αὐταὶ αἱ  
κριθαὶ ἰσοχειλεῖς. καὶ κάλαμοι ἐνέκειντο. οἱ μὲν  
μείζους οἱ δὲ ἐλάττους. γόνата οὐκ ἔχοντες. τούτους 27  
ἔδει ὅποτε τις διψῶν λαβόντα εἰς τὸ στόμα μύζειν.

καὶ πάνν ἄκρατος ἦν, εἰ μή τις ὕδωρ ἐπιχέοι· καὶ  
πάνν ἡδὺ συμμαθόντι τὸ πῶμα ἦν.

The village chief Xenophon's guest. Luxurious feasting of the  
army in the villages.

Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης 28  
σύνδειπνον ἐποίησατο, καὶ θαρρεῖν αὐτὸν ἐκέλευε  
5 λέγων ὅτι οὔτε τῶν τέκνων στερήσοιτο τήν τε οἰκίαν  
αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἦν  
ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται  
ἔστ' ἂν ἐν ἄλλῳ ἔθνει γένωνται. ὁ δὲ ταῦτα ὑπισ- 29  
χνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν ἔνθα  
10 ἦν κατορωρυγμένος. ταύτην μὲν οὖν τὴν νύκτα δια-  
σκηνήσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις  
πάντες οἱ στρατιῶται. ἐν φυλακῇ ἔχοντες τὸν κωμάρ-  
χην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς.

Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κωμάρ- 30  
15 χην πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι  
κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατε-  
λάμβανε πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους,  
καὶ οὐδαμόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄρι-  
στον· οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν 31  
20 τράπεζαν κρέα ἄρνεια, ἐρίφεια, χοίρεια, μόσχεια,  
ὀρνίθεια. σὺν πολλοῖς ἄρτοις τοῖς μὲν πυρίνοις τοῖς  
δὲ κριθίνοις. ὁπότε δέ τις φιλοφρονούμενός τῳ βού- 32  
λοιτο προπιεῖν, εἵλκεν ἐπὶ τὸν κρατῆρα, ἔνθεν ἐπικύ-  
ψαντα ἔδει ροφοῦντα πίνειν ὥσπερ βούν. καὶ τῷ  
25 κωμάρχῃ ἐδίδοσαν λαμβάνειν ὃ τι βούλοιτο. ὁ δὲ  
ἄλλο μὲν οὐδὲν ἐδέχετο. ὅπου δέ τινα τῶν συγγενῶν  
ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

Ἐπεὶ δ' ἦλθον πρὸς Χειρίσοφον, κατελάμβανον 33  
 κἀκείνους σκηνοῦντας ἐστεφανωμένους τοῦ ξηροῦ  
 χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμενίους παῖδας  
 σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς παισὶν ἐδείκνυ-  
 5 σαν ὥσπερ ἐνεοῖς ὃ τι δέοι ποιεῖν. ἐπεὶ δ' ἀλλήλους 34  
 ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ  
 δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσίζοντος  
 ἐρμηνέως τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι Ἀρμενία.  
 καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφονται. ὁ δ'  
 10 ἔλεγεν ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν  
 ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἥ εἴη. καὶ 35  
 αὐτὸν τότε μὲν ὥχето ἄγων Ξενοφῶν πρὸς τοὺς  
 ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον  
 δίδωσι τῷ κωμάρχη ἀναθρέψαντι καταθῆσαι, ὅτι  
 15 ἤκουεν αὐτὸν ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀπο-  
 θάνῃ· ἐκεκᾶκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν  
 πώλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ  
 λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. ἦσαν δ' οἱ ταύτῃ 36  
 ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ  
 20 πολὺ. ἐνταῦθα δὴ καὶ διδάσκει ὁ κωμάρχης περὶ  
 τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακία  
 περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ  
 τῶν σακίων κατεδύνοντο μέχρι τῆς γαστροῦ.

The village chief is ill-treated by Chrisophus and escapes. After crossing the river Phasis, the natives block the way.

**VI.** Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα 1  
 25 παραδίδωσι Χειρισόφῳ, τοὺς δὲ οἰκέτας καταλείπει  
 τῷ κωμάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβάσκοντος·  
 τοῦτον δὲ Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάτ-  
 τειν, ὅπως, εἰ καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι.

καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο  
 πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἡγείτο δ' 2  
 αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη  
 τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ  
 5 ἔχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν  
 ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος  
 αὐτὸν ἔπαισε μέν. ἔδησε δ' οὐ. ἐκ δὲ τούτου ἐκείνος 3  
 τῆς νυκτὸς ἀποδρὰς ὥχετο καταλιπὼν τὸν υἱόν.  
 τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφο-  
 10 ρον ἐν τῇ πορείᾳ ἐγένετο, ἡ τοῦ ἡγεμόνος κάκωσις  
 καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τοῦ παιδὸς καὶ  
 οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο. μετὰ τοῦτο ἐπο- 4  
 ρεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς  
 ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον.  
 15 ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο παρασάγγας 5  
 δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν  
 αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. Χειρίσο- 6  
 φος δ' ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ,  
 ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα στα-  
 20 δίους. ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολε-  
 μίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς  
 λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

Council of officers. Speeches of Chirisophus, Cleanor, and Xenophon.  
 Spartan and Athenian views of "stealing."

Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς 7  
 στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε. Οἱ μὲν  
 25 πολέμιοι, ὡς ὁρᾶτε, κατέχουσι τὰς ὑπερβολὰς τοῦ  
 ὄρους· ὧρα δὲ βουλευέσθαι ὅπως ὡς κάλλιστα ἀγω-  
 νιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀρι- 8  
 στοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι



εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὄρος.  
 Ἔμοι δέ γε, ἔφη ὁ Κλεάνωρ, δοκεῖ, ἐπὰν τάχιστα 9  
 ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἰέναι ἐπὶ  
 τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέ-  
 5 ραν, οἳ τε νῦν ἡμᾶς ὀρώντες πολέμιοι θαρραλεώτεροι  
 ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους  
 προσγενέσθαι.

Μετὰ τοῦτον Ξενοφῶν εἶπεν· Ἐγὼ δ' οὕτω γιγνώ- 10  
 σκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρα-  
 10 σκευάσασθαι ὅπως ὡς κράτιστα μαχοῦμεθα· εἰ δὲ  
 βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ  
 σκεπτέον εἶναι ὅπως ὡς ἐλάχιστα μὲν τραύματα  
 λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβά-  
 λωμεν. τὸ μὲν οὖν ὄρος ἐστὶ τὸ ὀρώμενον πλέον ἢ 11  
 15 ἐφ' ἐξήκοντα στάδια, ἄνδρες δ' οὐδαμοῦ φυλάττοντες  
 ἡμᾶς φανεροί εἰσιν ἄλλ' ἢ κατ' αὐτὴν τὴν ὁδόν·  
 πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι  
 πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ  
 δυναίμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἀνθρώ-  
 20 πους παρεσκευασμένους μάχεσθαι. πολὺ γὰρ ῥᾶον 12  
 ὄρθιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολε-  
 μίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ  
 ποδῶν ὀρώη τις ἢ μεθ' ἡμέραν μαχόμενος, καὶ ἡ  
 τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ ἡ  
 25 ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι δ' 13  
 οὐκ ἀδύνατόν μοι δοκεῖ εἶναι. ἐξὸν μὲν νυκτὸς ἰέναι  
 ὡς μὴ ὀρᾶσθαι, ἐξὸν δ' ἀπελθεῖν τοσοῦτον ὡς μὴ  
 αἰσθησιν παρέχειν. δοκοῦμεν δ' ἂν μοι ταύτῃ προσ-  
 ποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἢ τῷ ἄλλῳ

ὄρει χρῆσθαι · μένοιεν γὰρ αὐτοῦ μάλλον ἀθρόοι οἱ πολέμιοι. ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι ; 14  
 ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαι-  
 μονίους ὅσοι ἐστὲ τῶν ὁμοίων εὐθύς ἐκ παίδων κλέ-  
 5 πτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν  
 κλέπτειν ὅσα μὴ κωλύει νόμος. ὅπως δὲ ὡς κράτι- 15  
 στα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον παρ'  
 ὑμῖν ἐστίν. ἐὰν ληφθῆτε κλέπτοντες, μαστιγοῦσθαι.  
 νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παι-  
 10 δείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ  
 ὄρους, ὥς μὴ πληγὰς λάβωμεν.

Ἄλλὰ μέντοι, ἔφη ὁ Χειρίσοφος, καγὼ ὑμᾶς τοὺς 16  
 Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια,  
 καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι, καὶ  
 15 τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κρά-  
 τιστοι ἄρχειν ἀξιοῦνται · ὥστε ὦρα καὶ σοὶ ἐπιδεί-  
 κνυσθαι τὴν παιδείαν. Ἐγὼ μὲν τοῖνυν, ἔφη ὁ Ξενο- 17  
 φῶν, ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν  
 δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ  
 20 καὶ ἡγεμόνας · οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν  
 κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες · τούτων καὶ  
 πυνθάνομαι ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμε-  
 ται αἰξὶ καὶ βουσίν · ὥστε εἴανπερ ἄπαξ λάβωμέν τι  
 τοῦ ὄρους. βατὰ καὶ τοῖς ὑποζυγίοις ἔσται. ἐλπίζω 18  
 25 δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν  
 ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων · οὐδὲ γὰρ νῦν  
 ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.

Volunteers offer to capture the heights. Victory of the Greeks.

Ὁ δὲ Χειρίσοφος εἶπε. Καὶ τί δεῖ σὲ ἰέναι καὶ 19  
 λιπεῖν τὴν ὀπισθοφυλακίαν ; ἀλλὰ ἄλλους πέμψον,

ἂν μή τινες ἐθέλοντες ἀγαθοὶ φαίνωνται. ἐκ τούτου 20  
 Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας ἔχων καὶ  
 Ἀριστέας Χίος γυμνήτας καὶ Νικόμαχος Οἰταῖος  
 γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε ἔχοιεν  
 5 τὰ ἄκρα, πυρὰ κάειν πολλά. ταῦτα συνθέμενοι ἡρί-  
 στων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος 21  
 τὸ στράτευμα πᾶν ὥς δέκα σταδίους πρὸς τοὺς πολε-  
 μίους, ὅπως ὥς μάλιστα δοκοίη ταύτῃ προσάξειν.

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν 22  
 10 ταχθέντες ὥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ  
 δὲ ἄλλοι αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ  
 ἦσθοντο τὸ ὄρος ἐχόμενον, ἐγρηγόρεσαν καὶ ἔκαον  
 πυρὰ πολλὰ διὰ νυκτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο 23  
 Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν. οἱ δὲ  
 15 τὸ ὄρος καταλαβόντες κατὰ τὰ ἄκρα ἐπῆσαν. τῶν 24  
 δ' αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ  
 τοῦ ὄρους, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ  
 ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων,  
 συμμιγνύασιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἑλ-  
 20 ληνες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ 25  
 πεδίου οἱ μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον  
 πρὸς τοὺς παρατεταγμένους, Χειρίσοφος δὲ βάδην  
 ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. οἱ δὲ πολέμιοι οἱ 26  
 ἐπὶ τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγου-  
 25 σι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ  
 πάμπολλα ἐλήφθη· ἃ οἱ Ἑλληνες ταῖς μαχαίραις  
 κόπτοντες ἀχρεῖα ἐποιοῦν. ὥς δ' ἀνέβησαν, θύσαν- 27  
 τες καὶ τρόπαιον στησάμενοι κατέβησαν εἰς τὸ πε-  
 δίον, καὶ εἰς κώμας πολλῶν κάγαθῶν γεμούσας ἦλθον.

March into the Taochian country. Attack on a fortress. Stratagem of Xenophon.

**VII.** Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους στα- 1  
θμοὺς πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτή-  
δεια ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι,  
ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι.  
5 ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον ὃ πόλιν μὲν οὐκ εἶχεν 2  
οὐδ' οἰκίας (συνεληλυθότες δ' ἦσαν αὐτόσε καὶ  
ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλά), Χειρίσοφος  
μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἥκων· ἐπειδὴ  
δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ  
10 αὐθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ  
ποταμὸς ἦν κύκλω. ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν 3  
τοῖς ὀπισθοφύλαξι καὶ πελτασταῖς καὶ ὀπλίταις, ἐν-  
ταῦθα δὴ λέγει Χειρίσοφος, Εἰς καλὸν ἦκετε· τὸ γὰρ  
χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτή-  
15 δεια. εἰ μὴ ληψόμεθα τὸ χωρίον. ἐνταῦθα δὴ κοινῇ  
ἐβουλευόντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ 4  
κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος, Μία αὕτη  
πάροδος ἐστὶν ἣν ὁράς· ὅταν δέ τις ταύτη πειράται  
παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερ-  
20 χούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω διατί-  
θεται. ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους  
καὶ σκέλη καὶ πλευράς.

\*Ἦν δὲ τοὺς λίθους ἀναλώσωσιν, ἔφη ὁ Ξενοφῶν, 5  
ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ  
25 ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους,  
καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, 6  
ὥς καὶ σὺ ὁράς, σχεδὸν τρία ἡμίπλευρά ἐστιν ὃ δεῖ  
βαλλομένους διελθεῖν· τούτου δὲ ὅσον πλῆθρον δασὺ

πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἑστηκότες  
 ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων  
 ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἤδη γίγνεται  
 ὡς ἡμίπλεθρον, ὃ δεῖ ὅταν λωφήσωσιν οἱ λίθοι πα-  
 5 ραδραμεῖν. Ἀλλὰ εὐθύς, ἔφη ὁ Χειρίσοφος, ἐπειδὰν ἡ  
 ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι  
 πολλοί. Αὐτὸ ἂν, ἔφη, τὸ δέον εἶη· θάπτον γὰρ  
 ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν  
 ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα,  
 10 καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.

Capture of the fortress. Women throw their children over the cliffs  
 and leap after them.

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ 8  
 Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ  
 ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ  
 ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ.  
 15 μετὰ τοῦτο οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς  
 ἑβδομήκοντα, οὐκ ἀθρόοι ἀλλὰ καθ' ἓνα, ἕκαστος  
 φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφά-  
 λιος καὶ Ἀριστῶννμος Μεθυδριεύς, καὶ οὗτοι τῶν  
 ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δέ, ἐφέ-  
 20 στασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν  
 τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἓνα λόχον. ἔνθα  
 1 δὴ Καλλίμαχος μηχανᾷται τι· προὔτρεχεν ἀπὸ τοῦ  
 δένδρου ὑφ' ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπεὶ δὲ  
 οἱ λίθοι φέροντο, ἀνέχαζεν εὐπετῶς· ἐφ' ἐκάστης  
 25 δὲ προδρομῆς πλέον ἢ δέκα ἄμαξαι πέτρων ἀνηλί-  
 σκοντο. ὁ δὲ Ἀγασίας ὡς ὄρᾳ τὸν Καλλίμαχον ἄ 11  
 ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ  
 οὐ πρῶτος παραδράμῃ εἰς τὸ χωρίον, οὔτε τὸν Ἀρι-

στῶνυμον πλησίον ὄντα παρακαλέσας οὔτε Εὐρύλο-  
 χον τὸν Λουσιέα ἐταίρους ὄντας οὔτε ἄλλον οὐδένα  
 χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλί- 12  
 μαχος ὡς ὁρᾷ αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ  
 5 τῆς ἵτινος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστώνυμος  
 Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς·  
 πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς καὶ ἀντηγω-  
 νίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι  
 τὸ χωρίον. ὡς γὰρ ἅπαξ εἰσέδραμον, οὐδεὶς πέτρος  
 10 ἄνωθεν ἤνέχθη.

Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες 13  
 ῥίπτουσαι τὰ παιδία εἶτα ἑαυτὰς ἐπικατερρίπτουν,  
 καὶ οἱ ἄνδρες ὡσαύτως. ἐνταῦθα δὴ καὶ Αἰνείας  
 Στυμφάλιος λοχαγός, ἰδὼν τινα θέοντα ὡς ῥύφοντα  
 15 ἑαυτὸν στολὴν ἔχοντα καλήν, ἐπιλαμβάνεται ὡς κω-  
 λύσων· ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὥχοντο 14  
 κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν  
 ἄνθρωποι μὲν πάνυ ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ  
 ὄνοι πολλοὶ καὶ πρόβατα.

March through the Chalybes. Passage of the Harpasus. At Gymnias  
 they take a guide to lead them to the Euxine.

20 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς 15  
 ἐπὶ τὰ παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διήλ-  
 θον ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ  
 θώρακας λινοῦς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύ-  
 γων σπάρτα πυκνὰ ἐστραμμένα. εἶχον δὲ καὶ κνη- 10  
 25 μῖδας καὶ κράνη καὶ παρὰ τὴν ζώνην μαχαίριον  
 ὅσον ξυήλην Λακωνικὴν, ᾧ ἔσφαττον ὧν κρατεῖν  
 δύναιτο, καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες  
 ἐπορεύοντο, καὶ ᾗδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι



αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ καὶ δόρυ ὡς πεν-  
 τεκαίδεκα πήχεων μίαν λόγχην ἔχον. οὗτοι ἐνέμενον  
 ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, 17  
 εἶποντο ἀεὶ μαχοῦμενοι. ὥκουν δὲ ἐν τοῖς ὄχυροῖς,  
 5 καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν·  
 ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ  
 διетράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον.  
 ἐκ τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἄρπασον 18  
 ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύ-  
 10 θησαν διὰ Σκυθηνῶν σταθμοὺς τέτταρας παρασάγ-  
 γας εἴκοσι διὰ πεδίου εἰς κώμας. ἐν αἷς ἔμειναν  
 ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦθεν διήλθον 19  
 σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν  
 μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην ἣ ἐκαλεῖτο  
 15 Γυμνιάς. ἐκ ταύτης τῆς χώρας ὁ ἄρχων τοῖς Ἕλλη-  
 σιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας  
 χώρας ἄγοι αὐτούς. ἐλθὼν δ' ἐκεῖνος λέγει ὅτι ἄξει 20  
 αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατ-  
 ταν· εἰ δὲ μή, τεθνάναι ἐπηγγείλατο. καὶ ἡγούμε-  
 20 νος ἐπειδὴ ἐνέβαλλεν εἰς τὴν ἑαυτοῦ πολεμίαν, παρε-  
 κεύετο αἶθιν καὶ φθείρειν τὴν χώραν· ᾧ καὶ δῆλον  
 ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων  
 εὐνοίας.

In five days they come to a mountain, and a great shout "The Sea! The Sea!" is heard from the van. The guide is dismissed with presents.

Καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ ἡμέρᾳ· 21  
 25 ὄνομα δὲ τῷ ὄρει ἦν Θήχης. ἐπεὶ δὲ οἱ πρῶτοι ἐγέ-  
 νοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκού- 22  
 σας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν

ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο  
 γὰρ ὅπισθεν οἱ ἐκ τῆς καομένης χώρας, καὶ αὐτῶν  
 οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐζώγρησαν  
 ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν  
 5 βοῶν ὠμοβοεία ἀμφὶ τὰ εἴκοσιν. ἐπειδὴ δ' ἡ βοή<sup>23</sup>  
 πλείων τε ἐγίγνετο καὶ ἐγγύτερον καὶ οἱ αἰεὶ ἐπιόντες  
 ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας καὶ πολλῶ μείζων  
 ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο, ἐδόκει δὴ  
 μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβάς ἐφ' ἵππον<sup>24</sup>  
 10 καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει·  
 καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν  
 Θάλαττα θάλαττα καὶ παρεγγυώντων. ἔνθα  
 δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑπο-  
 ζύγια ἠλαύνετο καὶ οἱ ἵπποι.  
 15 Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα<sup>25</sup>  
 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχα-  
 γούς δακρύοντες. καὶ ἐξαπίνης οὗτος δὴ παρεγγυή-  
 σαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποιοῦσι  
 κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλη-<sup>26</sup>  
 20 θος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα  
 γέρρα. καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα  
 καὶ τοῖς ἄλλοις διεκελεύετο. μετὰ ταῦτα τὸν ἡγεμόνα<sup>27</sup>  
 οἱ Ἕλληνες ἀποπέμπουσι δῶρα δόντες ἀπὸ κοινοῦ  
 ἵππον καὶ φιάλην ἀργυρᾶν καὶ σκευὴν Περσικὴν καὶ  
 25 δαρεικοὺς δέκα· ἥτει δὲ μάλιστα τοὺς δακτυλίους,  
 καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. κώμην  
 δὲ δείξας αὐτοῖς οὗ σκηνήσουσι καὶ τὴν ὁδὸν ἣν πο-  
 ρεύσονται εἰς Μάκρωνας, ἐπεὶ ἐσπέρα ἐγένετο, ὥχето  
 τῆς νυκτὸς ἀπιών.

The Macrones oppose the march of the Greeks. Through a former slave terms are made and pledges are given.

**VIII.** Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλληνες διὰ <sup>1</sup>  
 Μακρώνων σταθμούς τρεῖς παρασάγγας δέκα. τῇ  
 πρώτη δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠριζε  
 τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθηνῶν. εἶχον δ' <sup>2</sup>  
<sup>5</sup> ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστε-  
 ρᾶς ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι'  
 οὗ ἔδει διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι παχέσι  
 μὲν οὗ, πυκνοῖς δέ. ταῦτ' ἐπεὶ προσῆλθον οἱ Ἕλλη-  
 νες ἔκοπτον, σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα  
<sup>10</sup> ἐξελθεῖν. οἱ δὲ Μάκρωνες ἔχοντες γέρρα καὶ λόγχας <sup>3</sup>  
 καὶ τριχίνους χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως  
 παρατεταγμένοι ἦσαν καὶ ἀλλήλοις διεκελεύοντο καὶ  
 λίθους εἰς τὸν ποταμὸν ἔρριπτον· ἐξικνούντο γὰρ  
 οὗ, οὐδ' ἔβλαπτον οὐδέν.  
<sup>15</sup> Ἐνθα δὲ προσέρχεται Ξενοφῶντι τῶν πελταστῶν <sup>4</sup>  
 ἀνὴρ Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι  
 γιγνώσκοι τὴν φωνὴν τῶν ἀνθρώπων. καὶ οἶμαι,  
 ἔφη, ἐμὴν ταύτην πατρίδα εἶναι· καὶ εἰ μὴ τι κωλύει  
 ἐθέλω αὐτοῖς διαλεχθῆναι. Ἄλλ' οὐδὲν κωλύει, ἔφη, <sup>5</sup>  
<sup>20</sup> ἀλλὰ διαλέγον καὶ μάθε πρῶτον τίνες εἰσίν. οἱ δ'  
 εἶπον ἐρωτήσαντος ὅτι Μάκρωνες. Ἐρώτα τοῖνυν,  
 ἔφη, αὐτοὺς τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν  
 πολέμιοι εἶναι. οἱ δ' ἀπεκρίναντο, Ὅτι καὶ ὑμεῖς ἐπὶ <sup>6</sup>  
 τὴν ἡμετέραν χώραν ἔρχεσθε. λέγειν ἐκέλευον οἱ  
<sup>25</sup> στρατηγοὶ ὅτι οὐ κακῶς γε ποιήσοντας, ἀλλὰ βασι-  
 λεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ  
 ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι. ἡρώτων ἐκεῖ- <sup>7</sup>  
 νοι εἰ δοῖεν ἂν τούτων τὰ πιστά. οἱ δ' ἔφασαν καὶ

δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλησιν, οἱ δὲ Ἑλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ' ἐπεμαρτύραντο ἀμφότεροι.

The Colchians next oppose the march. Xenophon's plan of attack.  
He encourages the troops.

5 Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα 8  
συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὥς διαβιβῶντες  
ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἑλλησι, καὶ ἀγορὰν  
οἷαν ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν  
ἡμέραις ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς  
10 Ἑλλήνας. ἐνταῦθα ἦν ὄρος μέγα· καὶ ἐπὶ τούτου 9  
οἱ Κόλχοι παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον  
οἱ Ἑλληνες ἀντιπαρετάξαίντο φάλαγγα, ὥς οὕτως  
ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατη-  
γοῖς βουλευσασθαι συλλεγεῖσιν ὅπως ὥς κάλλιστα  
15 ἀγωνιῶνται.

\*Ελεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν 10  
φάλαγγα λόχους ὀρθίους ποιῆσαι· ἡ μὲν γὰρ φά-  
λαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἄνοδον τῇ  
δὲ εὐδοδον εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθ-  
20 μίαν ποιήσει ὅταν τεταγμένοι εἰς φάλαγγα ταύτην  
διεσπασμένην ὀρώσιν. ἔπειτα ἦν μὲν ἐπὶ πολλῶν 11  
τεταγμένοι προσάγωμεν, περιττεύσουσιν ἡμῶν οἱ  
πολέμιοι καὶ τοῖς περιττοῖς χρήσονται ὅ τι αὖ βού-  
λωνται· ἐὰν δὲ ἐπ' ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν  
25 αὖ εἴη θαυμαστὸν εἰ διακοπείη ἡμῶν ἡ φάλαγξ ὑπὸ  
ἀθρόων καὶ βελῶν καὶ ἀνθρώπων ἐμπεσόντων· εἰ δέ  
πῃ τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. ἀλλὰ 12

μοι δοκεῖ ὀρθίους τοὺς λόχους ποιησαμένους τοσού-  
τον χωρίον κατασχεῖν διαλιπόντας τοῖς λόχοις ὅσον  
ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων  
κεράτων· καὶ οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων  
5 φάλαγγος ἔξω οἱ ἐσχατοὶ λόχοι, καὶ ὀρθίους ἄγοντες  
οἱ κράτιστοι ἡμῶν πρῶτον προσίασιν, ἣ τε ἂν εὖοδον  
ἣ ταύτῃ ἕκαστος ἄξει ὁ λόχος. καὶ εἰς τε τὸ διαλεῖπον<sup>13</sup>  
οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν ἔνθεν καὶ ἔν-  
θεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον  
10 ὀρθιον προσιόντα. εἰάν τέ τις πιέζηται τῶν λόχων,  
ὁ πλησίον βοηθήσει. ἣν τε εἰς πῃ δυνηθῇ τῶν λόχων  
ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολε-  
μίων. ταῦτα ἔδοξε, καὶ ἐποιοῦν ὀρθίους τοὺς λόχους.<sup>14</sup>  
Ξενοφῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ  
15 ἔλεγε τοῖς στρατιώταις, Ἄνδρες, οὗτοί εἰσιν οὓς  
ὁράτε μόνοι ἔτι ἡμῖν ἐμποδῶν τὸ μὴ ἤδη εἶναι ἔνθα  
πάλαί σπεύδομεν· τούτους, ἣν πῶς δυνώμεθα, καὶ  
ὤμους δεῖ καταφαγεῖν.

The Colchians are defeated. The Greeks occupy villages, where  
they are poisoned by the honey.

Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς<sup>15</sup>  
20 λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν  
ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος  
σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστάς καὶ τοὺς  
τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου  
ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν  
25 ἑξακοσίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ<sup>16</sup>  
στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες  
ἐπορεύοντο. καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ  
οἱ σὺν αὐτοῖς πελτασταὶ τῆς τῶν πολεμίων φάλαγγος

ἔξω γενόμενοι ἐπορεύοντο· οἱ δὲ πολέμιοι ὥς εἶδον 17  
αὐτούς, ἀντιπαραθέοντες οἱ μὲν ἐπὶ τὸ δεξιὸν οἱ δὲ  
ἐπὶ τὸ εὐώνυμον διεσπάσθησαν, καὶ πολὺ τῆς αὐτῶν  
φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. οἱ δὲ κατὰ 18  
5 τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ  
Ἀκαρνάν, νομίσαντες φεύγειν ἀνακραγόντες ἔθεον·  
καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουνσι· συνεφεί-  
πετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε  
Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέμιοι, ὥς ἤρξαντο 19  
10 θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλη ἐτρά-  
πετο.

Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν  
πολλαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἔχουσais.  
καὶ τὰ μὲν ἄλλα οὐδὲν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ 20  
15 σμῆνι πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον  
τῶν στρατιωτῶν πάντες ἄφρονές τε ἐγίγνοντο καὶ  
ἤμουν καὶ κάτω διεχώρει αὐτοῖς καὶ ὀρθὸς οὐδεὶς  
ἐδύνατο ἵστασθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες  
σφόδρα μεθύουσιν ἐώκεσαν, οἱ δὲ πολὺ μαινομένοις,  
20 οἱ δὲ καὶ ἀποθνήσκουσιν. ἔκειντο δὲ οὕτω πολλοὶ 21  
ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία.  
τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν  
αὐτὴν πῶς ὦραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ  
ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

In two days the Greeks arrive at Trapezus on the Euxine. They  
make the sacrifice which they had vowed and celebrate games.

25 Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγ- 22  
γας ἑπτά, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα,  
πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ



- Σινωπέων ἀποικίαν ἐν τῇ Κόλχων χώρα. ἐνταῦθα  
 ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλ-  
 χων κώμας· κἀντεῦθεν ὀρμώμενοι ἐλῆζοντο τὴν 23  
 Κολχίδα. ἀγορὰν δὲ παρέιχον τῷ στρατοπέδῳ Τρα-  
 5 πεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἑλληνας καὶ ξένια  
 ἔδοσαν βοῦς καὶ ἄλφιτα καὶ οἶνον. συνδιεπράττοντο 24  
 δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ  
 μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον  
 βόες.
- 10 Μετὰ δὲ τοῦτο τὴν θυσίαν ἣν εὔξαντο παρεσκευά- 25  
 ζοντο· ἦλθον δ' αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ  
 Διὶ τῷ σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα καὶ τοῖς  
 ἄλλοις θεοῖς ἃ εὔξαντο. ἐποίησαν δὲ καὶ ἀγῶνα  
 γυμνικὸν ἐν τῷ ὄρει ἔνθαπερ ἐσκήνουν. εἵλοντο δὲ  
 15 Δρακόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὦν οἴκοθεν,  
 παῖδα ἄκων κατακανὼν ξυῆλῃ πατάξας, δρόμου τ'  
 ἐπιμεληθῆναι καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ 26  
 δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωκαν τῷ Δρα-  
 κοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πε-  
 20 ποιηκὼς εἶη. ὁ δὲ δείξας οὐπὲρ ἐστηκότες ἐτύγχανον,  
 Οὗτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν ὅπου ἂν τις  
 βούληται. Πῶς οὖν, ἔφασαν, δυνησονται παλαίειν  
 ἐν σκληρῇ καὶ δασεῖ οὕτως; ὁ δ' εἶπε, Μᾶλλον τι  
 ἀνιάσεται ὁ καταπεσών. ἡγωνίζοντο δὲ παῖδες μὲν 27  
 25 στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ  
 Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πνυ-  
 μὴν καὶ παγκράτιον (ἑτεροὶ· καὶ) καλὴ θέα ἐγένετο·  
 πολλοὶ γὰρ κατέβησαν, καὶ ἅτε θεωμένων τῶν ἐταί-  
 ρων πολλὴ φιλονικία ἐγίγνετο. ἔθεον δὲ καὶ ἵπποι, 28

καὶ ἔδει αὐτοὺς κατὰ τοῦ πρηνοῦς ἐλάσαντας ἐν τῇ  
θαλάττῃ ἀναστρέψαντας πάλιν ἄνω πρὸς τὸν βωμὸν  
ἄγειν. καὶ κάτω μὲν οἱ πολλοὶ ἐκαλινδοῦντο· ἄνω  
δὲ πρὸς τὸ ἰσχυρῶς ὄρθιοι μόλις βάδην ἐπορεύοντο  
· οἱ ἵπποι· εἴθα πολλὴ κράυγῃ καὶ γέλωσι καὶ παρα-  
κέλευσις ἐγίγνετο.

N.B. — In the notes, G. refers to the latest edition of Goodwin's Greek Grammar (1892), and H. to Hadley's Greek Grammar, revised by Allen (1884). A few references are made to Goodwin's *Syntax of the Greek Moods and Tenses* (edition of 1890), for the benefit of teachers and more advanced pupils.

Most references to the Greek text of this edition are made to pages and lines (*e.g.* p. 91. 7). When references are made by a simple number without mentioning a page (*e.g.* 14), the line of the *same page* is meant. When a reference is made to a section without mentioning the book and chapter (*e.g.* § 16), the section of the *same chapter* is meant.

# NOTES.

## BOOK FIRST.

THE LEVYING OF AN ARMY. — THE MARCH TO THE NEIGHBORHOOD OF BABYLON. — THE BATTLE AT CUNAXA AND THE DEATH OF CYRUS.

### CHAPTER I.

Page 1.] § 1. 1. Δαρείου καὶ Παρυσάτιδος : see the Introd., § 15. For the case, a gen. of source, see G. 1130, 2 ; H. 750. — γίγνονται, *were born*. We should naturally render the clause, 'Darius and Parysatis had two sons.' For the historic pres., see G. 1252 ; H. 828. — δύο : for its agreement with παῖδες, see G. 922 ; H. 290*b*. There were other sons (thirteen children in all), but these are the two now prominently in the mind of the writer. — 2. πρεσβύτερος . . . Κῦρος, *Artaxerxes, (who was) the older, and Cyrus, the younger*. Ἀρταξέρξης and Κῦρος are in appos. (G. 911 ; H. 623) with παῖδες. — 3. ἡσθένει, *was ill, lay sick*. The impf. denotes the continuance of the state (G. 1250, 2 ; H. 829). The aor. ἡσθένησε would mean *fell ill* (G. 1250 ; H. 841). — ὑπώπτει : peculiar in augment (G. 543 ; H. 362*a*). — τελευτήν τοῦ βίου : in such expressions in Greek the two substs. are closely connected, expressing a single compound idea (*cf.* 'Lebensende' in German, 'life-time' in Eng., *etc.*), and only the subst. in the gen. has the art. For the force of the art., see G. 949 ; H. 658. — 4. τῷ παιδε : the dual, but above in 1 the pl. (G. 155). For the case, see G. 895, 1 ; H. 939. — ἀμφοτέρω : for its position, see G. 976 ; H. 673*a*. — παρῆναι, *to be by (him), i. e. at Thammeria*. See Introd. § 19.

§ 2. 4. ὁ : for the separation of art. and subst., see G. 964 ; H. 666*c*. — μὲν . . . δέ : used to correlate the two sentences. See the Dict., and *cf.* the case in 2. μὲν is not to be translated. — 5. οὖν, *now*, is here continuative, not inferential. *Cf.* *igitur* in Lat. — παρὼν ἐτύγχανε, *was, as it happened, (already) there* (G. 1586 ; H. 984). — μεταπέμπεται, *summoned*. For the tense, *cf.* γίγνονται in 1. This use of the pres. is common. — 6. ἀρχῆς : see the Introd., § 17. — σατράπην : pred. acc. (G. 1077 ; H. 726). See also the Introd., § 11. — ἐποίησε, *had made*. The Greek was content simply to refer the action to the past, without specifying the time as exactly as we do by the plpf. — 7. καὶ . . . δὲ . . . ἀπέδειξε, *and (δὲ) he had also (καί) appointed him, etc.*, a transition from a rel. to an independent clause, not uncommon in Greek, by which special attention is called

Page 1.] to the second statement. *καί* adds the new particular of the investment of Cyrus with military authority (the office of satrap was at first chiefly a civil one); *δέ* is the conjunctive word, and the word between the two is emphatic. — *πάντων*: accent (G. 128; H. 239). — *οσοι*, *who*, lit. (*as many*) *as*, the rel. of quantity or number (G. 429; H. 282). — *εις . . . ἀθροίζονται*, *muster in the plain of Castolus*, lit. *gather themselves into*, etc. *ἀθροίζονται* is not the historic pres., but pres. to denote a standing fact. The review was annual. Where was the plain of Castolus, and for what purpose was it especially used? See the Dict. — 8. *ἀναβαίνει, ἀνέβη* (10): this change of tense from the historic pres. to the aor. is common. The repetition of the verb in chiasmic order emphasizes the importance of the act: 'So Cyrus went up, taking with him Tissaphernes as his friend, and (he was) accompanied on his journey (*ἀνέβη*) by a Greek escort.' — *ὁ Κύρος*: prop. name with the art. (G. 943; H. 663). — 9. *λαβών*: the partic. denotes the attendant circumstance (G. 1563, 7; H. 968). So *ἔχων* in 10. See also G. 1565; H. 968*b*. — *ὡς φίλον*: Tissaphernes was in fact his enemy. See the Introd., § 20<sup>1</sup>. — *τῶν Ἑλλήνων ὀπλίτας τριακοσίους*: a body-guard selected from the Greeks then in his service. Cyrus knew well the superiority of the Greeks over the Persians as soldiers. What was the armor of the hoplite? — 10. *ἄρχοντα*: in appos. (G. 916, 1080; H. 726) with *Ξερίαν*, which is the second obj. of *ἔχων*. Where was Parrhasia?

§ 3. 12. *ἐτελεύτησε*, *had ended (his life)*, *had died*. The aor. is generally used with *ἐπεί* or *ἐπειδὴ*, *after*, *after that*, the aor. with the temporal conj. being equivalent to our plpf. See note on *ἐποίησε* in 6, and cf. the Lat. historic (aoristic) pf. with *postquam*. — *καὶ κατέστη . . . Ἀρταξέρξης*, and *Artaxerxes had been established in the kingdom*, lit. *had been settled into*, and so *εἰς* with the acc. — 13. *διαβάλλει*, *falsely accused*. The current story, that Cyrus had planned to kill Artaxerxes at the time of his coronation (see the Introd., § 20<sup>2</sup>), Xenophon evidently believed to be false. — 14. *ὡς ἐπιβουλευοί*: opt. by quot. after the idea of *saying* in *διαβάλλει* (G. 1487; H. 932, 2). The historic pres. is a secondary tense (G. 1268). Give the direct form of *ἐπιβουλευοί*. — *αὐτῷ*: after the compound verb (G. 1179; H. 775). — *ὁ δέ*, *but he* (G. 981, 983; H. 654*e*), i. e. Artaxerxes. *ὁ δέ* in the nom. in Attic almost always refers to a different subj. from that of the preceding sent. — 15. *συλλαμβάνει*, 'had him arrested.' — *ὡς ἀποκτενῶν*, *with the avowed object of putting him to death* (G. 1563, 4; 1574; H. 969*c*; 978). *ὡς* shows that the purpose expressed by the partic. was that avowed by A. — 16. *ἔξαιτησαμένη . . . πάλιν*: observe the difference between the Greek and Eng. idioms. In Eng., *made intercession for him and effected his return (again)*; but in

**Page 1.]** Greek, *having made intercession for him, effected his return, etc.* The use of the partic. is much commoner in Greek than in Eng., a fact to be kept constantly in mind in translating. For the voice of ἐξαιτησαμένη, see G. 1242, 2 ; H. 813. Xenophon's choice of the word ἀποπέμπει (lit. *send him back*) shows his recognition of the imperious nature of Parysatis and of her influence over Artaxerxes.

**Page 2.] § 4.** 1. Ὁ δέ: i.e. Cyrus. Cf. the note on ὁ οέ, p. 1, 14. — ὥς, *as, when*, temporal conj. — ἀπῆλθε: accent (G. 133, 1 ; H. 391 b). — βουλεύεται . . . ἐκείνου, *plotted that he might never* (G. 1610 ; H. 1021) *again be* (G. 1372 ; H. 885) *in the power of his brother, but, if possible, might be king in his stead.* For the mood of δύνηται, see G. 1503, end, and 1403 ; H. 937, 898 ; and for its accent, G. 729 ; H. 417 a. — 3. μέν: correlative to δέ in 5. His mother's support is contrasted with the steps taken by Cyrus himself to bring about the desired end. — 4. Κύρῳ: for the case, see G. 1159 ; H. 764, 2. — 5. βασιλεύοντα: the simple attrib. partic. (G. 1559 ; H. 965), used as an adj.

§ 5. 5. ὅστις ἀφικνέιτο: a cond. rel. sent. expressing a general supposition in past time, with the indic. where we should expect the opt. (G. 1432 ; H. 918, 894 c). — 6. παρὰ βασιλέως, *from the presence of the king*, is used with τῶν as an attrib. adj., a subst. being omitted (G. 952, 1, 2 ; H. 666 a, 621 a). The expression is brief, and would read in full, ὅστις δὲ τῶν παρὰ βασιλεῖ (dat.) ἀφικνέιτο παρὰ βασιλέως (gen.) κτλ. Note that the art. is omitted with βασιλέως (G. 957 ; H. 660 c). — πάντας: pl. because of the distributive force of ὅστις (G. 1021 c ; H. 629 b). — 7. αὐτῷ: with φίλους (G. 1174 ; H. 765). So αὐτῷ in 10. — εἶναι: after ὥστε (G. 1449 ; 1450 ; H. 953). The Persians whose support Cyrus thus won were prob. high officials at court, sent out to inspect the province. See Introd. 11, end. — 8. καὶ . . . δέ: the position of δέ, so far from the beginning of the sent., is rare. For καὶ . . . δέ cf. p. 1, 7, and note. — τῶν βαρβάρων: to give a subst. a more emphatic position, it is often transferred, generally with change of case, from the dependent to the principal clause. So also in Eng., as "See the learned Bellario, how he writes." Here we should normally have ἐπεμνέιτο ὥς οἱ παρ' ἐαυτῷ βάρβαροι πολεμεῖν κτλ. For the case of βαρβάρων as it stands, see G. 1102 ; H. 742. — 9. ὥς εἶσαν, ἔχουεν: object clause expressed by ὥς and the opt. where we should expect ὅπως and the fut. indic. (cf. ὅπως ἔσται in 2, and G. 1372 ; H. 885), or at least ὅπως with the pres. opt. (G. 1374, 1 ; H. 885 b). In thus using ὥς (in the sense of ὅπως), Xenophon distinctly violates Attic usage. In general, he stands apart from other writers of Attic prose in his use of ὥς in final and object clauses. See G. *Moods and Tenses*, 351, and Appendix IV. The instances of his peculiar usage will be noted as they occur. —



Page 2.] πολεμείν : with *ικανολ* (G. 1526 ; H. 952). — εὐνοϊκῶς ἔχοιεν : how are such phrases best rendered into Eng.? See the Dict., s.v. ἔχω.

§ 6. 11. τὴν δὲ . . . βασιλεία, *his Greek force* (the position of the words is emphatic) *he collected with the utmost secrecy* (lit. *concealing his act*, G. 1242, 1 ; H. 812, *as most he was able*), *that he might take* (G. 1365 ; H. 881) *the king as unprepared as possible*. δὲ introduces the third and most important particular. His mother was his first resource, then native Persians, then Greek mercenaries. Cyrus knew that an army of Greeks was his chief hope for wresting the throne from his brother, who had all the resources of the empire at his command. Cf. i. 7, 3. — 12. ὅτι ἀπαρσκευότατον : *ὅτι* or *ὥς* is very often prefixed to the sup. to strengthen it. Cf. *quam maxime* in Lat. In these constructions there is an ellipsis of some form of δύναιμι. Sometimes in the case of the sup. with *ὥς* the verb is expressed, as in 11, *ὥς μάλιστα ἐδύνατο κρυπτόμενος, as secretly as possible*, and p. 111, 13, *ὥς ἐδύνατο τάχιστα ἐπορεύετο*. Cf. with the latter the simple *ὥς τάχιστα*, p. 14, 21. Cf. also with *ὅτι πλείστους, as many as possible*, in 16, *ὥς ἂν δύνηται πλείστους*, p. 27, 3. — 13. ὥδε, *in the following manner* ; covering all that follows to the end of the chapter. First he strengthened his garrisons (§ 6), which were already manned by Greeks ; then he himself collected troops for the siege of Miletus (§ 7) ; then he got together other Greek contingents under Clearchus (§ 9), Aristippus (§ 10), Proxenus, Sophænetus, and Socrates (§ 11). — ἐποιεῖτο : mid. Cf. *ἐξαιτησαμένη*, p. 1, 16. — 14. φυλακάς : *anteec. attracted into the rel. clause* (G. 1037 ; H. 995). Normally we should have *τῶν φυλακῶν ὁπόσων* (G. 1031 ; H. 994) *εἶχε κτλ.* The accent shows that *φυλακάς* is from *φυλακή* and not from *φύλαξ* (G. 121, 1 ; H. 128). State the difference in meaning of the two subst. 15. ἐκάστοις : *pred. position* (G. 976 ; H. 673 a). — 16. ὥς . . . πόλεσι, *on the plea that Tissaphernes was plotting against their cities* (G. 1568, 1574 ; H. 970, 978). Cf. *ὥς ἀποκτενῶν*, p. 1, 15. — 17. καὶ γὰρ . . . τὸ ἀρχαῖον, *and (the reason was plausible), for the cities of Ionia had originally* (G. 1060 ; H. 719) *belonged to Tissaphernes* (G. 1094, 1 ; H. 732 a). The imperf. ἦσαν is used with τὸ ἀρχαῖον of a time prior to the main action. — 18. ἐκ βασιλέως δεδομένοι, *having been given him by the king, or being a present to him from the king*. ἐξ (for the form ἐκ, see G. 63 ; H. 88 c) is used with the gen. of the agent viewed as the source. — 19. ἀφειστήκεσαν : for the form, see G. 528 ; H. 359 a. For the revolt of the Greek cities of Ionia to Cyrus, see the Introd., § 17 end. — 20. πλὴν Μιλήτου : *Tissaphernes had built a castle in Miletus which overawed the town. Situation of Miletus ? See the Dict. and map.*

**Page 2.] § 7.** 21. *προαισθόμενος*, *having become aware* (or in Eng. more commonly, *becoming aware*) *beforehand*. — *τὰ αὐτά* : distinguish this carefully from the following *ταῦτα* (G. 399 ; H. 679). In the pl., because the Greeks looked at the action of revolting with reference to *its parts* ; but in Eng., *were forming this same plan* (cognate acc., G. 1054 ; H. 716b. — *βουλευομένους* : *sc. τινάς*. The partic. is in indirect discourse (G. 1588 ; H. 982). — *ἀποστήναι* : in appos. with *τὰ αὐτά ταῦτα* (G. 1517). — 22. *τοὺς μὲν . . . τοὺς δέ* : relie of the original demonstrative meaning of the art. (G. 981 ; H. 654). — 23. *ὑπολαβὼν τοὺς φεύγοντας* : subordinated to *συλλέξας ἐπολιόρκει*, *when he had taken the fugitives under his protection, he collected an army and laid siege, etc.* *ὑπολαβὼν καὶ* (observe the conj.) *συλλέξας ἐπολιόρκει* would mean, *when he had taken and had collected, he laid siege, etc.* — 24. *ἐπολιόρκει* : continued action. — 25. *κατάγειν* : observe the distinction of the following terms : *ἐκβάλλω*, *eject, banish* ; *φεύγω*, *flee, be in banishment* ; *κατάγω*, *lead back, restore from banishment* ; *ἐκπίπτω*, *fall out, be banished*. — 26. *καὶ αὕτη . . . στράτευμα*, *and in this again he had* (G. 1173 ; H. 768) *another pretext for collecting* (G. 1547 ; H. 959) *an army*. *αὕτη* is in agreement with the subst. in the pred. ; otherwise it would be *τοῦτο*.

**Page 3.] § 8.** 1. *ἡξίου . . . αὐτοῦ*, *he asked, on the ground that he was* (G. 1563, 2 ; H. 969b) *his brother*. — 2. *δοθῆναι* : obj. of *ἡξίου* (G. 1518 ; H. 948). with *πόλεις* for its subj. — *οἷ* : the indir. reflex. (G. 987 ; H. 685), accented because it is in antithesis to *Τισσαφέρνην* and emphatic (G. 144, 1 ; H. 263). — 3. *ἄρχειν* : parallel in const. to *δοθῆναι*, i.e. he thought it right (*ἡξίου*) rather that the cities should be given to him (placed under his authority) than (he thought it right) that Tissaphernes should control them. — *αὐτῶν* : for the case, see G. 1109 ; H. 741. — *συνέπραττεν . . . αὐτῷ* : *cooperated with him in this*, lit. *did this with (συν-) him*. Why is *ταῦτα* in the pl. ? See note on *τὰ αὐτά*, p. 2, 21. — 4. *ὥστε οὐκ ᾔσθάνετο* : actual result (G. 1449 ; 1450 ; H. 927). Cf. *ὥστε εἶναι*, p. 2, 7. — *πρὸς ἑαυτόν* : used as adj. (G. 952, 1 ; H. 666a). *πρὸς* : here of hostile personal relation. — 5. *Τισσαφέρνηι . . . δαπανᾶν*, *but thought that he (αὐτόν, i.e. Cyrus) was incurring expense* (G. 1522, 1 ; H. 946) *about his forces because he was at war with Tissaphernes* (G. 1177 ; H. 772). — 6. *ὥστε . . . πολεμοῦντων*, *consequently he was not at all (οὐδέν, G. 1060 ; H. 719) displeased at their being at war* (G. 1568 ; H. 970). — 7. *καὶ γάρ*, *and (the more) because*, involving an ellipsis, as always. Cf. p. 2, 17. — 8. *ὧν . . . ἔχων*, *which he (Cyrus) happened to have that belonged to Tissaphernes*. *Τισσαφέρνηος* is a gen. of possession (G. 1085, 1 ; H. 729a), limiting *ὧν* in the rel. clause. It would stand normally in the antec. clause with *τῶν πόλεων*. — *ὧν* : assimilation in case (G. 1031 ; H. 994). — Note throughout this section the use of the impf. to express *continuance* or *repetition*.

Page 3.] § 9. 10. **Χερρονήσῳ**: What was the Chersonese, and where was it? — 11. **κατ' ἀντιπέρας**: an adv. phrase like 'over against' in Eng., in which ἀντιπέρας was originally felt to be an acc.; sometimes written as one word, *καταντιπέρας*. — **Ἀβύδου**: for the case, see G. 1148; H. 757. Where was Abydus, and for what was it famous? — **τόνδε τὸν τρόπον**: *in the following* (G. 1005; H. 696) *manner*, adv. acc. equal to ὧδε, p. 2, 13. — 12. **Κλέαρχος**: see Introd., § 23. — 13. **ἡγάσθη**, *came to admire* (G. 1260; H. 841). — **διδωσιν**: change to the historic pres. (*Cf.* ἀναβαίνει, ἀνέβη, p. 1, 8, 10, and the note. — 14. **μυρίους δαρεικούς**: this was a large sum (\$54,000), but Cyrus did not lack means and was determined to have men. — 15. **συνέλεξεν, ἐπολέμει**: note the difference in tense. — 16. **ἐκ . . . ὀρμώμενος**: *i.e.* the Chersonese was his military base. — **τοῖς Θραξὶ τοῖς . . . οἰκοῦσι**: note the position of the attrib. adj. phrase (G. 959, 2; 952, 1; H. 668; 666 a). (*Cf.* ἐν Χερρονήσῳ τῇ κτλ. above in 10. — 17. **Ἑλλήσποντον**: the acc. with reference to a preceding state of motion, as in the phrase *εἰς τόπον οἰκῶ*, (*go into and*) *dwell in a place*. What is the modern name of the Hellespont? — 20. **ἐκοῦσαι**: to be translated by an adv. (G. 926; H. 619 a). — **τοῦτο . . . στράτευμα**, *in this way again this armament was secretly maintained* (G. 1586; H. 984) *for him*.

§ 10. 22. **Θετταλός**: Where was Thessaly? What famous mountain was there on its northern boundary? — **ξένος**: What is the difference between the meaning of the word here and that below in 25? — 23. **οἰκοί**: used as adj. (G. 952, 1; H. 666 a). For its accent, see G. 113; H. 102 b. — 24. **αἰτεῖ . . . μισθόν**, *asked him for pay* (αὐτόν and μισθόν being obj. accs. with αἰτεῖ) *for (εἰς) 2000 mercenaries (and) for three months, i.e. for three months' pay* (G. 1085, 5; H. 729 d) *for 2000 mercenaries*. This is sometimes rendered, *asked him for about (εἰς, see note on εἰς, p. 5, 5) 2000 mercenaries etc.*; but it seems incredible that Cyrus should have been willing to send off 4000 Greeks (he gave Aristippus double the sum for which he asked) on so distant an expedition, when his whole aim was to gather Greek troops about him as rapidly as possible. On the other hand, it was an easy matter for him to furnish Aristippus the *means* for collecting this number. — 25. **ὥς . . . ἀντιστασιωτῶν**, *on the ground that (cf. the use of ὥς with ἐπιβολεύοντος, p. 2, 16) in this way he should get the better of his opponents, περιγενόμενος ἄν* (G. 1563, 2; H. 969 b) would be *περιγένοιτο ἄν* (G. 1308; H. 987 a), if expressed by a finite mood. The prot. to this apod. is implied in οὕτως (G. 1413; H. 902). — 26. **ἀντιστασιωτῶν**: for the case, see G. 1120; H. 749.

Page 4 | 2. **αὐτοῦ**: gen. obj. of δέεται (G. 1114; H. 743 a). The obj. inf. καταλῦσαι is, in this case, the acc. — **μή**: with the inf. (G. 1611; H. 1023). — 3. **πρὶν ἂν αὐτῷ συμβουλευσῇται**, *until he had consulted with*

Page 4.] *him*. For *πρίν* (strengthened by preceding *πρόσθεν*) signifying *until*, with the subjv. after a neg., see G. 1469; 1470; H. 924. Since the clause depends on an historic tense, *πρίν συμβουλευέσαιο* (G. 1502, 3; H. 937 a) might have been used.

§ 11. 6. *Πρόξενον*, the particular friend of Xenophon, at whose invitation the latter took part in the expedition. — 7. *ὥς βουλόμενος, ὥς παρεχόντων*: the first *ὥς* shows that *βουλόμενος κτλ.* gives the cause for the command to Proxenus, *as assigned by Cyrus*; the second *ὥς* shows that *παρεχόντων* gives the cause, *as assigned by Cyrus*, for his desire (*βουλόμενος*) to expel the Pisidians; while *ὥς* before *πολεμήσων* in 12 shows that this partic. gives the purpose *declared by Cyrus* for his command to the other two generals (*ἐκέλευσεν*). The further idea implied in the first and third cases, that the cause and the purpose were not the true grounds of his action, is derived from the context and is not implied by this use of *ὥς* (G. 1574; H. 978). Neither is there any conditional force in the partic. with *ὥς*. Cf. with these three cases of *ὥς* with the partic. the cases where it occurs above, p. 1, 15, p. 2, 16, p. 3, 25. — *εἰς Πισιδίαν*: point out the situation of Pisidia on the map. — 9. *χώρᾳ*, equiv. to *ἀρχῇ*. Cf. p. 1, 17. — 10. Where were Stymphálus and Achaia? Over one half of the Ten Thousand came from Arcadia and Achaia. See Introd. § 24<sup>2</sup>. — 11. *ξένους . . . τούτους*, *these also being quest-friends* (G. 907; H. 614) *of his*. — 12. *σὺν τοῖς φυγάσι*, *with the aid of the exiles*. Cf. with this the simple dat. *Τισσαφέρνης* that precedes. For this cf. p. 3, 5. — 13. *τοῖς Μιλησίων* for the repetition of the art., cf. *τοῖς Θραξὶ κτλ.*, p. 3, 16, and the note. — For the reasons that made it comparatively easy for Cyrus to collect his large force of Greek mercenaries, see the Introd., § 24<sup>1</sup>.

## CHAPTER II.

§ 1. 14. *Ἐπεὶ . . . ἄνω*, *but when it now seemed good to him to proceed* (note the tense, G. 1271, 1272, 1; H. 851) *into the interior*. The time is early in 401 B. C. Cyrus had begun his secret preparations against his brother immediately on his return to the court, after the death of his father, in 404 B. C. — *τὴν μὲν . . . βουλόμενος*, *he made his pretence as if he wished, etc.* Note the voice of *ἐποίετο*. *μὲν* implies a clause with *ὅτε*, which if expressed might be, *τῇ δ' ἀληθείᾳ ἐπὶ βασιλείᾳ ἐπορεύετο*. The antithesis is in fact expressed below in § 4, where *μὲν* is repeated from a new point of view. For *ὥς βουλόμενος*, see the note on *ὥς βουλόμενος*, p. 4, 7. — Knowing the dread with which the Greeks regarded the vast distances of the Persian empire, Cyrus did not deem it wise to announce his real purpose publicly. But it should be observed that his alleged purpose

Page 4.] carried him and his troops eastward toward Babylon. See the map. — 15. **ἐκβαλεῖν ἐκ** : the prep. repeated, as often. — 16. **ὥς ἐπὶ τοῦ-  
τους**, avowedly against these. — 17. **ἐνταῦθα ἦκειν**, to come there, i.e. to Sardis. Cf. p. 5, 13. — 18. **καί**, also. Clearchus and Aristippus were at a distance (cf. i. 1. 9 and 10), and their troops are not regarded as part of the Greek force (τὸ Ἑλληνικόν) just mentioned. — **λαβόντι**, with. Cf. λαβών, p. 1, 9, and the note. — 19. **ὅσον . . . στράτευμα**, whatever troops he had. Cf. *ὅποσας εἶχε φυλακάς*, p. 2, 14, and the note, and *ὁ εἶχε στρά-  
τευμα* in the next line. This attraction of the antec. is a common const. in Eng. also. — **Ἀριστίππῳ**. Aristippus did not come in person, but sent Menon. See i. 2. 6 and ii. 6. 28. — 20. **τοὺς οἴκοι** : cf. p. 3, 23. — 21. **Ξενία** : What mark of confidence, as already narrated, had Cyrus shown Xenias? — 22. **τοῦ ξενικοῦ** : for the case, see G. 1109 ; H. 741. — 23. **λαβόντα** : so far removed from *Ξενία*, with which we should expect it to agree (cf. λαβόντι in 18 and συναλλαγέντι in 19), that it takes the case of the (unexpressed) subj. of ἦκειν (G. 928, 1 ; H. 941). — 24. **φυλάττειν** : cf. the const. of *πολεμεῖν*, p. 2, 9.

§ 2. 25. **ἐκέλευσε**, urged. Note the chiasmic arrangement. *ἐκάλεσε τοὺς πολιορκούντας καὶ τοὺς φυγάδας ἐκέλευσε*. — 26. **ὑποσχόμενος . . . οἴκαδε**, promising them that, if he should successfully accomplish the object for which he was taking the field (G. 1026 ; 1027 ; H. 996), he would not (G. 1496 ; H. 1024) stop until he had restored them to their homes. Verbs of promising regularly take the fut. inf. of indir. discourse, but the pres. and aor. are allowed (G. 1286 ; H. 948 a). (The fut. *παύσεσθαι* here has the authority only of a correction in one MS.) For the dependent verbs, which, except *ἐστρατεύετο*, are indirectly quoted, see G. 1497, 2 ; H. 932, 2. We might have had *ἐὰν καταπραΰνῃ* and *πρὶν ἂν καταγάγῃ* representing *ἐὰν καταπράξω* and *πρὶν ἂν καταγάγω* of the direct form. *ἐστρατεύετο*, for which, on the principles of indir. discourse, we might have had either *στρατεύοιτο* or *στρατεύεται* (representing *στρατεύομαι* of the dir. form), is not included in the indir. discourse, but is in the tense demanded by the narrative. See G. 1501 ; H. 936. This is also the Eng. usage. — 27. **πρόσθεν πρὶν** : cf. p. 4, 2 and 3.

Page 5.] 2. **αὐτῷ** : dat. of indir. obj. — 3. **παρήσαν εἰς Σάρδεϊς** : previous motion is implied (G. 1225, 1 ; H. 788). The army was encamped probably outside the city, so that *εἰς* means simply *to*. Sardis was the capital of Lydia and at this time the residence of Cyrus. See the Dict. and map.

§ 3. Read the Introd. §§ 21, 22, 23. — 4. **τοὺς ἐκ τῶν πόλεων** : cf. *τῶν παρὰ βασιλείως*, p. 2, 6, and note. — 5. **εἰς**, to the number of, with a numeral. This word and *ἀμφί*, about, when thus used, are still prepositions and take



**Page 5.]** the numeral in the acc. Cf. *πελτασταὶ ἀμφὶ τοὺς δισχιλίους*, *about two thousand* (acc.) *peltasts* (nom.) below, p. 7, 4, where *ἀμφὶ τοὺς δισχιλίους* is an adj. phrase. *ὥς* and *ὅσον*, on the other hand, are in this sense advs. and do not affect the case of the numeral that follows. — 7. *γυμνήτας* : the accent determines the declension to which the subst. belongs, the termination *-as* being long in the first dec. and short in the third (G. 112 ; H. 101 c). For the comprehensive application of the term *γυμνής*, see the Diet. — 9. *ὥς*, *about*. See note on *εἰς* above in 5. — *Πασίων ὁ Μεγαρεύς* : not before mentioned. Where was Megara? — *πελταστάς* : describe the equipment of the peltast. — 11. *ἦν* : in agreement with the nearer subj. (G. 901 ; H. 607). — 12. *τῶν στρατευομένων*, *of those who had been campaigning*. The pres. here represents the impf. (G. 1289 ; H. 856 a). For the case, see G. 1094, 7 ; H. 732 ; 729 e.

§ 4. 13. *Οὔτοι μὲν* : in contrast with those who came from a greater distance and joined him later (§ 6 and § 9). For *μὲν*, see the note, p. 4, 14. — In connected discourse, every Greek sent. has, in general, a conjunction to connect it with the preceding sent. The exceptions to this principle in Xenophon are mainly such sents. as begin with demonstratives or advs. of place. Cf. *οὔτοι μὲν κτλ.* here, *τούτου τὸ εἶρος κτλ.* in 23, *τοῦτον διαβάς κτλ.* in 24, *ἐνταῦθα ἔμεινεν* in 26. Cf. also *τοῦτῳ συγγενόμενος κτλ.*, p. 3, 12, and *ἐνταῦθα καὶ παραγγέλλει*, p. 4, 17. The lack of connection is called *asyndeton* (ἀ-σύν-δετον, *δέω*, *bind*) and is commonest in explanatory sents. — *αὐτῷ* : dat. of advantage (G. 1165 ; H. 767). — *Τισσαφέρνης πορεύεται κτλ.* he declares this himself in ii. 3, 19. — 14. *μείζονα ἢ ὥς*, *too extensive to be*, lit. *greater than as (it would be, if), etc.* — 15. *εἶναι* : quoted inf. Cf. *δαπανᾶν*, p. 3, 6, and the note. — 16. *ὥς βασιλέα*, *to the king*. *ὥς* is used as a prep. only with the acc. of a person. See also note on *βασιλέως*, p. 2, 6. — *ἦ . . . τάχιστα*, *as quickly as possible*, lit. *in what way* (sc. *ὁδῷ*, G. 1181 ; H. 776) *he could most quickly*.

§ 5. 17. *ἤκουσε* : with double obj. (G. 1103 ; H. 742 c). — 20. *οὓς* : antec. omitted. Cf. p. 4, 27. With how many Greek troops did Cyrus set out from Sardis? — *ὥρμητο* : the march probably began March 6, 401 B. C. See the Introd. § 42<sup>3</sup>. Follow carefully on the map the route now to be described, and determine the situation of the countries, towns, and rivers mentioned. Read at the same time the corresponding articles in the Diet. — *ἀπὸ* : not *ἐξ*, *out of*, because the army was not encamped *within* the city. — 21. *σταθμὸν τρεῖς*, *three days' journey*, an acc. of extent of time (G. 1062 ; H. 720). Cf. *παρασάγγας*, an acc. of extent of space, immediately following. On the 'stage' and parasang, see the Introd., § 41. — 22. *εἴκοσι καὶ δύο* : note the conj. (G. 382, 1 ; H. 291 b). — *Μαίανδρον* : note the position of the word (G. 970 ; H. 624 a). Give its



**Page 5.]** Eng. derivative. — 23. **πλέθρα** : what was the length of the **πλέθρον**? — **γέφυρα . . . πλοίοις**, and there was a pontoon-bridge over (it) made of seven boats (G. 1181 ; H. 776) : cf. **γεφύρας ζευγνύων**, Hdt. i. 205.

§ 6. 24. **διαβάς** : relatively *past* (G. 1288 ; H. 856). Still we render loosely, *crossing this, etc.* — 26. **οικουμένην**, *inhabited*, many of the cities of Asia being then, as now, deserted, **ἐρημοί**. — 27. **ἡμέρας** : for the case, cf. **σταβμούς** in 21. — **Μένων** : the general sent by Aristippus. He had been delayed in some manner in getting to Sardis, and Cyrus waited for him at Colossae. An unfavorable account of Menon is given in ii. 6. 21-29. See also the Introd., § 29<sup>1</sup>.

**Page 6.]** § 7. 6. **Ἐνταῦθα . . . ἦν**, there Cyrus had a palace. Distinguish **βασιλεία** from **βασιλεία**, p. 1, 13. — **ἦν** : cf. **ἦν**, p. 5, 11, and note (G. 899, 2 ; H. 604). — 7. **θηρίων** : limiting **πλήρης** (G. 1139 ; 1140 ; 1112 ; H. 753 c). — **ἀπὸ ἵππου**, on horseback, lit. from a horse, because in hunting the attack upon the animal hunted proceeds from the horse. When this relation is not to be expressed the phrase is **ἐφ' ἵππου**, as **ἐπὶ τοῦ ἵππου ἦγεν**, he led them on horseback, p. 111, 20. — 8. **ὁπότε βούλοιτο** : a cond. rel. sent. expressing general supposition in past time (G. 1431, 2 ; H. 914, 2). — 9. **διὰ . . . παραδείσου**, through the middle (G. 978, 1 ; H. 671) of the park. — 10. **αὐτοῦ** : in the pred. position (G. 977, 1, H. 673 b). — **ἐκ τῶν βασιλείων** : the more precise statement would be **ἐν τοῖς βασιλείοις**, but the subsequent flowing of the water out from (under) the palace is implied. Cf. **παρῆσαν εἰς Σάρδεϊς**, p. 5, 3, and note.

§ 8. 11. **ἔστι** : for the accent, see G. 144, 5 ; H. 480, 2. Note the tense. Above in 6 we have **ἦν**, because, although the palace was doubtless in existence at the time of the composition of the narration, Cyrus himself was then dead. — 12. **μεγάλου βασιλέως** : note the omission of the art., and cf. **βασιλέως**, p. 2, 6, and the note. — 14. **καὶ οὗτος**, this also, i.e. the Marsyas as well as the Maeander. — 16. **ποδῶν** : pred. gen. of measure (G. 1094, 5 ; H. 732, 729 d). — **λέγεται . . . ἐκδεῖραι**, Apollo is said to have played, etc., the pers. const. for the impers., **λέγεται Ἀπόλλωνα ἐκδεῖραι** (G. 1522, 2 ; H. 944). The dir. form of the anecdote would be **ἐνταῦθα Ἀπόλλων ἐξέδειρε . . . ἐκρέμασε**. — 17. **Μαρσύαν** : see the Dict. — **ἐρίζοντα** : in a contest (G. 1563, 3 ; H. 969 a). — **οἱ** : as indir. reflex. refers to Apollo. Here without accent. (Cf. **οἱ**, p. 3, 2, and note. — 18. **περὶ σοφίας**, about musical skill. — **δέρμα** : from stem of **δέρω**. — 19. **ὅθεν αἱ πηγαί**, whence (= ἐξ οὗ) the fountains spring : see 13 above. — **Μαρσύας** : pred. nom. (G. 907 ; H. 614).

§ 9. 20. **Ἐξέρξης** : see the Introd., § 13. — 21. **τῇ μάχῃ**, in the well-known (τῇ) battle (G. 1181 ; H. 776). — **λέγεται οἰκοδομησαί** : cf. **λέγεται ἐκδεῖραι** above in 16, and the note. — 23. **ἔμεινε ἡμέρας τριάκοντα** : waiting for

**Page 6.]** the reinforcements immediately named. This is the longest halt that the Greek troops made anywhere, but the time was utilized. See the *Introd.*, § 42<sup>1</sup>. — 25. **τοξότας Κρήτας**: the Cretan bowmen were celebrated in antiquity. — 26. **Σῶσις**: not previously mentioned and not again referred to in the *Anabasis*. What became of him and what disposition was made of his troops are matters of conjecture. — 27. **Σοφάινετος**: we should probably read *Ἀγίας*. See the *Introd.*, § 22, note.

**Page 7.]** 3. **ἐγένοντο οἱ σύμπαντες**, *all together amounted to*. — **ὀπλίζονται, πελτασταί**: pred. nom. with *ἐγένοντο*. (G. 907; H. 706*b*). The words distribute οἱ σύμπαντες (note μέν . . . δέ). *πελτασταί* is here used generically for *light armed troops* in general, and includes the 500 *γυμνήτες* and 200 bowmen mentioned above, p. 5, 7, and p. 6, 25. See the *Dict.*, s.v. *πελταστής*. Above, p. 6, 24, the word has its specific sense. — 4. **ἀμφὶ τοὺς δισχιλίους**: see the note on εἰς, p. 5, 5. For the force of the art., see G. 948*b*; H. 664*c*. — When Xenophon here says 11,000 hoplites and 2000 light armed troops, he is speaking in round numbers. The exact totals according to the preceding enumerations are respectively 10,600 and 2,300. The hoplite force was subsequently increased to the number of 1,100. See the *Introd.*, § 22.

§ 10. Up to this time the march has been south-east. Cyrus now turns back and marches north-west as far as **Κεράμων ἀγορά**, probably with the double object of increasing his supplies and getting on the main high-road to the east. — 7. **τὰ Λύκαια ἔθυσε**, *celebrated the Lycæa with sacrifice*. τὰ Λύκαια is a cognate acc. (G. 1051; 1052; H. 715; 716*a*). Cf. the phrase πέμπειν Βοηδρόμια, *to celebrate the Boedromia by a procession*. Why should Xenias have felt special interest in the Lycæa? — 8. **ἦσαν**: in agreement with the pred. nom. (G. 904; H. 610). — 11. **Κεράμων ἀγοράν**: cf. Eng. *Newmarket*. — **ἐσχάτην πρὸς**: *the last bordering on, or the last on the road to*.

§ 11. 13. **σταθμοὺς . . . τριάκοντα**: these are the longest marches recorded in the *Anabasis*. Cyrus's object probably was to meet Epyaxa before his troops became clamorous for their pay. — 14. **Καῦστρου πεδίων**: What parallels in Eng.? Cf. the compound Κεράμων ἀγορά above. — 16. **πλέον**: used for *πλέονος*: cf. iv. 7, 9 and 10. — 17. **ὁ δὲ . . . διήγε**, *kept (διήγε) expressing (or continued to express) his hope* (of paying them). For this use of the supplementary partic., see G. 1580; H. 981. — 18. **ἀνιῶμενος**: quoted after δῆλος ἦν (G. 1589; H. 981). — **τοῦ Κύρου τρόπου**: the art. limits τρόπον. Cf. ἡ Σεννέσιος γυνή and τοῦ Κιλικίων βασιλέως just below. — 19. **ἔχοντα**: *when able*, limiting the omitted subj. of ἀποδιδόναι (G. 928, 2; H. 941). — **ἀποδιδόναι**, *to pay*: note the force of the prep.: correspondingly in 17 ἀπήθουν. But below in 21 simply δούναι, because Cyrus had in fact no claims on Epyaxa.

Page 7.] § 12. 20. The Syennesis here named (see the Dict. and cf. the modern use of *Pharaoh*) is said to have pursued a double policy and to have endeavored to propitiate both Cyrus and Artaxerxes, determined to keep his throne, whichever of the two prevailed. The kings of Cilicia were at this time tributary to Persia. On the Ionic gen. *Συεννέσιος*, see G. 255; H. 201 D. — *τοῦ βασιλέως*: note the art. — 21. *ἐλέγγο δοῦναι*: the pers. const., but below in 24 the impers. Cf. *λέγεται Ἀπόλλων ἐκδεῖραι*, p. 6, 16, and the note. — 22. *οὖν*, at any rate, i.e. however he got the money, he at any rate certainly had it to pay his troops with. Cf. *οὖν* below, p. 10, 9 and p. 11, 6. — *στρατιᾷ*: his Greek army. — 23. *μισθὸν τεττάρων μηνῶν*: how much did this amount to in gold money of the U. S.? See the Dict. s.v. *μισθός* and *δαοεικός*, and i. 3, 21, below. — 24. *Ἀσπενδίους*: where was Aspendus?

Page 8.] § 13. 3. *παρά*: with the acc., because of the course of the water after it left the *κρήνη*, along the road. Cf. *πηγαὶ ἐκ τῶν βασιλείων*, p. 6, 10. — *κρήνη . . . καλουμένη*, the so-called (G. 1559; H. 965) spring of Midas, lit. the spring called (that) of Midas. Who was Midas, and for what two things was he especially celebrated? — 4. *τὸν Σάτυρον*: What particular satyr is here meant? — 5. *οἶνῳ . . . αὐτήν*, by mixing wine in it, lit. by mixing it with wine (the means).

§ 14. 8. *Κύρου ἐπιδείξαι*: cf. *αὐτοῦ μὴ καταλῦσαι*, p. 4, 2, and the note. — 9. *βουλόμενος*: Cyrus was the more willing to gratify her, since he saw the advantage of giving her husband a vivid impression of the strength of his army. — 10. *τῶν Ἑλλήνων καὶ τῶν βαρβάρων*: the art. repeated, because the Greeks and barbarians are not viewed as a single army, but as separate forces.

§ 15. 11. *ὡς . . . μάχην*, as their custom (was) for battle. — 12. *στήναι*, to take their places, not to stand. — *ἕκαστον*: sc. *στρατηγόν*. — 13. *ἐπὶ τεττάρων*: this made the front of the army very extended. See the Introd., § 32<sup>2</sup>, note. — *εἶχε*: in agreement with the nearer subj. Cf. *ἦν*, p. 6, 6, and the note. — *τὸ μὲν δεξιὸν κτλ.*: the positions are here named in the order of danger and honor. See the Introd., § 32<sup>2</sup>, end. — 14. *οἱ σὺν αὐτῷ*: the subst. is omitted. Cf. *τῶν παρὰ βασιλέως*, p. 2, 6, and the note. Cf. also *τοὺς ἑαυτοῦ* in 12, and *οἱ ἐκείνου* in 15. — *εὐώνυμον*: What is meant when it is said that the Greeks used the word *εὐώνυμος* euphemistically for *ἀριστερός*? See the words in the Dict. and also *δεξιός*.

§ 16. 16. *πρῶτον μὲν*: correlated by *εἶτα δέ* two lines below — 17. *ἵλας, τάξεις*: cavalry and infantry respectively. See the Introd., § 14<sup>1</sup>. — 18. *τοὺς Ἕλληνας*: governed by *ἐθέλει* above. — *παρελαύνων*: the Greeks drawn up in line of battle doubtless presented a more imposing appearance than if they had marched by in column. — 19. *ἀρμαμάξης*.

**Page 8.]** distinguish the ἀρμάμαξα from the ἄρμα and the ἄμαξα respectively. — 20. πάντες : i.e. the Greeks. So πάντας below in 22. — κράνη χαλκᾶ . . . ἐκκεκαλυμμένας : Cyrus was aiming to impress the Cilician queen with the splendor of his Greek troops, through the mingled effect produced by the brilliant color of their χιτῶνες and by the gleam of their metal armor. The cuirass worn by the common soldier was doubtless generally the leathern σπολάς (see the word in the Dict.). This was now temporarily laid aside, leaving the dark-red tunic uncovered. See the Introd., § 31<sup>1</sup>, note. For the effect of this brilliant display upon Εργαλα, cf. ἰδοῦσα τὴν λαμπρότητα ἐθαύμασε, p. 9, 7. — 21. ἐκκεκαλυμμένας, *uncovered*, a circumstantial partic. of manner (G. 1563, 3 ; H. 969a). How was the shield protected when not in use ?

§ 17. 22. παρήλασε : see the note on ἐτελεύτησε, p. 1, 12. — στήσας : first aor. and trans. For its relation to πέμφας, see the note on ὑπολαβών, p. 2, 23. — 23. φάλαγγος : see the word in the Dict. — μέσης : cf. μέσου, p. 6, 9, and the note. — 25. προβαλέσθαι τὰ ὅπλα : i.e. shields forward and spears in rest, as if for attack. See the Introd., § 43<sup>2</sup>. — ὄλην τὴν φάλαγγα, *the phalanx in a body* (G. 979 ; H. 672c). — 26. οἱ δέ, *and they*. (Cf. ὁ δέ, p. 1, 14, and the note. — 27. ἐσάλπιγξε : subj. nom. omitted (G. 897, 4 ; H. 602c).

**Page 9.]** 1. ἐκ δὲ . . . σκηνάς, *and they* (sc. αὐτῶν) *now advancing* (gen. abs.) *more and more rapidly, of their own accord the soldiers* (G. 1173 ; H. 768) *began with a shout to run toward the camp*. They wished to give the barbarians the impression that they intended an attack. In the next section we are told that the Greeks ἐπὶ τὰς σκηνὰς ἦλθον, *dispersed to their own tents*. See the Introd., § 40<sup>2</sup>.

§ 18. 3. βαρβάρων : subjective gen. (G. 1094, 2 ; H. 729b). With φόβος sc. ἦν. — καὶ . . . τε . . . καί : the first καί connects the statement that precedes with the double (τε . . . καί, both . . . and) statement that follows. — 4. ἔφυγεν, ἔφυγον : the repetition of the word delineates the act vividly with comic effect. — οἱ ἐκ τῆς ἀγορᾶς ἔφυγον : i.e. οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἔφυγον. (Cf. τοὺς ἐκ τῶν πόλεων, p. 5, 4, and τῶν παρὰ βασιλείας, p. 2, 6. For the marches here referred to, see the Introd., § 26<sup>1</sup>. — 6. σὺν γέλωτι : these Greeks had a keen sense of humor. See the Introd., § 28<sup>1</sup>. — 7. τὴν τάξιν : the Greek phalanx had not broken rank in its charge. — τοῦ στρατεύματος : the gen. in this position (G. 965 end ; H. 666b) doubtless because it modifies λαμπρότητα as well as τάξιν. — 8. τὸν . . . ἰδών, *seeing the terror with which the Greeks inspired the barbarians*. Note the prep. phrases used adjectively.

§ 19. 14. ταύτην . . . Ἑλλησιν, *this country he gave over to the Greeks to plunder* (G. 1532 ; H. 951). At this point Cyrus first leaves his own

§ 20. 16. ἀποπέμπει, συνέπεμψεν : cf. ἀναβαίνει, ἀνέβη, p. 1, 8, and the note. — τὴν ταχίστην ὁδόν : adv. acc. — 18. αὐτόν : *himself*, i.e. *Menon*. — Κῦρος δὲ κτλ. : see the map for the two routes into Cilicia that are here mentioned. — 22. ἐν ᾧ : sc. χρόνῳ, and cf. ἐν αἷς, p. 7, 7. — 23. ἕτερον . . . δυνάστην, *a certain other powerful man of his subordinates*. — 24. ἐπιβουλεύειν αὐτῷ : Cyrus's charge was, ἐπιβουλεύουσιν ἐμοί (G. 1522, 1 : H. 946).

§ 21. 27. ἡ εἰσβολή : the so-called Πύλαι τῆς Κιλικίας.

Page 10.] 1. ἀμήχανος . . . στρατεύματι, impracticable for an army (G. 1165 ; H. 767) to enter (G. 1526 ; H. 952). — εἴ τις ἐκώλυεν, if there was anybody to oppose (lit. trying to prevent G. 1255 ; H. 832) it. — 2. εἶναι ἐπὶ τῶν ἄκρων κτλ. : he was there not with the intention of real opposition, but to give color to his asserted allegiance to the king. εἶναι is quoted. Cf. ἐκδεῖραι, p. 6, 17. — 4. τῇ ὕστεραίᾳ : for the case, see G. 1192 ; H. 782. — ὅτι λελοιπῶς εἴη κτλ. : the messenger's announcement continues to the end of the section. He said, λελοιπε (for the compound form in the opt. act., see G. 733) συνένεσις κτλ., Syenensis has left the height since (ἐπεὶ) he learned, etc., and because (καὶ ὅτι) he heard, etc. ᾗσθετο and ᾗκουε were secondary tenses in the original statement and remain unchanged when quoted (G. 1499, 1482 ; H. 935bc). The clause beginning ὅτι τὸ Μένωνος is quoted after ᾗσθετο, ᾗν occurring where εἴη or ἐστὶ would be regular (G. 1489 ; H. 936). Cf. ἐστρατεύετο, p. 4, 27. Similarly the clause beginning τριήρεις περιπλεούσας is quoted after ᾗκουε (G. 1588 ; H. 982). — 8. τὰς Λακεδαιμονίων : with τριήρεις (G. 959, 2 ; 960 ; H. 668a). For the aid rendered Cyrus by the Lacedaemonians, see i. 4. 2 and 3.

§ 22. 9. οὖν, *at any rate, i.e.* whatever the reason for which Syennesis left the heights. (*Cf.* p. 7, 22. — οὐδενὸς κωλύοντος, *without hindrance*, gen. abs. expressing *manner*. — 10. τὰς σκηνάς, *the camp, the place*. — οὖ : rel. adv. — ἐφύλαττον : expressing continuance, but with plpf. force. *Cf.* ἦσαν, p. 2, 17. — 11. κατέβαινεν : mark the change of tense from ἀνέβη in 9. — 12. δένδρων, ἀμπέλων : with σύμπλεων. *Cf.* θηρίων, p. 6, 7, and the note. — σύμπλεων : Attic second dec. (G. 305, 306 ; H. 227). — 13. πολύ : for its agreement, see G. 923 ; H. 620*a*. — 14. πυροὺς καὶ κριθάς : note the pl. number. — φέρει : not the historic pres. *Cf.* ἀθροίζονται, p. 1, 8, and note. — ὄρος δ' αὐτὸ περιέχει κτλ. : Mt. Taurus. The plain (αὐτό) is of great extent. See the map.

§ 23. 18. **Ταπόους**, *Tarsi* or *Tarsus*, the birth-place of St. Paul. — 19. **μέσον**: neut. of μέσος used subst., as in the phrase μέσον ἡμέρας, *midday*.



**Page 10.]** (G. 932, 1; H. 621*b*). The following gen. is partitive (G. 1985, 7, 1088; H. 729*c*). — 20. ὄνομα, εὖρος : accs. of specification (G. 1058; H. 718). — 21. πλεθρων : limits ποταμός (G. 1085, 5; H. 729*d*), not εὖρος.

§ 24. 22. οἱ ἐνοικούντες : subst. (G. 1560, 1; H. 906). — 23. πλὴν οἱ . . . ἔχοντες : *sc.* οὐκ ἐξελεγον. (*Cf.* the use of πλὴν, p. 2, 20, where it is a prep. — 24. οἱ παρὰ . . . οἰκούντες : *cf.* τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι, p. 3, 16, and the note. Those who remained did so for the purposes of trade with the army and fleet respectively.

§ 25. 26. προτέρα . . . ἀφίκετο, *reached Tarsus five days* (G. 1184; H. 781) *before* (G. 926; H. 619*a*) *Cyrus* (G. 1153; H. 755).

**Page 11.]** 1. εἰς τὸ πεδίον : used adj. (G. 959, 1, 2, 960; H. 666*a*). *Cf.* κατ' ἀντιπερας Ἀδύδου, p. 3, 11. — 2. οἱ μὲν . . . οἱ δέ, *some . . . others.* *Cf.* τοὺς μὲν . . . τοὺς δέ, p. 2, 22, and the note. A case of asyndeton in an explanatory sent. (*Cf.* οὗτοι μὲν, p. 5, 13, and the note. — ἀρπάζοντάς τι κατακοπῆναι, *they had been cut to pieces* (G. 1523, 1; H. 946*b*) *while committing some act of plunder* (G. 1054; H. 716*b*). — 4. καὶ οὐ, *and not*, καὶ connecting οὐ διταμενοὺς κτλ. with an affirmative expression, ὑπολειφθεῖτας, but at the end of the line οὐδέ, *nor*, continuing the negation. — τὸ ἄλλο, *the rest of* (G. 966, 1). — 5. εἴτα, *then*, resuming the two preceding parties. — ἦσαν . . . ὀπλίται, in explanation of δύο λόχοι in 1. The normal strength of the λόχος was 100 men (see the *Introd.*, § 32.) If these two companies numbered each only 50 men, the instance is isolated; some commentators believe that Xenophon here expresses himself loosely, but means *there were each 100 hoplites*. Elsewhere he is more exact. *Cf.* p. 106, 22. ἐξ λόχους ἀνὰ ἑκατὸν ἄνδρας, *six companies each of 100 men*, and p. 152, 21. ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν. — 6. οὖν, *however that was.* *Cf.* p. 10, 9.

§ 26. 6. οἱ δ' ἄλλοι : *i.e.* of Menon's army. Emphatic position (not ἐπεὶ δ' οἱ ἄλλοι) as also in 9. Κῦρος δὲ ἐπεὶ κτλ. — 7. διήρπασαν : mark the force of the prep. See also the *Introd.*, § 26<sup>1</sup>, end. — 9. μετεπέμπετο πρὸς ἑαυτόν, *summoned repeatedly to himself*, impf. (G. 1253, 2; H. 830). — 10. ὁ δ' οὔτε . . . οὔτε . . . ᾔθελε, *but he both declared that he had never before, etc., and was then unwilling, etc.* The Greek often says οὐκ ἔφη εἰλθεῖν, where we say, *he said that he did not go*, οὐ φημι having the sense *I deny*. Here οὔτε . . . ἔφη οὔτε . . . ᾔθελε, *lit. he neither declared (i.e. he denied) nor wished*, is perfectly regular, although a *lit. translation* of it is not good English. In οὔτε . . . ἔφη the direct discourse had ᾔλθον (G. 1494; H. 854); in οὔτε . . . ᾔθελε there is no indirect discourse. — 11. οὐδενί : for the neg., see G. 1619; H. 1030. The dat. follows εἰς χεῖρας εἰλθεῖν, which implies *union* or *approach* (G. 1175; H. 772*a*). So Κύρῳ in the next line — 12. λέναι : *sc.* εἰς χεῖρας. — πρὶν ἔπεισε, ἔλαβε : for πρὶν



Page 11.] with the indic., see G. 1469; 1470; 1464; H. 924. Mark the change of subj. in *ἔλαβε*.

§ 27. 13. *μετὰ δὲ ταῦτα*: for its position, *cf.* οἱ δ' ἄλλοι in 6. — 14. *ἔδωκε . . . πολλά*: so likewise had Eryaxa. *Cf.* p. 7, 20. — 15. *Κῦρος δέ*: *sc.* ἔδωκε. — 16. *παρὰ βασιλεῖ*, at court, *i.e.* at the great king's court, the art. being omitted. Cyrus, in thus bestowing royal gifts, was assuming the kingly prerogative. See the Introd., § 19. — *στρεπτόν, ψέλια, ἀκινάκη*: for illustrations of these Persian articles, see the Dict. For representations of the bridle (*χαλινός*) and *στολή*, see the Dict. *s.r.* *προμετωπίδιον* and *κάνδης*. — 18. *μηκέτι*: as had already happened at Tarsus. — *ἀφαρπάσθαι*: one of the objs. of *ἔδωκε* supplied above (G. 1518; H. 948). So *ἀπολαμβάνειν* in 20. — 19. *τὰ δὲ . . . ἀπολαμβάνειν*, and (the privilege of) taking back the slaves that had been seized, if they (*i.e.* Syennesis and the Cilicians) should fall in with them (*i.e.* the slaves) anywhere (G. 1403; H. 898). The apod. is the inf., which expresses future time. In place of *ἣν πον ἐντυγχάνωσιν* we might have had *εἴ πον ἐντυγχάνοιεν* (G. 1502, 1; H. 937).

### CHAPTER III.

§ 1. 21. *ἔμεινε*: *cf.* *ἦν*, p. 5, 11, and the note. — *ἡμέρας ἑκοσιν*: this enforced delay was long. See the Introd., § 42<sup>1</sup>. 22. *οὐκ ἔφασαν ἵεναι*, refused to go, said they would not go. *Cf.* above 10, and the note, and *μισθωθῆναι οὐκ ἔφασαν* in 23. *ἵεναι* has a future sense (G. 1257; H. 828*a*), and this is the regular force of this inf. in indir. discourse. So in p. 13, 17. So in the next line, *suspected that they were to go*. See G. *Moods and Tenses*, 30 and 31. — *τοῦ πρόσω*, forward, a prose use of the gen. of place (G. 1138; H. 760*a*), like the advs. in -ον, as *ποῦ*, where, *ὁμοῦ*, in the same place, together, etc. — 23. *ὑπώπτευον*: *cf.* p. 1, 3, and the note. — 24. *ἐπὶ τούτῳ*, for this. — *πρῶτος*: he was the first to do it; *πρῶτον* would mean, he did this first and something else afterwards. *πρῶτον μὲν*, on the other hand, p. 12, 3, means *in the first place*: its correlative is *εἴτα δέ*, p. 12, 5. *Cf.* p. 8, 16 and 18. (See G. 926; H. 619*b*.) — 25. *ἐβιάζετο*: attempted action (G. 1255; H. 832). Clearchus was a man of stern will, but he found in this instance that force was not the best means for accomplishing his purpose. See the Introd., § 27<sup>2</sup>. — 27. *ἄρξαιντο*: for the mood, *cf.* *βούλοιο*, p. 6, 8, and the note.

§ 2. 27. *μικρόν*, by a little, narrowly, adv. acc.

Page 12.] 1. *μή*: added to the inf. to strengthen the neg. idea contained in *ἐξέφυγε* (G. 1615; 1549; H. 1029). — *ἔγνων*, perceived. — 2. *ὅτι οὐ δυνήσεται*: quoted (G. 1591; 1487; H. 932, 1, 2). — 3. *ἐδάκρυε . . . ἰστώς*, stood (G. 507; 508; H. 336) and wept a long time, acc. of extent of time. — 5. *τοιάδε*: with reference to what follows (G. 1005; H. 696).

**Page 12.** § 3. 6. ἄνδρες στρατιῶται, *fellow-soldiers*. ἄνδρες is prefixed to στρατιῶται as a term of respect, as in the formula of the courts, ἄνδρες δικασταί. Clearchus deals with the situation with great skill. — μὴ θανμάζετε: pres. inv. in prohibition (G. 1346; H. 874). — 7. πράγμασιν: dat. of cause. — ξένος: cf. p. 3, 22, and the note. — 8. ἐγένετο, *became*, not *was*. For the facts, cf. I. 1. 9. — τά τε . . . καί, *both honored me in other ways* (acc. of specification), *and in particular, etc.* — 9. οὐς . . . οὐκ . . . ἔδαπάνων, *which I, when I had received them, did not lay up for myself* (ἐμοί used reflex.) *for private use* (or, more freely, *did not devote to my own personal use*) *nor squander in pleasure, but I expended* (impf.) *them on you*.

§ 4. 13. ἐτιμωρούμην: *sc. αὐτοῖς, i.e. the Thracians*. — 15. ἀφαιρεῖσθαι: with double obj. (G. 1069; H. 724). — 17. ἵνα . . . ἐκείνου, *that, in case he should have any* (G. 1114; H. 743 a) *need (of me), I might aid him in return for the benefits I had received from him*. For εἴ τι δέοιτο, we might have had εἰάν τι δέχεται (G. 1503; H. 937). For the assimilation of ὦν, see G. 1032; H. 996 a; and for the pass. force of εἶ πάσχω, see G. 1241; H. 820.

§ 5. 19. ὑμεῖς: emphatic (G. 985; H. 677). So ἐγώ in 24. Cf. also the beginning of § 6. — ἀνάγκη: *sc. ἐστί*. — 20. προδόντα: cf. λαβόντα, p. 4, 23, and the note. — φιλία: a dat. of *means* (G. 1183; H. 777). — 21. εἰ, *whether* (G. 1605; H. 1016). — 22. οὖν: cf. p. 7, 22, and the note. — 23. ὅ τι ἂν δέη: *sc. πάσχειν*. The rel. sent. is cond. (G. 1434; H. 916). — οὐποτε οὐδεῖς: emphatic negation. Cf. p. 11, 11, and the note. — 24. ὥς εἰλόμην: quoted without change of mood. Give the form of the verb in dir. discourse. — ἀγαγών, προδοῦς: for the relation of the two parties, to one another, cf. ὑπολαβών, συλλέξας, p. 2, 23, and the note, and στήσας, πέμψας, p. 8, 22.

§ 6. 26. ἐμοί: dat. of indir. obj. (G. 1159, 1160; H. 764, 2).

**Page 13.]** 1. ὅ τι . . . πείσομαι: for the use of the moods, cf. p. 12, 23, and the note. — 2. καὶ . . . καὶ . . . καί, *equally . . . and . . . and*. — 3. σὺν ὑμῖν: *i.e. if I should remain with you*, is the prot. (G. 1413; H. 902) to the following ἂν εἶναι, which stands by quot. (G. 1494; H. 964 a) for ἂν εἶην. In the alternative sent. that follows, the prot. to ἂν εἶναι lies in ὦν (4) = εἰ εἶην. The cond. rel. clause ὅπου ἂν ᾶ, *ubique ero*, presents the supposed future case more vividly than the more regular ὅπου εἶην would have presented it, — *wherever I may be*, for *wherever I might be* (G. 1437, 1421, 2; H. 918, 901 a). See also G. *Moods and Tenses*, 556. This inf. with ἂν, it should be remembered, represents the potential opt. (G. 1327-1329; H. 872). — 4. ὑμῶν: gen. with an adj. of *want* (G. 1140; H. 753 c). — οὐκ ἂν ἱκανὸς εἶναι: by quot. for οὐκ ἂν . . . εἶην.

**Page 13.]** *ἄν* is repeated after οὕτε before each of the dependent infs., but still belongs to εἶναι (G. 1312 ; H. 864). — 5. ὠφελῆσαι, ἀλέξασθαι : infs. limiting *ικανός*. Cf. p. 2, 9, and the note. — 6. ὥς . . . ἔχετε, *be of this opinion, therefore, that I shall go, etc.*, or more lit. (in order to show the force of the gen. abs. with ὥς) *assuming, therefore, that I shall go, etc., be of this mind*. Note that τὴν γνώμην ἔχετε is practically equiv. to γυγνώσκετε, and see G. 1593, 2. See also G. *Moods and Tenses*, 918. — ὅπῃ ἂν καὶ ὑμεῖς : *sc. ἦτε*.

§ 7. 8. Ταῦτα : with reference to what precedes. Cf. τοιάδε, p. 12, 5, and the note. — οἱ τε : the art. receives the accent from the following enclitic. — 9. παρὰ δὲ . . . Κλέαρχον : as to the difficulty of maintaining military discipline among the Ten Thousand, see the Introd., § 27<sup>1</sup>.

§ 8. 12. τοῦτοις : dat. of cause. — 14. στρατιωτῶν : gen. with adv. (G. 1150 ; H. 757 a). — αὐτῷ : indir. obj. — 15. ἔλεγε θαρρεῖν, *bade him not to be discouraged* (G. 1519 ; H. 948). λέγω in this use is equiv. to κελεύω ; so generally εἶπον with the inf. See G. *Moods and Tenses*, 99. For the const. with these verbs when used in quoting, see G. 1523 ; H. 946 b. ὥς . . . δέον, *since this matter would be settled* (gen. abs.) *in the right way*. δέον is used subst. (G. 932, 1 ; H. 621 b). ὥς shows that the participial sent. gives the ground on which *Clarchus* bade *Cyrus* be encouraged. — 16. μεταπέμπεσθαι, *to keep on sending for (him)*. — αὐτὸς . . . ἵεναι, *but for himself* (αὐτός modifies the subj. of ἵεναι, G. 927 ; H. 940). *he said he would not go*. αὐτός marks the opposition of the two persons : 'You keep sending for me, but still I'll not go.'

§ 9. 18. θ' : i.e. τε (G. 92 ; H. 82). — 19. τῶν . . . βουλόμενον, *any one of the rest* (partitive gen., G. 1088 ; H. 729 ε) *who wished*. — 21. τὰ Κύρου : πράγματα omitted (G. 953 ; H. 621 b). — δῆλον : *sc. ἐστί*. — οὕτως . . . ἐκείνον : i.e. *his relations to us are in just the same position as ours to him*. — 23. ἐπεὶ γε, *since* (with emphasis). — 24. ἡμῖν : with the following subst. (G. 1174 ; H. 765 a).

§ 10. 24. μέντοι : used in a sinister sense : 'although our relations are at an end, he may, *however*, not be done with us.' — 25. καὶ μεταπεμπομένου, *although he keeps sending, etc.* (G. 1573 ; H. 979). — 26. τὸ μὲν μέγιστον, *chiefly*, adv. acc. The correlative follows in ἐπειτα καί. — 27. αἰσχυνόμενος, *from shame*. — ἔψευσμένος : quoted after σίνοῖδα (G. 1590 ; H. 982 a).

**Page 14.** 1. δεδιὼς μὴ ἐπιθῇ (G. 1378 ; H. 887). — δίκην ὧν . . . ἡδικῆσθαι, *punishment for that in which* (ὧν for ἃ, cognate acc.) *he thinks he has been wronged by me*, — i.e. *punishment for the wrongs he thinks he has suffered from me*. For ὧν, cf. p. 12, 17, and the note.

**Page 14.] § 11.** 2. ἐμοὶ . . . καθεύδειν, *it therefore seems to me not to be a time for us to sleep* (G. 1521 ; H. 952). δοκεῖ in the sense of *it seems* takes the inf. in indir. discourse (G. 1523, 1, end ; H. 946 a). [In the sense *it seems good or best*, as in the phrase δοκεῖ ἀπιέναι in 6, the accompanying inf. is *not* in indir. discourse. In either case the inf. is the subj. (not obj.) of δοκεῖ ; although with δοκέω, *seem*, there may be a shift to the pers. const. (G. 1522, 2 ; H. 944 a), as in this place, where ὥρα is the subj. of δοκεῖ.] Cf. the uses of *videor* in Lat. For the neg., see G. 1611 ; H. 1024. — 3. ἡμῶν αὐτῶν, *ourselves* (G. 1102 ; H. 742). — 4. ὅ τι χρή : an indir. question (G. 1600 ; H. 1011). — ἐκ τούτων, *next*, expressing time (sequence) with an implied idea of consequence, *in consideration of, in consequence of, the present circumstances*. — 5. ἕως μένομεν αὐτοῦ, *as long as, while, we are staying here* (αὐτοῦ, adv.). ἕως with the pres. indic. never means *until*. — σκεπτέον εἶναι : in the dir. form, σκεπτέον ἐστί (G. 1597 ; H. 990). — ὅπως . . . μένωμεν : an obj. clause after a verb of *caring for* with the subj. (G. 1374 ; H. 885 b). But in the alternative sent. (7) we have the regular const. (G. 1372 ; H. 885) ὅπως . . . ἀπιμεν (G. 1257 ; H. 828 a), ὅπως . . . ἔξομεν. — 8. οὔτε . . . οὐδέν, *neither general nor private is of any use*.

§ 12. 10. ὁ δ' ἀνὴρ . . . φίλος ᾗ, *but the man (i.e. Cyrus) is a valuable friend to whomsoever he is a friend* (G. 1431, 1 ; H. 914, B. 1). For the case of πολλοῦ, see G. 1135 ; H. 753 f. — 11. ἐχθρός, πολέμιος : *i.e. whomsoever he is at war with he comes to hate as a personal enemy*. — 13. ὁμοίως : with πάντες, *we all alike*. — 14. δοκοῦμέν μοι καθήσθαι : cf. δοκεῖ in 2 and the note. — αὐτοῦ : construe with πόρρω, *at a distance from him* (G. 1149 ; H. 757). — 15. ὥρα : *sc. ἐστί*, and for the following inf. cf. καθεύδειν in 3 and the note (on 2).

§ 13. 17. ἐκ τοῦ αὐτομάτου : cf. ἀπὸ τοῦ αὐτομάτου, p. 9, 1. — 18. λέγοντες, *to say* (G. 1563, 4 ; H. 969 c). In the next line ἐπιδεικνύντες, *showing*, where the pres. partic. expresses both purpose and attendant circumstance (G. 1563, 4 and 7 ; H. 969 c, 968). See G. *Moods and Tenses*, 840, end. — ἐκείνου : *i.e. Clearchus*. — 19. οἷα εἴη : indir. question (G. 1487 ; H. 932, 2). In the dir. form, ποῖα ἐστί ; — 20. μένειν, ἀπιέναι : with ἀπορία (G. 1530 ; H. 952).

§ 14. 20. εἰς δὲ δὴ εἶπε, *but one in particular proposed*. Both this man and the one who answers him in § 16 doubtless spoke at the instigation of Clearchus. — 22. ἐλέσθαι : the intimation is that the soldiers would choose their own commanders. See the *Introd.*, § 27<sup>2</sup>. ἐλέσθαι depends on εἶπε, *proposed or urged*. Cf. ἔλεγε θαρρεῖν, p. 13, 15, and the note. The six following infs., beginning with ἀγοράζεσθαι (24), have the same const. with ἐλέσθαι. The cond. sents. dependent on these infs., with

**Page 14.]** *ἐὰν μὴ διδῶ* (*bis*), being dependent clauses in indir. discourse, might each have had the opt. (G. 1502, 1; H. 937); but *εἰ βούλοιο* for *εἰ βούλεται* (23) would have been ambiguous (G. 1499). So *ὅπως μὴ φθάσωσι*, p. 15, 3, might have been in the opt., like *ὡς ἀποπλέοιεν*, p. 14, 26 (G. 1503; H. 937 a).—24. *ἡ δ' ἀγορὰ . . . στρατεύματι*: thrown in parenthetically by the historian to show the absurdity of the proposal. See the Introd., 26<sup>1</sup>. Clearchus in his second speech had touched upon the same important fact. See above, 7-9.—25. *ἐλθόντας*: limits the unexpressed subj. of *αἰτεῖν*. The subj. of each of the infs. dependent on *εἶπε* is an unexpressed pron. referring to the Greeks.—26. *αἰτεῖν*: with two aces. (G. 1069; H. 724).—*ἐὰν μὴ διδῶ*: the verb of the apod. is *αἰτεῖν*, which after *εἶπε*, *proposed*, has a future force. Cf. *ἀπολαμβάνειν*, p. 11, 20, and the note.—27. *ὅστις ἀπάξει*: purpose (G. 1442; H. 911).—*φιλίας*: pred. adj. (*sc. οὔσης*).

**Page 15.]** 1. *μηδέ*, *not even*.—2. *τὴν ταχίστην*: adv. ace.—*προκαταληψομένους*: *sc. ἀνδρας*. The partic. expresses purpose. Cf. *λέξοντες*, p. 14, 18, and the note.—3. *τὰ ἄκρα*: *i.e.* of Mt. Taurus, the pass by which they had entered Cilicia.—*ὅπως φθάσωσι*: purpose (G. 1369; H. 881). Note the three ways in which purpose has been expressed in this section.—*ὅπως . . . καταλαβόντες*, *might not seize them first* (G. 1586; H. 984).—4. *ὧν*: its antec. is *οἱ Κίλικες*. With *πολλοῖς*, *ὧν* is a partitive gen., with *χρήματα* a gen. of possession (G. 1085, 1 and 7; H. 729 a and e).—*πολλοὺς καὶ πολλὰ χρήματα*, *many men* (as captives) *and much property*.—5. *ἔχομεν ἀνηρπακότες*: equiv. to *ἀνηρπάκαμεν καὶ ἔχομεν* (G. 1262; H. 981 a). For the facts, cf. i. 2, 26, 27. Observe the sudden change to dir. discourse.—6. *τοσοῦτον*, *so much* only, with reference to what follows, irregularly (G. 1005; H. 696). His refusal to take the lead would embarrass his men still more.

§ 15. 7. *Ὡς μὲν . . . λεγέτω*, *let nobody speak of me as the one who is to be general*, the partic. with *ὡς* after *λεγέτω* on the analogy of the const. explained in G. 1593, 1; H. 982. See also G. *Moods and Tenses*, 919.—*στρατηγίαν*: cognate ace.—8. *μηδεὶς λεγέτω*: prohibition. Cf. p. 12, 6, and the note.—*ἐνорώ*, *see in* the undertaking.—9. *ποιητέον*: *sc. ἐστὶ* (G. 1594; H. 988). Since *τοῦτο* is in the neut. sing., the const. may be either pers. or impers.—*ὡς . . . πείσομαι*: *sc. οὕτω λέγετε* from the preceding *μηδεὶς λεγέτω*.—*ὃν ἂν ἐλησθε*, *quemcumque elegeritis*, a cond. rel. clause. Cf. p. 12, 23, and the note. We might have had *ὧ ἂν* (G. 1031; H. 994), for which there is slight MS. authority.—10. *ἡ δυνατόν μάλιστα*, *to the best of my ability* (*sc. ἐστὶ* with *δυνατόν*). Cf. the phrases *ὡς μάλιστα*, *ὡς τάχιστα*, and the note on *ὅτι ἀπαρασκευάστον*, p. 2, 12.—*ὅτι καὶ . . . ἀνθρώπων*, *that I know how also to submit to authority as well as any other man that lives*.—11. *μάλιστα ἀνθρώπων*, *in the highest degree* (*best of*



**Page 15.]** *all men*, partitive gen.) belongs to ἀρχεσθαι ἐπίσταμαι, and is really superfluous to the sense after ὥς τις καὶ ἄλλος, (*as well*) *as any other man whatsoever* (καὶ being emphatic). For the latter, εἰ τις καὶ ἄλλος is more common.

§ 16. 14. ὥσπερ . . . ποιουμένου, *just as if Cyrus were going home again* (G. 1576; H. 978a), i.e. were minded to renounce the expedition. — 16. ὡς εὐήθες εἶη, *that it was silly* (for the mood, cf. p. 14, 19), corresponding to τὴν εὐήθειαν in the clause with μέν. In the dependent clause ᾧ λυμαίνόμεθα there is a change to dir. discourse (otherwise we should have λυμαίνονται or λυμαίνοντο, G. 1497, 2; H. 932, 2), which continues to the close of the speech in § 19. — παρὰ τούτου: in place of the simple τοῦτον. Cf. the const. with αἰτεῖν in p. 14, 26. — ᾧ: dat. of disadvantage. — 17. εἰ πιστεύσομεν, *if we are going to trust* (G. 1391; H. 893c), not equiv. to ἐὰν πιστεύσωμεν, *if we shall trust*. — 18. τί κωλύει . . . προκαταλαμβάνειν: the order of the words is, τί κωλύει (sc. ἡμᾶς) καὶ κελεύειν Κύρον προκαταλαμβάνειν τὰ ἄκρα ἡμῶν; the question is ironical. If they are going to trust Cyrus's guide, why not order Cyrus at once to occupy the pass in their behalf?

§ 17. 19. ἐγώ: emphatic. — γάρ: the section states the grounds for the distrust of Cyrus which the speaker would entertain under the conditions supposed. — ἃ δοίη: cond. rel. clause (G. 1436; H. 917), as also ᾧ δοίη in 22. — μὴ καταδύση: after ὀκνοῖν as a verb of *fearing* (G. 1378; H. 887). ὀκνοῖν ἄν takes at the same time the obj. inf. ἐμβαλεῖν. So below φοβοίμην δ' ἄν. . . ἔπεσθαι, μὴ . . . ἀγάγῃ. — 21. ταῖς τριήρεσι, *with his triremes*, dat. of instrument (G. 1181; H. 776). — φοβοίμην: a stronger word than ὀκνέω, used to indicate a climax of feeling. — 22. ᾧ: cf. ᾧν, p. 3, 9, and the note. — οὐκ ἔσται, *it will not be possible*. The neg. shows that the antec. of ὅθεν is definite (G. 1427; H. 909). If the speaker had wished to express himself less vividly, he would have said, ὅθεν οὐκ ἄν εἶη. — 23. ἄκοντος Κύρου: sc. ὄντος. The adj. ἄκοντος appears to be used itself like a partic. (G. 1571; H. 972b). — ἀπίων: equiv. to εἰ ἀπίοιμι (G. 1563, 5; 1413; H. 969d; 902). — 24. λαθεῖν . . . ἀπελθών, *to get off without his knowing it*. Cf. p. 3, 20, and the note.

§ 18. 26. ἄνδρας: subj. of ἐρωτᾶν. All of the sent. from ἄνδρας to the end of § 19 (except the parenthesis οὕτω . . . ἀπίοιμεν, p. 16, 7, 8) is the subj. of δοκεῖ. — οὔτινες, *such as are* (sc. εἰσὶ). — 27. τί . . . χρῆσθαι, *what use he wishes to make of us* (G. 1183; H. 777a). A similar use of the cases in οἶαπερ (for οἷανπερ by assimilation) . . . τοῖς ξένοις, p. 16, 2.

**Page 16.]** 2. πρόσθεν: for the time referred to, cf. i. 1. 2. — ἔπεσθαι, εἶναι: these inf., which with δοκεῖ have a future sense, serve as apods. to



Page 16.] the preceding cond. Cf. ἐὰν μὴ διδῶ, αἰτεῖν, p. 14, 26, and the note. Cf. also ἀξιούν in 5, and ἀπαγγεῖλαι in 9.

§ 19. 4. τῆς πρόσθεν, *than the former (one)*, sc. πράξεως (G. 1153; H. 755). — 5. ἀξιούν, *that they demand*, i.e. the deputies (ἄνδρας) mentioned p. 15, 26. ἀπαγγεῖλαι in 9 has the same subj., but βουλευέσθαι in 10 has ἡμᾶς expressed as its subj. — 6. πείσαντα: the means of 'persuasion' would be money. Cf. § 21, and see the Introd., § 27<sup>1</sup>. — 7. ἐπόμενοι, ἀπionτες: these might be respectively εἰ ἐποίμεθα, εἰ ἀπίοιμεν. Cf. p. 15, 23, and the note. — φίλοι, πρόθυμοι: pred. adjs.

§ 20. 11. ἔδοξε ταῦτα, *this was approved*. The ordinary beginning of an Athenian decree was ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ, *be it enacted by the Senate and the People*. — 12. ἡρώτων τὰ δόξαντα, *made the inquiries agreed upon* (i.e. ἃ ἔδοξεν). δοκέω in this sense, *seem good or best*, takes the dat. of the indir. obj. — 13. ὅτι ἀκούει: he said ἀκούω, *I have heard*, etc. The Greek, like other languages, often uses the pres. of such verbs as *I hear, I learn, I say*, even when their action is strictly finished. See G. *Moods and Tenses*, 28. — ἐχθρὸν ἄνδρα: cf. ἐχθρός, p. 14, 11, and the note. — 14. εἶναι, *was*, infin. in indir. discourse after ἀκούω, where δντα would be more common (G. 1592, 1; H. 986). See G. *Moods and Tenses*, 914, 1. — ἀπέχοντα . . . σταθμούς, *twelve stages off or distant*. ἀπέχοντα qualifies Ἀβροκόμαν. — 17. ἦν φεύγῃ, *if he is (shall be) off in flight*, mark the tense. — ἡμεῖς ἐκεῖ κτλ.: the quot. here becomes direct. Observe with what ease the Greek, contrary to the Eng. idiom, allows this transition from the indir. to the dir. form. Cf. p. 15, 4 and 16.

§ 21. 19. τοῖς δὲ . . . ἦν, *but they had*. Cf. ὁ δέ, p. 1, 14, and αὐτῷ, p. 2, 26, and the notes. — ὅτι ἄγει: quoted after τοῖς δὲ ὑποψία ἦν = ὑπώπτεον δέ, without change of mood. But after ἤκουσεν in 24, ὅτι ἄγοι. — 20. ἔδοκει: why ἔδοκει here, but ἔδοξε (aor.) in 11? — 22. δώσειν: note the tense, and cf. παύσασθαι, p. 5, 1, and the note on p. 4, 26. — οὗ, *than that which*, for δ by assimilation. Cf. ὧν, p. 3, 9; and for the antec. omitted, as here, οἷα περ above in 2. The gen. follows ἡμιόλιον, which has the force of a comp., *a half more* (G. 1154; H. 755). — 23. τοῦ μηνός, *each month* (G. 1136; H. 759). On the pay of the Greek troops, see the Introd., § 25<sup>1</sup>. — 24. ἐν τῷ φανερώ: equiv. to φανερώς. This implies that there was a real understanding of the facts on the part of some. The soldiers accuse the generals of this in i. 4. 12. — By the expedient here described Cyrus led the Greeks nineteen stages farther inland, instead of twelve as proposed in § 20, before he announced publicly his real purpose.

## CHAPTER IV.

**Page 16.] § 1.** 25. It is now the last of June, and the army has been on the march four months. The distance from Sardis thus far covered is 222 parasangs. Retrace on the map the route from Sardis to Tarsus.

**Page 17.] 2. στάδιον**: the common Greek standard of length, equal (according to Dörpfeld) to 600 Greek or 582½ Eng. feet. See tables in Smith's *Dict. of Antiquities*, vol. II. (end), third ed. στάδιον is *heterogeneous* (G. 288; H. 214). Cf. στάδιοι in 24.—3. ἐσχάτην: without the art., where we should use it. Cf. p. 7, 11.—4. ἐπὶ . . . οἰκουμένην, *situated* (lit. *being inhabited*) *close upon the sea*.

§ 2. 5. Κύρῳ: for the case cf. αὐτῷ, p. 5, 13, and the note.—The fleet which here effects a junction with the land forces of Cyrus is the one already mentioned in i. 2. 21.—7. ἐπ' αὐταῖς, *over them*, but below in 11 ἐπὶ τῶν νεῶν, *on board the ships*.—8. ἡγήετο δ' αὐταῖς, *conducted them*,—ἡγεμῶν ἦν αὐταῖς (dat. of advantage).—10. ἐπολιόρκει, *he had been besieging*. For the tense, cf. ἐφύλαττον, p. 10, 10, and the note.

§ 3. 11. μετάπεμπτος, *sent for*, equal to μεταπεμφθείς, and so followed by ὑπὸ Κύρου (G. 1234; H. 818 a). Chirisophus was sent with these troops from Sparta in response to the request of Cyrus, who had rendered the Lacedaemonians substantial aid in bringing the Peloponnesian War to a close. See the *Intro.*, §§ 18, 201. On the retreat, Chirisophus became senior commander.—12. ὧν . . . Κύρῳ, *the command of whom he (now) held under Cyrus*.—13. ὥρμουν, *lay at anchor*. The quarters of Cyrus, it would appear, were pitched close upon the sea.—14. οἱ παρὰ Ἀβροκόμα: the case is due to the influence of ἀποστάντες. Cf. τῶν παρὰ βασιλέως, p. 2, 6, and the note. For the gen. Ἀβροκόμα, see G. 188, 3; H. 146 D. This Doric gen. is found in Attic chiefly in foreign proper names.—The 700 hoplites under Chirisophus and the 400 deserters from Abrocomas complete the Greek force of Cyrus. See the *Intro.*, § 22.

§ 4. 18. πύλας: the art. is omitted, since the word is used almost as a proper name. ἦσαν δὲ ταῦτα, *and these (the "gates") consisted of*. For ταῦτα, where we should expect αὐται, cf. αὐτῇ, p. 2, 26, and the note. But ἦσαν remains in the pl., as if αὐται were the subj., although the form ταῦτα would strictly require ἦν (G. 899, 2; H. 604).—19. τὸ μὲν ἔσωθεν: sc. τεῖχος.—πρὸ τῆς Κιλικίας: explanatory of ἔσωθεν, as in 21 πρὸ τῆς Συρίας of ἔξω.—20. εἶχε: not, of course, in person. For its agreement, cf. ἦν, p. 5, 11, and the note.—23. ἅπαν τὸ μέσον, *the entire distance between*.—24. ἦσαν: in agreement with στάδιοι. Cf. p. 7, 8, and the note.—26. καθήκοντα: to be connected with ἦν, ἦν καθήκοντα being equiv. to καθῆκε. ὑπερθεν: i.e. *overhanging* the pass.—27. ἐφειστήκεσαν

Page 17.] *πύλαι*, a gate had been set in each wall. Here *πύλαι* has its proper meaning of *gate*, large and double like that in a city wall. Above in 18 the word refers to the pass.

Page 18.] § 5. 1. *μετεπέμψατο*: from Ephesus probably. Cyrus must have long foreseen that the pass would bar his way. — *εἴσω καὶ ἔξω*, *within and without the pass*, i.e. between the two walls and beyond the wall on the Syrian side. The object of Cyrus was to attack Abrocomas both in front and rear. The distance between the two walls was a third of a mile (three stades). — 2. *βιασομένους*: the partic. expresses purpose. — *εἰ φυλάττοιεν*: the mood is due to quot. (G. 1503; H. 937). — 3. *ὅπερ*: *just the thing which*, referring to the clause that precedes. — 4. *ἔχοντα*, *since he had*. — 6. *ὄντα*: quoted. Cf. *εἶναι*, p. 16, 14, and the note. — 7. *ὡς ἐλέγετο*: probably pers., *as he was said (to have)*. Cf. p. 6, 16, and the note. — *τριάκοντα μυριάδας*: see the Introd., § 14<sup>1</sup>

§ 6. 11. *ἦν*: we might have had *ἔστί*. Cf. *ἀπορίζονται*, p. 1, 8, and the note. — *τὸ χωρίον*: the subj.; the pred. subst. (here *ἐμπόριον*) seldom has the art. (G. 956; H. 669).

§ 7. 14. *τὰ . . . ἐνθήμενοι*, *putting on board* (G. 1242, 3; H. 813) *their most valuable effects*. — 15. *ὡς μὲν κατλ.*: the correl. clause with *δέ* is omitted; but *μὲν* implies that there was another opinion in the camp. — *ἔδοκουν*: pers. const. (G. 1522, 2; H. 944 a). — 16. *φιλοτιμηθέντες*, *since they were jealous*. *ὅτι εἶα Κῶρος* is also causal (G. 1505; H. 925). — *στρατιώτας*: obj. of *ἔχειν* in 19. — 17. *ἀπελθόντας*: see i. 3. 7. — *ὡς ἀπιόντας*: purpose. Cf. *ὡς ἀποκτενῶν*, p. 1, 15, and the note. For the fut. force of *εἶμι*, see G. 1257; H. 828 a. — 18. *καὶ οὐ*: sc. *ἰόντας* from the preceding *ἀπιόντας*. — 19. *διήλθε λόγος*, *a report went abroad*. — *ὅτι διώκοι*: quoted. — 20. *τριήρεσι*: cf. p. 15, 21, and the note. — *ὡς δειλοὺς . . . ληφθῆναι*, *that they might be captured, because they were cowards*. *ὡς* shows that the reason assigned is that of the subj. of *ἠϋχοντο*. — 21. *ᾤκτειρον εἰ ἀλώσονται*, *pitied them if they were to be captured*. The original thought was, *we pity them if they are to be captured*. For the mood, see G. 1502, 2; H. 937. For *εἰ ἀλώσονται* of the direct form, cf. *εἰ πιστεύσομεν*, p. 15, 17, and the note. Cyrus had already shown how severe he could be. Cf. i. 2. 20. A striking general remark on this is found in i. 9. 13.

§ 8. 24. *ἀλλ' . . . ἐπιστάσθων*, *but nevertheless, let them well* (emphasized by *γέ*) *know*. — 25. *ἀποδεδράκασιν*, *ἀποπεφεύγασιν*: the first means *escape by stealth*, like a runaway slave; the second, *escape by rapid flight*, so as not to be caught. The clauses that follow make this distinction clear. — 26. *ὅπῃ οἴχονται*, *in what direction they are gone*. — 27. *ὥστε εἶναι*: result. Cf. *ὥστε εἶναι*, p. 2, 7, and the note. — *μὰ τοὺς θεοὺς*: note that the oath is neg. (G. 1066; 1067; H. 723).

**Page 19.]** 1. οὐδ . . . οὐδεὶς : emphatic neg. Cf. p. 12, 23. — 2. ἕως ἂν παρῇ τις, *so long as any one stays by me*, general suppos. in pres. time (G. 1431, 1; H. 914, B. 1). So ἐπειδὴν βούληται following. — 3. αὐτούς : pl. though referring to τις. Cf. πάντας, p. 2, 6, and the note. — 5. περί, *in respect to, to*. — 7. φρουρούμενα, *guarded, i.e. under the protection of the resident garrison*. φρουρούμενα is neut., although it limits both τέκνα and γυναῖκας, since these are regarded as articles of property. Tralles was in Lydia. See the map. — τούτων στερήσονται : the pass. of the const. explained in G. 1118; H. 748 a. στερήσομαι is a fut. mid. used as a pass. — By this unlooked-for clemency Cyrus got the good-will of the Greeks and lost little; for though the generals deserted, their troops remained. How many men had Xenias and Pasion under their command?

§ 9. 9. εἴ τις καί, *if anybody indeed, i.e. even he who, even those who*. — 10. ἄθυμότερος, 'a bit out of heart.' The comp. often gives the force of *rather or somewhat* to the meaning of the adj. — 13. μετὰ ταῦτα : mark the asyndeton. — 14. ὄντα : *which was*, attrib. partic. — 15. πλέθρου : pred. gen. of measure (G. 1094, 5; H. 732 a) after ὄντα, τὸ εἶρος being an acc. of spec.; but below in 20 τὸ εἶρος is the subj. of ἦν understood, πλέθρον having the same const. that it has here. See p. 10, 20 and 21, and notes. For still another const., cf. p. 5, 23. — 16. πραέων, *tame* (G. 348; H. 247 a). — ἐνόμιζον, εἶων : cf. ἦν, p. 18, 11, and the note. For the two accs. after ἐνόμιζον, see G. 1077; H. 726. — ἀδικεῖν : sc. τινά as subj. — 18. Παρυσάτιδος . . . δεδομένοι, *belonged to Parysatis, having been given her for girdle-money* (cf. our "pin-money"). For the gen., cf. Τισσαφέρνους, p. 2, 18.

§ 10. 20. Δάρδατος : *the Dardus*. See the map. Cyrus now gets into the valley of the Euphrates, but does not cross this river until eight days later at Thapsacus. — 21. ἦσαν : for the number, see G. 899, 2; H. 604 b; and cf. p. 10, 19. — 22. ἄρξαντος : note the tense. — Belesys had probably fled on the approach of Cyrus, who in consequence treated the country as that of an enemy. — 24. αὐτόν : *i.e. the park*. Pronouns of reference generally take the gender of the subst. to which they refer.

**Page 20.]** § 11. 1. Cyrus now openly declares the real object of the expedition, which must have been apparent to the Greeks for some time. Cf. i. 3. 21. They had kept on, however, intending at the Euphrates to demand money (§ 12), which Cyrus now agrees (§ 13) to give them. — 2. ὅτι ἔσοιτο : note the tense and give the dir. form. — 3. εἰς Βαβυλῶνα : not at *Babylon*, but to be connected with ἡ ὁδὸς ἔσοιτο directly.

§ 12. 5. ποιήσαντες ἐκκλησίαν : cf. συνήγαγεν ἐκκλησίαν, p. 12, 2, and see the Introd., § 27. — 6. ἐχάλεπαινον : the anger of the soldiers was doubtless more or less feigned, to force from Cyrus the larger sum. — στρατηγοῖς : dat. of indir. obj. (G. 1160; H. 764, 2). — 7. αὐτούς . .

Page 20.] . . κρύπτειν: quoted. What they said was, *πάλαι ταύτ' εἰδότες κρύπτετε*, although you have known (G. 1563, 6; H. 969*e*) this for a long time (G. 1258; H. 826), you have been keeping it secret. — οὐκ ἔφασαν ἰέναι: cf. the same, p. 11, 22, and the note. — 8. ἐὰν . . . διδῶ: equiv. to unless money were given them. — χρήματα: not an increase of their regular pay (μισθός), but a largess. — 9. ὥσπερ, as (it had been given). — προτέροις: pred. to ἀναβάσι (G. 926; H. 619*a*). Cf. προτέρα, p. 10, 26. The reference is to the 300 Greeks who accompanied Cyrus to Babylon at the time of his father's death. — καὶ ταῦτα, and that too. — 10. ἰόντων: sc. ἐκείνων, referring to οἱ ἀναβάντες. The part. ἰόντων is concessive, like εἰδότες in 7, but καλοῦντος is causal. The latter is opposed to ἐπὶ μάχην, not to ἰόντων.

§ 13. 12. ὑπέσχετο δώσειν: Xenophon might have used δοῦναι or διδόναι. Cf. δώσειν, p. 16, 22, and the note. — πέντε μνᾶς: these were probably Persian minas, about one fourth heavier than the Attic. — 13. ἀργυρίου: gen. of material (G. 1085, 4; H. 729*f*). — ἐπὶ ἥκωσι: cond. rel. clause, quoted without change of mood. So μέχρι ἂν καταστήσῃ (G. 1465; H. 921). — τὸν μισθόν: a daric and a half a month (i. 3. 21). — 14. ἐντελῇ: pred. adj. The fulfilment of these splendid promises of Cyrus was prevented by his premature death. See the Introd., § 25. — 15. τὸ πολὺ, the greater part (G. 967; H. 665). — 17. πρὶν εἶναι, before it was (G. 1470; H. 955). This const. occurs again in 25 (in exactly the words used here) and p. 21, 8. — 18. πότερον . . . ἢ: double indir. quest. (G. 1606; H. 1017). — οὐ: accented at the end of the sentence (G. 138, 1; H. 112*a*). — 19. τῶν ἄλλων: gen. with the adv. Cf. αὐτοῦ, p. 14, 14, and the note. — Give the dir. form of all the quoted sentences in this and the preceding section.

§ 14. 20. πεισθῆτε: the aor. mid. of this verb is not used, but the aor. pass. has the sense of the mid., obey. — οὔτε . . . πονήσαντες, without either toil or danger, parties. of manner. — 21. τῶν ἄλλων: with στρατιωτῶν, which is in double const., first with πλέον (G. 1153; H. 756), and then with προ-τιμῆσεσθε (G. 1132; H. 751). The object is to emphasize the great advantage over the rest to be gained by following his advice. — 23. τοὺς Ἕλληνας: subj. of ἐπεισθαι.

§ 15. 27. ὑμεῖς . . . διαβαίνειν, you (emphatic) will have credit of being the cause of it, by having begun the passage (of the river). For τοῦ διαβαίνειν, see G. 1547; 1099; H. 959; 738.

Page 21.] 2. ἐπίστανται: sc. χάριν ἀποδιδόναι. — εἴ τις καὶ ἄλλος: cf. p. 15, 11, and the note. — 4. τοῦμπαλιν: i.e. τὸ ἐμπαλιν (by crasis). — ὥς . . . πειθομένοις, because (as he will feel) you alone carried out his wishes. — πιστοτάτοις: as most trustworthy, pred. — 6. ἄλλου . . . δέησθε, whatever else you may want. ἄλλου for ἄλλο by inverted assimilation (G. 1035; H. 1003); or as gen. with τεύξεσθε.



Page 21.] § 16. 8. ἐπέιθοντο . . . διέβησαν : note the difference in tense. — 10. διαβεβηκότας, *that they had crossed*, partic. in indir. discourse. — 11. Γλοῦς, *Glas*, son of Cyrus's admiral. — Ἐγὼ μὲν . . . μελήσει : note the contrast of persons marked by the expression of the nom. of the pers. pron. (G. 896 ; H. 602 a). — 12. ὅπως ἐπαινέσετε : this obj. clause is in fact here a gen. (G. 1105 ; H. 742).

§ 17. 15. ἐλέγτο πέμψαι, *he was said to have sent*, pers. const. — 16. τὸ ἄλλο στράτευμα ἅπαν : the order of crossing was, Menon's force, Cyrus and the barbarians, and then the rest of the Greek army. — 18. τῶν μαστῶν : μαστός is *one of the breasts*, στέρνον (p. 38, 11) *the breast, chest*.

§ 18. 19. οἱ δὲ . . . πλοίοις : what the inhabitants of Thapsacus said, supplying the ellipses necessary to the const., was οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς ἐγένετο περὶ εἰ μὴ νῦν (*except now*, emphasizing οὐπόποτε), ἀλλὰ (διαβατὸς ἦν ὡνόν) πλοίοις. Note the change of νῦν to τότε in passing from dir. to indir. discourse. In the same way the pers. of the quoted verbs is often changed. — 21. ἂ τότε . . . διαβῇ : a statement added by the historian. — κατέκαυσεν : plur. in force. — 22. ἵνα . . . διαβῇ : note the mood. — ἐδόκει δὲ . . . βασιλεύσονται, *it appeared accordingly that it (i.e. the lowness of the river) was a divine intervention, and that the river had plainly retired before Cyrus, because (he was) about to be king* : the sentiment of the truckling Thapsacenes.

§ 19. 28. ἐπεσιτίσαντο : because they were about to cross the desert of Arabia. See the map.

## CHAPTER V.

Page 22.] § 1. 1. τῆς Ἀραβίας : occupied by roving tribes of Arabs called by Strabo (16. p. 748) Ἀραβες Σκηῖται. — 2. ἔχων, *with*. Cf. p. 1, 10. — 4. ἦν μὲν . . . θάλαττα, *the ground was wholly a level plain, just like the sea*. ἅπαν with πεδίου, where we should expect ἅπαντα limiting γῆ. Cf. p. 131, 2. — 6. ἅπαντα : pl., although the preceding τι is sing., lit. *if there was anything else, etc., they were all, etc.* Cf. πάντας, p. 2, 6, and the note.

§ 2. 7. δένδρον . . . ἐνὴν, *but there was no tree* (emphatic position) *in it*. — πλείστοι, *very many*. — 9. οἱ ἵππεις : these were the horse with Clearchus. Cf. τοὺς ἵππείας, p. 25, 16, and the note. — 10. ἐπεὶ διώκοι, ἔστασαν : for the opt. cf. p. 6, 8, and the note. So ἐπεὶ πλησιάζουεν, ἐποίουεν in 12. — 13. ταυτόν : for τὸ αὐτό (G. 400 ; H. 265). — καὶ οὐκ . . . διαδεχόμενοι, *and it was impossible to catch them, unless the horsemen, posting themselves at intervals, hunted them in relays*. — 14. θηρῶεν : general supposition in past time (G. 1393, 2 ; H. 894, 2).

§ 3. 17. πολὺ γὰρ . . . χρωμένη, *for it withdrew to a great distance in its flight, plying (χρωμένη) its feet in running, and raising and using*



**Page 22.]** (χρωμένη) *its wings like a sail*. δρόμῳ and αἶρουσα express the manner. — 19. ἂν ἀνιστῇ, ἔστι: general supposition in present time (G. 1393, 1; H. 894, 1). For the accent of ἔστι, see G. 144, 5; H. 480, 1. — 22. ἦν: the narrative style is resumed.

§ 4. 24. πλεθριαῖον: we might have had πλέθρον. Cf. p. 10, 21; p. 19, 15. — 25. ἐρήμη: prob. *in the desert, solitary*. Cf. the use of the word in 2. The meaning cannot be *uninhabited*, since the troops here take in three days' supplies; nor *deserted*, in the sense of temporarily abandoned by its inhabitants on the approach of the army, for such a fact would require a more explicit statement, such as the historian makes when he describes the flight of the people of Tarsus (i. 2. 24). — ὄνομα δ αὐτῇ: sc. ἦν. The phrase is equiv. to ὠνομάζετο δέ and has Κορσωτή as pred. nom. For a different const. used to express the same thought, cf. p. 19, 28. — 26. Μάσκα: Doric gen. Cf. Ἀβροκόμα, p. 17, 14, and the note. — 27. ἐπεσιτίσαντο: Corsote thus appears to have been a depot of supplies in the middle of the desert.

**Page 23.]** § 5. 3. Πύλας: see the Dict. and the map. — 5. ἄλλο: see G. 966, 2; H. 705. — οὐδὲ οὐδέν: cf. p. 11, 11, and the note. — 7. ὄνους ἀλέτας, *mill-stones*. See the Dict., s.v. ἀλέτης. From the ass. as a beast of burden, the term ὄνος came to have various derived meanings, as *windlass* in Herod. vii. 36 (ὄνοισι ξυλίνουσι), and here *the upper mill-stone*.

§ 6. 10. πρίασθαι: sc. σίτον. — Λυδία: Cyrus the Great, after subduing the Lydians, forbade them, at the suggestion of Croesus himself (Herod. i. 155), the use of arms, and required them to teach their sons the arts of music and selling at retail. So they became a race of hucksters. — 11. ἐν τῷ βαρβαρικῷ: the native troops of Cyrus encamped apart from the Greeks. Cf. i. 2. 16. — ἀλεύρων: gen. of material (G. 1085, 4; H. 729 f). — 12. τεττάρων σίγλων: gen. of price. The σίγλος was the Persian drachma (σολοῦ Persian talent). — δύναται, *is worth, trans.* — 13. Ἀπτικούς: agrees with ὀβολούς, limiting also ἡμυβόδιον. — 14. ἐχώρει, *held*. The choenix was about a quart, and this amount of meal or flour cost about 45 cents in the desert, or fifty or sixty times as much as it cost at Athens about this time. — κρέα . . . διεγίγνοντο, *so the soldiers subsisted by eating* (or simply *on*) *flesh*. In this climate this was accounted a hardship. See the *Introd.*, § 26<sup>1</sup>.

§ 7. 15. ἦν . . . οὓς, *some of these marches*, ἦν οὓς being a past form of the common ἔστιν οἱ (G. 1029; H. 998). In such irregular phrases the verb keeps a fixed form, without regard to the unexpressed subject. — 16. οὓς: cogn. acc. with ἡλανθεν. — μακρούς: pred. adj. — ὅποτε βούλοιο: cf. ἐπεὶ δῶκοι, p. 22, 10, and the note. — 18. καὶ δὴ: adding a special fact, *and once in particular*. — φανέντος: in agreement with the nearer

Page 23.] subj. Cf. πολύ, p. 10, 13, and the note. — 19. ταῖς ἀμάξαις δυσπορεύτου, *hard for the wagons to get through*. — 21. στρατοῦ: part. gen. with a verb (G. 1097, 1; H. 736).

§ 8. 23. ὥσπερ ὀργῇ, *just as (if) in anger*. Cf. the use of ὥσπερ with the partic., p. 15, 14, and the note. — 25. θεάσασθαι: prop. *look upon, behold*, with interest or wonder, while ἰδεῖν is *see* in general. — 26. κάνδυσ: see the Dict. — 27. ἔτυχεν ἑστηκώς: see G. 1586; H. 984. — ἔεντο, *rushed*. — ὥσπερ . . . νίκης, *just as one would run (i.e. in a foot-race at the public games) to get the victory*. περὶ νίκης implies the prot. (G. 1413; H. 902) *if he should be running for (περὶ, about, concerning, expressing the aim) victory*. — 28. καὶ . . . γηλόφου, *even (modifying the entire phrase that follows) down a very (μάλα) steep hill*. — ἔχοντες . . . ἀναξυρίδας, *having on both their costly tunics and colored trousers*.

Page 24.] 4. εἰσπηδήσαντες εἰς: cf. ἐκβαλεῖν ἐκ, p. 4, 15, and the note. — θάττον ἢ . . . ᾤετο, *more quickly than (omit ὥς, as, in Eng.) one would have thought*. For ἂν ᾤετο, a potential indic. with ἂν, see G. 1335, 1336, and 1337. — 5. μετώρους ἐξεκόμισαν: i.e. *lifted and carried out*.

§ 9. 6. τὸ σῦμπαν, *upon the whole, in general*, adv. acc. — δῆλος . . . σπεύδων, *Cyrus showed that he was in haste* (G. 1589; 1593; H. 981). ὥς implies that the idea of haste is expressed as the thought of Cyrus. — 7. ὁδόν: acc. of extent of space. — ὅπου μὴ, *where not, i.e. except where*. — 8. ὅσῳ . . . τοσούτῳ, *quanto . . . tanto, the . . . the* (G. 1184; H. 781 a). — ὅσῳ . . . μαχεῖσθαι: the thought of Cyrus was, in the dir. form, ὅσῳ ἂν θάττον ἔλθω, τοσούτῳ . . . μαχοῦμαι (G. 1497; H. 932). — 9. ἀπαρασκευοτέρῳ: pred. adj. — 11. συναγείρεσθαι: in the dir. form, ὅσῳ ἂν σχολαίτερον ἔλθω, τοσούτῳ πλέον συναγίρεται βασιλεῖ στρατεύμα, *the greater (will be the) army (that) is now collecting for the King*, where συναγίρεται expresses an action in progress, but implies the *future* size of the army which is *now* collecting, and is, therefore, a natural apod. to ὅσῳ ἂν ἔλθῃ. — καὶ συνιδεῖν . . . οὐσα, *but, further (καί) the attentive observer could see at a glance (συνιδεῖν) that the King's empire was strong in its extent of territory and number of inhabitants, etc.* συνιδεῖν is first introduced as subj. of ἦν, *it was possible to see*, and the natural const. would have been τὴν ἀρχὴν ἰσχυρὰν οὖσαν. But after τὸν νοῦν the writer's point of view seems to change, and the rest of the sentence is framed as if for συνιδεῖν ἦν the nearly equivalent δῆλη ἦν had been used. For the const. with δῆλός ἐστι, cf. 6, and the note. — 12. πλήθει: with χώρας, *extent*, but with ἀνθρώπων, *number*. — 14. διεσπάσθαι: perf. For the const. of the inf., the subject of which is δυνάμεις, see G. 1547; H. 959. — 15. διὰ ταχέων, *with speed*, lit. *through quick (measures)*. — εἰ . . . ἐποιεῖτο, i.e. *in case of a sudden attack*. For the mood of ἐποιεῖτο, where we might have had ποιοῖτο (for which there is inferior MS. authority), see G. 1395; H. 894 c.

Page 24.] § 10. 16. **πέραν τοῦ ποταμοῦ**, *across the river* (G. 1148; H. 757), *i.e.* on its southern bank. — 17. **ὄνομα δὲ Χαρμάνδη** : *cf.* p. 22, 25, and the note. — 18. **ἡγόραζον τὰ ἐπιτήδεια** : see the Introd., § 26<sup>1</sup>, *end.* — 19. **διφθέρας, χόρτον** : double obj. (G. 1113; H. 743). — 20. **στεγάσματα**, *as tent-covers*. *Cf.* ἄρχοντα, p. 1. 10, and the note. — 21. **συνήγον**, *brought or drew them together at the edges*. — **ὥς μὴ ἄπτεσθαι** : result. Observe that the consecutive particle is *ὥς* (G. 1456; H. 1054, 1, *f.*). — **κάρφης** : for the case see G. 1099; H. 738. — 23. **ἐκ, ἀπό** : the one *out of*, the other *off of*. — 24. **τοῦτο . . . πλείστον**, *for this was very abundant in the country*, *i.e.* millet was the common staple of the country. *τοῦτο* neuter, although referring to *μελινῆς*.

§ 11. 26. **ἀμφιλεξάντων τι**, *having had some dispute*.

Page 25.] 1. **ἀδικεῖν . . . Μένωνος**, *that Menon's soldier* (probably two soldiers, one of Menon, the other of Clearchus, had begun the quarrel) *was in the wrong*. *ἀδικεῖν* by quot. after *κρίνας*. — **ἐνέβαλεν** : probably on the spot, with his own staff, after the Spartan fashion. Clearchus was a severe disciplinarian. *Cf.* ii. 3. 11, ii. 6. 9. — 2. **τὸ ἑαυτοῦ στράτευμα** : *cf.* 6 and 7. The different divisions of the Greek troops encamped apart from one another. See the Introd., § 40<sup>2</sup>. — 3. **ἐχαλέπαινον . . . Κλεάρχῳ**, *took it hard, and were exceedingly angry at Clearchus*. *Cf.* στρατηγοῖς, p. 20, 6, and the note.

§ 12. 4. **ἡμέρα** : *cf.* τῇ ὑστεραίᾳ, p. 10, 4, and the note. — 6. **ἀφιππεύει** : the general was mounted. See the Introd., § 32<sup>2</sup>. — 7. **σὺν . . . αὐτόν**, *with few* (pred. adj.) *about him*, *lit. with those about him (being) few*. — 10. **διελαύνοντα** : not the partic. in indir. discourse (G. 1582; 1583). — **ἔησι τῇ ἄξινῃ**, *hurled his axe at him*, *lit. sends (at him, sc. αὐτοῦ, G. 1099; H. 739) with his axe*. — 11. **αὐτοῦ** : for the case, see G. 1099; H. 748. — **λίθῳ** : *sc. ἔησι*.

§ 13. 13. **καταφεύγει** : difference in meaning from *ἀποφεύγω*, p. 18, 26? — 15. **αὐτοῦ**, *there, i.e. where they were*. — **τὰς ἀσπίδας . . . θέντας** : the left knee was slightly advanced, the shield set firmly in rest upon it, and the spear held in readiness for defence. Clearchus saw that he might be repulsed and obliged to fall back upon his heavy-armed troops. — 16. **τοὺς ἱππέας** : not mentioned in i. 2. 9. These were the only Greek cavalry with Cyrus. See the Introd., § 22. — 17. **οἱ ἦσαν αὐτῷ** : equiv. to *οὗς εἶχεν*. — 18. **οἱ πλείστοι** : *sc. ἦσαν*. — 19. **ἐκπεπλήχθαι**, *were thoroughly frightened* (G. 1275). — 20. **οἱ δέ**, *but others*, as if *τοὺς μὲν* stood with *τρέχειν*. — **ἔστασαν**, 'stood riveted to the spot.' — 21. **τῷ πράγματι** : dat. of cause.

§ 14. 21. **ἔτυχε . . . προσιών**, *happened to be coming on later*. For the partic., *cf.* παρών, p. 1, 5, and the note. *ἐπομένῃ* is in the same const.

Page 25.] 22. τάξις : see the Introd., § 30<sup>2</sup>. — αὐτῷ : with ἐπομένη (G. 1175 ; H. 772). — 23. οὖν : ἔτυχε . . . ὀπλιτῶν is parenthetic, and οὖν resumes the narration. — ἄγων : sc. τὴν τάξιν. — 24. ἔθετο τὰ ὅπλα, *halted under arms, ordered arms*. For the phrase τίθεσθαι τὰ ὅπλα see the Dict., s.v. τίθημι. It never means *stack or pile arms*. — Κλεάρχου μὴ ποιεῖν : cf. αὐτοῦ μὴ καταλῖσαι, p. 4, 2, and the note. — 25. αὐτοῦ . . . καταλευσθῆναι, *when he (i.e. Clearchus) had barely escaped being stoned to death*. See the Dict., s.v. δέω, and G. 1112 ; H. 743*b*. — 26. λέγοι : opt. in a causal sent. (G. 1506 ; H. 925*b*). — αὐτοῦ refers to Clearchus.

Page 26.] § 15. 1. ἐν τούτῳ, *meanwhile* (sc. τῷ χρόνῳ). — καὶ Κύρος, *Cyrus also*. — 2. τὰ παλτά : see the Introd., § 14. What word is used to designate the Greek hoplite's spear? — 3. τῶν πιστῶν : partitive gen. The trusty counsellors or attendants of a Persian prince were called οἱ πιστοί. In the *Persians* of Aeschylus, the twelve elders who form the chorus say of themselves (vs. 1) τάδε . . . Πιστὰ καλεῖται (for καλούμεθα Πιστοί).

§ 16. 4. Πρόξενε : Proxenus now seemed more prominent than Menon. — 5. εἰ . . . συνάψετε : for this form of the prot. to express fut. cond., see G. 1405 ; H. 899. — 7. κατακεκόψεσθαι, *shall be instantly cut to pieces* (G. 1266 ; H. 855*b*). — 8. κακῶς . . . ἐχόντων : equiv. to ἐὰν τὰ ἡμέτερα κακῶς ἔχῃ. — 10. τῶν παρὰ βασιλεῖ ὄντων : i.e. ἣ οἱ παρὰ βασιλεῖ ὄντες, not ἣ τοῖς παρὰ βασιλεῖ οὖσι. See G. 1155 ; H. 643*b*.

§ 17. 11. ἐν ἑαυτῷ ἐγένετο, *came to himself, recovered his senses*, Lat. *ad se rediit*. — παυσάμενοι : sc. τῆς μάχης. — 12. κατὰ χώραν ἔθεντο τὰ ὅπλα : see the Dict., s.v. τίθημι, and note on 25, 24.

## CHAPTER VI.

§ 1. 13. ἐντεῦθεν : from the camp opposite Charmande. See the Map. — προϊόντων, *as they advanced* (sc. αὐτῶν), but in 15 προϊόντες, *keeping ahead* (of the army). — ἐφαίνετο, *there kept appearing*, impf. For its agreement with the neuter plur., see G. 899, 2 ; 901 ; H. 604, 607. — 14. ὡς . . . ἵππων, *of about 2000 horse*, poss. pred. gen. — 15. οἷτοι : referring to the ἵππεῖς implied in ἵππων. — εἴ τι ἄλλο, i.e. *whatever else* (cf. p. 22, 5). — 16. γένει : dat. of respect (G. 1182 ; H. 780). — 17. τὰ πολέμια λεγόμενος, *reckoned, in matters pertaining to war*, acc. of spec. — 18. Περσῶν : part. gen. — καὶ πρόσθεν, *previously also*.

§ 2. 19. εἰ αὐτῷ δοίη κτλ. : Orontas said, εἰ ἐμοὶ δοίης, ἣ κατακάνοιμι ἂν ἣ ἂν ἔλοιμι κτλ. (G. 1481, 2). — 20. ὅτι : in unusual position ; we should expect ὅτι εἰ αὐτῷ κτλ. — 21. ἄν : twice expressed, belongs also with the two following opts. (G. 1314). — 22. τοῦ κάειν ἐπιόντας, *from attacking* (ἐπιόντας limiting the subj. of κάειν) *and burning* (G. 1549 ; H. 963). —

Page 26.] 23. ποιήσειεν . . . δύνασθαι, *would make it so that they should never be able, etc.* ; cf. p. 27, 27. ὥστε is generally omitted in this const. ; cf. p. 30, 12 ; p. 78, 7. — 25. ταῦτα : subj. of ἐδόκει. — 26. τῶν ἡγεμόνων : the commanders of Cyrus's native cavalry.

Page 27.] § 3. 2. ἤξοι, δύνηται : partial change of mood (G. 1498). — 3. ὥς ἂν δύνηται πλείστους : a cond. rel. clause. We might have had simply ὥς πλείστους. See note on p. 2, 12. — 5. ἐνὴν ἐν : cf. εἰς repeated in p. 24, 4. — τῆς πρόσθεν : cf. p. 16, 4, and p. 19, 8. — 7. ὁ δε, *but he*. Cf. p. 1, 14, and the note.

§ 4. 10. ἐπτά, *seven of them*, added to restrict τοὺς ἀρίστους. — 12. θίσθαι τὰ ὄπλα, *to station themselves under arms*. Cf. ἔθετο τὰ ὄπλα, p. 25, 24, and the note. — 13. τρισχιλίουσ : the great number of men (one quarter of the entire Greek force) would seem to show apprehension on the part of Cyrus. Orontas was a man of influence, and doubtless had many friends among the barbarians. It should be noticed, however, that some of the seven Persians summoned to judge Orontas were his own relatives. Cf. οἱ συγγενεῖς, p. 29, 3.

§ 5. 15. καὶ αὐτῷ καὶ τοῖς ἄλλοις, *not only to him (i.e. Cyrus) but also to the rest (i.e. of the Persians)*, that is, it was generally known to the Persians that Clearchus was the most prominent man among the Greeks. See the Introd., § 23<sup>1</sup>. — 16. τῶν Ἑλλήνων : part. gen. with μάλιστα, the thought being strengthened by προ- in προτιμηθῆναι, *was honored above (the rest)*. Cf. the similar expression τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν, p. 20, 21. — 17. τὴν κρίσιν ὥς ἐγένετο : for ὥς ἡ κρίσις ἐγένετο, *how the trial was conducted*. Cf. note on τῶν βαρβάρων, p. 2, 8. — 18. οὐ γὰρ ἀπόρρητον ἦν : i.e. ὥς ἡ κρίσις ἐγένετο. — 19. ἄρχειν : he said ἤρχεν (G. 1285, 1 ; H. 853 a). — τοῦ λόγου, *the debate*. For the case, cf. τοῦ διαβαίνειν, p. 20, 27.

§ 6. 20. σὺν ὑμῖν βουλευόμενος, *taking counsel with you*. — 21. ὅ τι . . . ἀνθρώπων, *whatever is just, etc.*, rel. clause, summed up emphatically in τοῦτο. — 22. πράξω : aor. subjv., not fut. ind., since the clause is final (G. 1366 ; H. 881 c). — τουτουί : with an emphatic gesture (G. 412 ; H. 274). — 23. ἐμός : with the art. (G. 946, 1 ; H. 675). — 24. εἶναι : for this inf. expressing purpose, cf. διαρπάσαι, p. 9, 14. — ἐμοί : with ὑπήκοον (G. 1174 ; H. 765). — ὥς ἔφη αὐτός, *as he himself said* (G. 989, 1 ; H. 680, 2). The nominative of αὐτός is always adj. (= ipse), never subst., although in English we must always (as here) supply the omitted *he*. Cyrus discredits the statement. Cyrus, in his capacity of military commander (κάρανος) of western Asia Minor, had probably put Orontas in charge of Sardis. When, therefore, Artaxerxes became king and Orontas renounced the authority of Cyrus, it was easy for him to take forcible and absolute possession of the city. — 26. καὶ ἐγὼ ἐποίησα, *and I brought it about*,



**Page 27.]** dependent on *ἐπεὶ*, above. The principal clause begins with *μετὰ ταῦτα*, p. 28, 1. — *αὐτόν* : not the obj. of *προσπολεμῶν*, which takes the dat. Cyrus began to say, *ἐγὼ αὐτόν* (*him*, emphatic) *προσπολεμῶν* (manner) *ἐποίησα τοῦ πρὸς ἐμὲ πολέμου παύσασθαι* (*αὐτόν* being subj. of *πανσάσθαι*), but after *ἐποίησα* changed the const. of the sent., so that *αὐτόν* seems to stand loosely with *ἐποίησα* (*made him so that he thought it best, etc.*). For *ὥστε δόξαι*. cf. p. 26, 23, and the note.

**Page 28.]** 1. *δεξιῶν . . . ἔδωκα* : among the Persians a pledge of especial solemnity.

§ 7. *μετὰ ταῦτα*, *since that*, i.e. the pledge given and received. There is an abrupt change of address from the council to Orontas, which is helped by the insertion of *ἔφη*, *said he*. — 2. *ἔστιν . . . ἡδίκησα*, *is there any wrong which I have done you?* For the accent of *ἔστιν*, which here denotes existence. cf. p. 22, 20, and the note. *ὅτι* is a cognate acc. (G. 1054; 1076; H. 716*b*; 725*a*). — 3. *οὐ* : *sc.* *ἔστι* or *εἴη*, or we may consider *οὐ* as a dir. quot., "*No*," like *οὐδ'* . . . *δόξαμι* in 18, below. For its accent. cf. p. 20, 18, and the note. — *ἠρώτα*, *went on asking*, but the aor. *ἠρώτησεν* in 13, in the case of the single question, *asked*. — *Οὐκοῦν* : implying an affirmative answer (G. 1603; H. 1015). What is the difference in meaning between *οὐκοῦν* and *οὐκουν*? — 4. *οὐδὲν . . . ἀδικοῦμενος* : the partic. is concessive. *οὐδὲν* is a cognate acc., *οὐδὲν ἀδικοῦμενος* being the pass. of the const. occurring in 2, above (G. 1239; H. 725*c*). (cf. 11 and 13, below. — 5. *κακῶς ἐποίεις* : for this phrase, see G. 1074; H. 712. — 6. *ὅτι ἐδύνω*, *in what* (acc. of specification) *you were able*. — *ἔφη*, *said* "*Yes*." — 7. *ἔγνωσ*, *came to know*, *had ascertained*, *understood*. — *τὴν σαυτοῦ δύναμιν* : i.e. how weak it was. — 8. *μεταμέλει σοι* : in the dir. form *μεταμέλει μοι*, dat. of the indir. obj.

§ 8. 11. *ἀδικηθεὶς* : causal partic. — 12. *ἐπιβουλεύων* : cf. *δῆλος ἦν ἀνιῶμενος*, p. 7, 18, and the note. — 13. *οὐδὲν ἀδικηθεὶς* : *sc.* *ἐπιβουλεύων αὐτῷ φανερὸς γέγονε*. — 14. *περὶ ἐμέ* : cf. *περὶ ἡμᾶς*, *περὶ ἐκείνους*, p. 19, 5. — *γεγενῆσθαι* : quoted after *ὁμολογεῖς*. — 15. *Ἦ γάρ*, (*I confess*), *for in truth, etc.* — 16. *ἂν γένοιτο* : potential opt. (G. 1327; 1328; 1329; H. 872). — 18. *ὅτι* : introducing the dir. quot. (G. 1477) and not to be translated.

§ 9. 19. *πρὸς ταῦτα*, *in view of this, thereupon*. — 21. *πρῶτος*, *the first*. What would *πρῶτον* mean? — *ἀπόφηναι* : what is the voice? Distinguish from *ἀποφῆναι* and *ἀποφήναι*. — 22. *ὅτι σοι δοκεῖ* : indir. quest. depending on the idea of *declare* in *ἀπόφηναι γνώμην*. — 24. *τοῦτον* : expressed three times, contemptuously. — 25. *ἡμῖν* : i.e. to you and me, said with a touch of arrogance. Why in the dat.? — 26. *τὸ κατὰ τοῦτον εἶναι*, *so far as this fellow is concerned*, absolute inf. in a parenthetical phrase (G. 1534, 1535; H. 956*a*). — *ἐθελοντάς* : subst., not the partic. (*ἐθέλοντας*). — *εὐποιεῖν* : cf. *κακῶς ἐποίεις* in 5, above.



Page 29.] § 10. 1. ἔφη : i.e. Clearchus, when the trial was over. — 2. ἔλαβον . . . Ὀρόνταν, *took Orontas by the girdle* (G. 1100 ; H. 738 a). — 3. ἐπὶ θανάτῳ, *as a sign that he was condemned to death*, but below in 6, ἐπὶ θάνατον, with a verb of motion, *to execution*. — καί, *even*. — 4. οἷς προσετάχθη, *to whom it was appointed*, *sc. ἐξάγειν*. — 5. προσεκύνουν, προσεκύνησαν : why does the tense change ? προσκύνέω in application to Orientals means *prostrate one's self*. 6. καίπερ εἰδότες, *although they knew* (G. 1573 ; H. 979). — 7. ἄγοιτο : why opt. ?

§ 11. 9. οὔτε οὐδεὶς : emphatic neg. So οὐδὲ οὐδεὶς following. — 10. ὅπως ἀπέθανεν : perhaps he was buried alive. See Hdt. vii. 114, where the historian states that this was a Persian custom. — εἰδώς, *from positive knowledge*. — 11. ἄλλοι ἄλλως, *some in one way, others in another*.

## CHAPTER VII.

§ 1. 13. ἐντεῦθεν : probably from near Pylae (p. 23, 3). Cf. p. 26, 13, and the note. See also the Introd., § 42<sup>1</sup>. — 17. ἐδόκει, *he thought*. — εἰς . . . ἔω, *at daybreak* (G. 199 ; H. 161). — 18. μαχούμενον : fut. partic. Cf. p. 14, 18. — 19. κέρως : for the case, see G. 1109 ; H. 741. — τοῦ εὐωνύμου : i.e. of the Greeks, who were next to the river. Cyrus drew up (διέταξε) his barbarian force (τοὺς ἑαυτοῦ) on the left of the entire Greek force.

§ 2. 21. ἡμέρα : for the case, see G. 1176 ; H. 772 c. — 25. πῶς ἂν . . . ποιοῖτο, *how* (G. 1600 ; H. 1011) *he should fight the battle*, potential opt. Cf. p. 28, 16, and the note. — παρῇναι . . . τοιάδε, *exhorted and encouraged them as follows*.

§ 3. 27. ἀνθρώπων ἀπορῶν βαρβάρων, *not from dearth of barbarians*. For the gen., cf. p. 13, 4. Cyrus adds ἀνθρώπων contemptuously to βαρβάρων, but calls the Greeks ἄνδρες. Cf. p. 30, 10, and the note. — 28. ἀμείνους καὶ κρείττους, *braver and stronger*.

Page 30.] 1. διὰ τοῦτο : resumes νομίζων, *because I thought, etc., on this account*. — 2. ὅπως ἔσσεσθε : ὅπως with the fut. ind. in a command (G. 1352 ; H. 886). — 3. ἧς . . . ἧς, *which* (G. 1031 ; H. 994) *you possess* (pf. of κτάσμαι) *and on account of which* (G. 1126 ; H. 744), *etc.* — 4. ἐλοίμην ἂν : what use of the opt. is this ? — 5. ἀντὶ ὧν . . . πάντων, *in preference to all that* (G. 1038 ; H. 995) *I have*. The Persian government was an absolute despotism, and regarded all who were in dependence upon the king as his slaves. Cyrus is called the δοῦλος of Artaxerxes, p. 43, 22.

§ 4. 5. ὅπως . . . εἰδῆτε : a final clause. — 6. εἰς οἶον . . . ἀγῶνα, *into what sort of a struggle you are going*, indir. quest. (G. 1600 ; H. 1011 a). Cf. in 9 below, οἷους γνῶσεσθε. — 7. τὸ πλῆθος : *sc. ἐστὶ*. — 8. ἐπίασιν : as fut. — ταῦτα : i.e. their numbers and outcry. — τὰ ἄλλα . . . ἀνθρώπους, *as to all else, I feel* (lit. *seem to myself*) *even ashamed (to think) what sort of*

**Page 30.]** *men* (ἀνθρώπους with emphasized contempt at the end of the sent.) *you will discover those in our country to be* (partic. in indir. discourse). The dir. form of the quest. would be, ποίους ἡμῖν γνώσονται τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους : — 9. ἡμῖν : ethical dat. (G. 1171 ; H. 770). — 10. ὑμῶν δὲ . . . γενομένων : gen. abs., the parties expressing cond., *if only you be men* (emphatic) *and my affairs turn out well*. With ἀνθρώπους and ἀνδρῶν in this line cf. what Herodotus (vii. 210) says of the Medes at Thermopylae, ὅτι πολλοὶ αὖν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες. — 11. ὑμῶν τὸν βουλόμενον, *whoever of you* (part. gen.) *shall wish*. — 12. τοῖς οἴκοι, *to his friends at home* (masc.). — 14. τῶν οἴκοι, *things at home* (neut.). Cf. τὰ παρ' ἐμοί in the preceding line.

§ 5. 15. πιστὸς Κύρῳ, *in the confidence of Cyrus*. Gaulites probably spoke by direction of Cyrus. — 17. διὰ . . . προσιόντος, *because you are* (lit. *on account of your being*, G. 1546 ; H. 959) *at such (a critical point) of the danger that is approaching*, κινδύνου limiting τοιοῦτῳ (G. 1088 ; H. 728a). Most Mss. have τοῦ προσιόντος. But without τοῦ the gen. may be absolute, *when the danger is approaching*. — 18. τι : the reference to his present undertaking is purposely vague. — μεμνήσεσθαι : fut. pf. serving as a simple fut. to μέανημαι, which has the force of a pres. (G. 1263 ; H. 849). — 19. ἔνιοι δέ : sc. φασί. — οὐδ' εἰ . . . δύνασθαι ἄν, *not even if you should remember, etc., would you be able* (G. 1494 ; 1500 ; H. 946, 964a). — μεμνήῃ : for the form, see G. 734, 1 ; H. 465a.

§ 6. 21. ἔστι πρὸς μεσημβρίαν, *is* (i.e. *extends*) *toward the south*. For the accent of ἔστι, see G. 144, 5 ; H. 480, 2. — ἡμῖν, dat. of advantage. — 22. μέχρι οὗ, *to the point where*, lit. *to what (point)*, neut. of the rel. with a prep. — 24. τὰ . . . πάντα, *all between these (limits)*. Cf. τὸ μέσον τῶν τευχῶν, p. 17, 23.

§ 7. 27. τούτων : with ἐγκρατεῖς (G. 1140 ; H. 753b). — τοῦτο : introduces the clause with αἵ. — 28. μὴ οὐκ ἔχω ὅ τι δῶ, *that I shall not* (G. 1364 ; H. 1033) *know* (lit. *shall not have*) *what to give*. The dir. form of the indir. quest. (G. 1490 ; H. 932) ὅ τι δῶ would be τί δῶ ; *what shall I give?* (G. 1358 ; H. 866, 3). So οὐκ ἔχω ὅ τι εἶπω (or τί εἶπω), *non habeo quod* (or *quid*) *dicam*. Here οὐκ ἔχω is nearly equivalent to ἀπορῶ, *be at a loss*, and the indir. quest. in ὅ τι δῶ, etc., is plain. But the analogy of the familiar expression οὐκ ἔχω ὅ τι δῶ, *I have nothing to give* (in which the interr. and rel. const. are sometimes hard to distinguish), gave rise occasionally to the corresponding expression ἔχω ὅ τι δῶ, *I have something to give*, in which the rel. character greatly preponderates ; and here we have (p. 31, 1) μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ, *that I may not have enough to give to*, where the const. is purely rel. (see G. 1443). See G. *Moods and Tenses*, § 677 and § 572. — ἄν εὖ γένηται : sc. τὰ πράγματα.

Page 31.] 2. **στέφανον** : not, of course, as a badge of sovereignty. See the Dict. See also the Introd., § 25<sup>2</sup>.

§ 8. 3. **οἱ δέ** : i.e. the generals and captains present at the council. Cf. p. 29, 23 ff. — 6. **σφίσιν** : indir. reflexive (G. 987 ; H. 685). — 7. **ἐμπιπλᾶς** (G. 795 ; H. 534, 7 a).

§ 9. 8. **παρεκελεύοντο . . . τάττεσθαι** : had Cyrus followed this advice, the whole course of Persian history might have been changed. — 9. **μάχεσθαι** : i.e. in person. — **ἐαυτῶν** : with **ἐπισθεν**, an adv. of place. — 11. **γάρ** : with reference to some unexpressed intimation of Cyrus, *What! do you think, etc.* We should say, *Do you then think, etc.* — 12. **Νῆ Δία**, *Yes, by Zeus* : acc. in an oath (G. 1066 ; 1067 ; H. 723). — 13. **ἐμὸς ἀδελφός**, *a brother of mine*. **ὁ ἐμὸς ἀδελφός** would be *my brother*. Cf. p. 27, 23, and the note. — 14. **ταῦτα** : with a gesture.

§ 10. 15. **ἐγένετο**, *was found to be*. — 16. **ἀσπίς . . . τετρακοσία**, lit. *10400 shield*, just as we say "a thousand horse." — The sum total of the Greeks here given does not tally with the numbers previously given separately. The reason for the discrepancy is uncertain. Cf. the Introd., § 22.

§ 11. 20. **ἐκατὸν καὶ εἴκοσι μυριάδες** : the number is probably overstated. Ctesias, the king's private physician (mentioned p. 38, 12), gave it as 400,000. — 21. **ἄλλοι**, *besides*. — 22. **αὖ**, *moreover*.

§ 12. 23. **τοῦ** : with **στρατεύματος**. — 24. **ἄρχοντες . . . ἡγεμόνες** : note **καὶ** before both of the last two titles, while the proper names below have no connection. Both are common forms of expression in Greek ; in English we generally use *and* only before the last subst. in such a series.

Page 32.] 2. **μάχης** : after **ὑστέρησε** implying comparison (G. 1120 ; H. 749). — **ἡμέραις** : for the case, see G. 1184 ; H. 781.

§ 13. 6. **τῶν πολεμίων** : a part. gen. limiting οἱ. — **ταῦτά** : distinguish from **ταῦτα** in 3 above. — The number of prepositional phrases in this short section is worthy of note.

§ 14. 8. **συντεταγμένῳ τῷ στρατεύματι** : the subst. is a dat. of accompaniment (G. 1189, 1190 ; H. 774), and the partic. expresses the attendant circumstance. This force of the partic. will be easily seen, if the idea of accompaniment is dropped and the gen. abs. is substituted, **συντεταγμένον τοῦ στρατεύματος**. For the order of march, see the Introd., § 35<sup>2</sup>. — 10. **μέσον** : cf. p. 6, 9, and the note. — 11. **τάφρος** : the word in itself signifies an artificial trench, but this idea is emphasized by **ὀρυκτή**. — 12. **ὀργυιαί** : in appos. to **τάφρος**, where we should expect rather **ὀργυίων** (G. 1085, 5 ; 729 a). Cf. **ποδῶν** in 21 below, and the use of the adj. in 16.

§ 15. 13. **ἐπί**, *to the extent of*. — 14. **τοῦ τείχους** : cf. p. 64, 20, and the note. The trench was dug northward, obliquely (not at a right angle, like the wall) to the Euphrates, which here runs about S. E. — 15. **διώ-**

Page 32.] *ρυχες*: *sc. εἰσὶ*. — *ρέουσai, πλεί*: for the forms, see G. 495, 1; H. 411. — 20. *ποταμοῦ, τάφρου*: the genitives follow the adv. of place. Why the trench had not been completed to the river is not stated. The most reasonable of the many conjectures that have been made is that Cyrus had surprised the king by his rapid marching, and that the latter in consequence had abandoned the work in alarm when it was almost completed. The genuineness of the bracketed words is suspected.

§ 16. 23. *προσελαύνοντα*: *partic. in indir. disc.* — 24. *παρῆλθε καὶ ἐγένοντο*: the point of view shifts. Cyrus is prominent in the writer's mind when he says *παρῆλθε* (*sing.*), the whole army when he says *ἐγένοντο*.

§ 17. 25. *μέν*: *cf. τῇ δὲ τρίτῃ*, p. 33, 12. — 26. *ὑποχωρούντων*: in emphatic position, *οἱ*, *τοῖς ἐμαχέσατο*. — 27. *ἦσαν*: *plur.*, although the subj. is in the *neut. plur.* This occurs frequently in Xenophon (G. 899, 2; H. 604b).

Page 33.] § 18. 2. *δαρεικοὺς*: the daric was a gold coin and would now be worth about \$5.40 or £12.0 in gold. See the Dict. Cyrus here pays a bet of 10 talents (60,000 drachmas) with 3000 darics, which shows that the daric was worth 20 drachmas, or \$3.60 in silver. The difference in these two results (\$5.40 and \$3.60) comes from the change in the proportional values of gold and silver. In antiquity the proportion was about 10 : 1; now, by the United States law, it is about 16 : 1, but actually very much higher. See the Dict., *s.v. μνᾶ*. As the daric was a gold coin, of course its gold value is the correct one. — *ὅτι . . . εἶπεν*: a causal sentence. *Cf.* p. 18, 16, and the note. — 3. *ἀπ' ἐκείνης*: *i.e. before that (day)*. — 4. *ἡμερῶν*: for the case, see G. 1136; H. 759. *Cf. ἡμέρα* in 3 above (G. 1142; H. 782), and *σταθμόν*, p. 32, 7 (G. 1062; H. 720). — 5. *Οὐκ . . . μαχεῖται*, *he will not fight then at all*. — *εἰ οὐ*: rather than *εἰ μὴ μαχεῖται* (G. 1383; H. 1021), because Cyrus is consciously repeating the statement of Silanus. For *εἰ μαχεῖται*, see G. 1405; H. 899. — 6. *ἀληθεύσης*, *shall prove to be speaking the truth*. The fut. apod. is in *δώσειν* understood with *ὑπισχνόμαι*. — 8. *παρῆλθον*: with *plup. force*. *Cf.* p. 1, 12, and the note.

§ 19. 9. *ἐκώλυε*: attempted action. — 10. *ἔδοξε*: personal const. (G. 1522, 2; H. 944a). — 11. *ἀπεγνωκέναι τοῦ μάχεσθαι*, *to have abandoned the idea of fighting*. For the gen. of the inf., see G. 1547; H. 959. — *τῇ ὑστεραίᾳ*: *sc. ἡμέρᾳ*. — 12. *ἡμελημέλως*: adv. formed from perf. pass. participle.

§ 20. 13. *καθήμενος, ἔχων*: *partic. of manner*. — 14. *αὐτῷ*: *dat. of disadvantage*, but *στρατιώταις*, in the next line, *dat. of advantage*. For the loose discipline here manifest, see the *Introd.*, § 354.

## CHAPTER VIII.

Page 33.] § 1. For the Battle at Cunaxa, described in this and the tenth chapters, see the Introd., §§ 44, 45. — 17. ἦν: the subj. is indefinite (G. 897, 3; H. 602 *d*). — ἀγορὰν πλήθουσιν: four parts of the day were distinguished, πρῶ (p. 53, 7), ἀγορὰ πλήθοισα, μέσον ἡμέρας (p. 34, 21), and δέλη (p. 34, 22). See the Dict. — 18. σταθμός: here *halting-place*. — ἔμελλε: *i.e.* Cyrus. For ἔμελλε καταλύειν, expressing past intention, see G. 1254; H. 846 *a*. — καταλύειν, to halt, for breakfast. See the Introd., § 40<sup>1</sup>. — 20. προφαίνεται . . . κράτος, *comes in sight, riding at full speed*. — ἰδρῶντι τῷ ἵππῳ, *with his horse in a sweat*. For the dat., cf. συνεταγμένῳ τῷ στρατεύματι, p. 32, 8, and the note. The form ἰδρῶντι is exceptional for ἰδρῶντι (G. 497).

§ 2. 24. αὐτίκα: in emphatic position. Construe with ἐπιπείσεισθαι. — 25. καὶ πάντες δέ, *and all alike, i.e. Persians as well as Greeks*. Cf. p. 1, 7, and the note. — σφίσιν: cf. p. 31, 6. — ἐπιπείσεισθαι: *i.e.* the king. Note the tense of the inf., which is in indir. discourse.

§ 3. Note in the first two lines the repeated use of the art. like a poss. pron. — 27. τὰ παλτά: each Persian horseman carried two javelins into battle. See the Introd., § 14<sup>2</sup>, and cf. p. 26, 2.

Page 34.] § 4. 4. ἔνθα . . . καθίσταντο: see the Introd., § 35<sup>1</sup>, and the note. — 5. τὰ δεξιὰ τοῦ κέρας: *the right (sc. μέρος, parts) of the wing*. κέρας here refers to the whole Greek force (τὸ Ἑλληνικόν), which was the right wing of the entire force of Cyrus, as opposed to the left wing where most of the barbarians stood (§ 5). This distinction is plain in ἐν τῷ δεξιῷ and ἐν τῷ εὐώνυμῳ (10 and 11). But τὸ εὐώνυμον κέρας τοῦ Ἑλληνικοῦ in 7 means *the left wing* of this same Greek division (or κέρας). — 6. ἐχόμενος: *sc. Κλεάρχου*, and see G. 1246; 1099; H. 816, 9; 738. Cf. p. 35, 2, where also the genitives are to be understood.

§ 5. 8. τοῦ βαρβαρικοῦ: part. gen. with ἵππεῖς. Note τὸ ἄλλο βαρβαρικόν in 12. — 9. εἰς: cf. p. 5, 5, and the note. — 10. ἕστησαν, *took their position* (second aor.). The Paphlagonian cavalry and Greek peltasts were stationed here to support the hoplites under Clearchus and follow up the advantage in case these slower troops should put the enemy to rout.

§ 6. 12. Κύρος . . . ἑκατόσιοι: *sc. ἕστησαν*. — 13. ὅσον, *about*. See the note on εἰς, p. 5, 5. — θώραξι μὲν αὐτοὶ . . . Κύρου, *(the men) themselves on their part (μέν) with breastplates, thigh-pieces, and helmets, — all except Cyrus*. The exception extends only to κράνεσσι, as appears from the following Κύρος δὲ κτλ. οἱ δ' ἵπποι (in 17) is the antithesis to θώραξι μὲν αὐτοί. — 15. ψιλὴν . . . κεφαλὴν, *with his head unprotected* (G. 919; H. 594 *b*). Ctesias (in Plutarch, *Artax.* 11) says that Cyrus wore a tiara in place of a helmet.



Page 34.] § 7. 19. **μαχαίρας**: what was the difference between the *μάχαιρα* and the *ξίφος*?

§ 8. Cf. the beginning of this section with that of § 1. — 22. **ἡνίκα . . . ἐγγίγνεται**, but when it began to be (lit. was becoming) afternoon. See the note on ἀγορὰν πληθούσαν, p. 33, 17. The battle was fought between this time and dark. — **ἐφάνη**, there was seen. — 23. **χρόνῳ . . . πολύ**, some time (for the dat., cf. p. 32, 2) later (the cloud of dust appeared) just like a sort of blackness in the plain for a great distance (ἐπὶ πολύ). — 25. **χαλκός τις ἥστραπτε**, here and there (τις) their bronze armor began to flash.

Page 35.] § 9. 2. **ἐχόμενοι**: cf. p. 34, 6, and the note. — 5. **κατὰ ἔθνη**, nation by nation. — 6. **ἐκαστον τὸ ἔθνος**: in app. with οὔτοι, but attracting ἐπορεύετο into agreement with it. — but these were all proceeding (normally ἐπορεύοντο) in national divisions, each nation in the form of a solid square.

§ 10. 7. **ἄρματα**: sc. ἦν or ἦσαν (for the number cf. εἶχον in 8 and ἐντυγχάνοιεν in 10). — 8. **καλούμενα**: cf. καλουμένη, p. 8, 3, and the note. — 10. **ὥς διακόπτειν**, cf. ὥς μὴ ἀπτεσθαι, p. 24, 21, and the note. — **ὅτῳ**: i.e. ὅστις (G. 425; H. 280). — **ἐντυγχάνοιεν**: opt. by quot. (G. 1502; H. 937) after the idea of purpose in ὥς διακόπτειν (cf. G. 1503), the original thought being ὅτῳ ἂν ἐντυγχάνωσι (G. 1434; H. 916). — 11. **ἡ δὲ γνώμη ἦν ὥς . . . ἐλῶντα καὶ διακόφοντα**, they were intended to drive, etc. (for the form ἐλῶν see ἐλαύνω). The parties are in the nom., as if γνώμην εἶχεν (sc. τὰ ἄρματα) had preceded; and ὥς is used (G. 1574; H. 978) as if the chariots themselves had the intention.

§ 11. 12. **ὁ μέντοι**, what, however, repeated in τοῦτο in 14 (G. 1030). — 13. **καλέσας . . . Ἕλλησι**: we might have had (cf. p. 33, 1, 2) καλέσας τοὺς Ἕλληνας παρεκελεύετο αὐτοῖς, but in Greek the obj. is regularly expressed but once. — 14. **ἐψεύσθη τοῦτο**, in this (acc. of specification) he was mistaken. — 15. **κραυγῇ**: dat. of manner. Cf. σιγῇ, ἡσυχῇ, following. — **σιγῇ ὥς ἀνυστόν**, with as little noise as possible, in full ὥς ἀνυστόν ἦν προσιέναι σιγῇ. Cf. ἡ δυνατόν μάλιστα, p. 15, 10, and the note. — **ἐν ὕψι**: cf. ὁμαλῶς, p. 36, 2.

§ 12. 17. **αὐτός**: i.e. attended only by Pigres and the few others mentioned. — 19. **ἄγειν**: obj. inf. not in indir. discourse, following ἐβόα as a verb of commanding (G. 1519; H. 948). — 20. **ὅτι . . . εἴη**: opt. in a causal sent. (G. 1506; H. 925b). — **καὶν νικῶμεν**: the aorcl. ποιοῖται, although a pf. in form, still refers vividly to the future (G. 1264; H. 848), our whole work is (will have been) done. — 21. **ἡμῖν**: dat. of agent (G. 1238, 1; H. 769).

§ 13. 21. **ὁρῶν . . . τὸ μέσον στίφος**, although he saw the compact body at the centre, i.e. the 6000 cavalry mentioned p. 31, 21 ff. — 22. **ἀκούων** is also concessive (G. 1563, 6; H. 969e). — **Κύρου**: gen. of source (G. 1103;



**Page 35.]** H. 742 c). The clause *ἔξω ὄντα* (partic. in indir. discourse) . . . *βασιλέα* constitutes the obj. acc. — *τοῦ εὐωνύμου* : with *ἔξω*, an adv. of place. — 23. *τοσοῦτον* . . . *ἔξω ἦν* : parenthetical. — *πλήθει*, in numbers. For the case cf. *γένοι*, p. 26, 16. — 25. *ἀλλ' ὅμως*, but still, resuming the statement after the parenthesis, with emphatic repetition of *ὁ Κλέαρχος*. — 27. *μὴ κυκλωθείη ἐκατέρωθεν*, that he might be turned on both flanks. Why opt. ? — 28. *ὅτι αὐτῷ . . . ἔχοι* : he said *ἐμοὶ μέλει* (G. 1161 ; H. 764, 2, the clause that follows being the obj. gen.) *ὅπως καλῶς ἔχη* (G. 1374 ; H. 885 b). — If Clearchus had been less cautious and obeyed the wise orders of Cyrus, the result of the battle might have been very different. Plutarch (*Artax.* 8) says of Clearchus, *ὁ δ' αὐτῷ μέλειν εἰπὼν ὅπως ἔξει κάλλιστα, τὸ πᾶν διέφθειρεν*. This is Grote's view.

**Page 36.] § 14.** 1. *τὸ βαρβαρικὸν στράτευμα* : the king's army. — 3. *συνεπύκνυτο* . . . *προσιόντων*, was forming its line from those still coming up. — 4. *οὐ πάνυ πρὸς*, not very near, at some distance from. — *πρὸς αὐτῷ τῷ στρατεύματι* : near the army itself. *αὐτῷ* strengthening the idea of nearness. — 5. *κατεβᾶτο*, took a survey. Distinguish *ὁράω*, see in general ; *βλέπω*, turn the eyes, look ; *θεάομαι*, gaze at. — *ἐκατέρωσε* : with *ἀποβλέπων*.

§ 15. 7. *Ξενοφῶν* : the first mention of Xenophon in the *Anabasis*. — — *ὡς συναντήσαι* : cf. p. 35, 10, and the note. — 8. *εἴ τι παραγγέλλοι*, whether (G. 1605 ; H. 1016) he had any commands (opt. in an indir. quest.). — *ἐπιστήσας*, pulling up (sc. *τὸν ἵππον*). — 9. *τὰ ἱερά* : what was the difference between *τὰ ἱερά* and *τὰ σφάγια* ? For the sacrifice here mentioned, see the *Introd.*, § 43<sup>2</sup>.

§ 16. 10. *λέγων*, while saying (G. 1563, 1 ; H. 968). — 11. *ἰόντος* : the partic. is not in indir. discourse (G. 1582 ; cf. 1583). — *τίς . . . εἴη*, what the noise was (opt. in indir. quest.). Here *τίς*, but in 14 *ὁ τι* (G. 1012 ; 1013 ; H. 700). — 12. *ὁ Κλέαρχος* : Clearchus had ridden up in the mean time. Some Mss. have *Ξενοφῶν*. — *σύνθημα* : see the *Introd.*, § 43<sup>2</sup>. — *παρέρχεται* : what might the mood have been ? Cf. *παραγγέλλει* and *εἴη* in the next two lines. — *δεύτερον* : the watch-word was passing back, up the ranks. — 13. *καὶ ὅς*, and he, i.e. Cyrus (G. 1023, 2 ; H. 655 a). — *τίς παραγγέλλει* : i.e. who was giving it out, without his approval.

§ 17. 15. *Ἀλλὰ . . . ἔστω*, well, I accept it (the password) ; so let it be. *ἀλλά* marks the opposition between his present concession and previous surprise. — 18. *καὶ οὐκέτι . . . ἀλλήλων* : i.e. the two lines were now less than three or four stades (less than half a mile) apart. — *διειχέτην τὴν φάλαγγα* : note the dual, which is uncommon in Attic prose, and the fem. form *τῷ* (G. 388 ; H. 272 a). — 19. *ἐπαιάνιζον*, began to sing the paean, as an omen of victory. See the *Introd.*, § 43<sup>2</sup>. — 20. *ἀντίοι* : for the case, see G. 927 ; H. 940. — *πολεμίοις* : see G. 1174 ; H. 772 b.

Page 36.] § 18. 20. ὥς δὲ . . . φάλαγγος, *when, as they* (sc. αὐτῶν) *proceeded, a part* (sc. μέρος with τε) *of the phalanx surged forward* (beyond the rest), lit. *billowed out, etc.* — 22. δρόμῳ θεῖν, *to go on the run, double-quick* (dat. of manner). — 23. οἶον . . . ἐλελίζουσι, *as they raise the war-cry to Euryalus (Ares)*. For the battle-cry and the charge on the double-quick, see the Introd., § 43<sup>2</sup>. — καὶ πάντες δέ : cf. p. 33, 25, and the note. — 25. φόβον . . . ἱπποῖς, *thereby frightening* (lit. *causing fright among*) *the horses* (a dat. of disadvantage).

§ 19. 26. πρὶν δὲ . . . ἐξικνεῖσθαι : lit. *before an arrow reached them, i.e. before the Greeks were within bow-shot of them*. Cf. πρὶν εἶναι, p. 20, 17. — 27. κατὰ κράτος : cf. ἀνὰ κράτος, p. 33, 20.

Page 37.] 1. θεῖν δρόμῳ : here the phrase involves the idea of confusion and disorder. Cf. p. 36, 22. See the Introd., § 43<sup>2</sup>.

§ 20. 2. τὰ δ' ἄρματα : i.e. of the enemy. We might have had τῶν δ' ἁρμάτων, but the subst. takes the case of the words (τὰ μὲν, τὰ δέ) denoting its parts (G. 914 ; H. 624d). — 4. ἡνιόχων : for the case, cf. p. 13, 4, and the note. — ἐπεὶ προῖδοιεν, δίσταντο, *opened a gap, whenever they saw them coming on*. Why is προῖδοιεν in the opt. ? — 5. ἔστι δ' ὅστις : we should expect ἦν δέ τις ὅς. (Cf. p. 23, 15, and the note. — κατελήφθη ἐκπλαγείς, *was caught* (i.e. *by failing to get out of the way of a chariot*) *in his consternation*. — 6. καὶ . . . ἔφασαν, *and yet, in fact* (καὶ μέντοι), *they said that not even he suffered any harm*. — 7. οὐδὲ . . . δέ : the neg. expression corresponding to καὶ . . . δέ, for which cf. p. 33, 25. — οὐδ' οὐδεὶς οὐδέν : emphatic neg. Cf. p. 11, 11, and the note. So just before οὐδὲν οὐδέ. — 9. τις, *a single man*.

§ 21. 10. ὁρῶν : *when he saw*. — νικῶντας, διώκοντας : participles in indirect discourse (G. 1583). — τὸ καθ' αὐτούς : sc. πλήθος. — 11. ἡδόμενος, *although he was pleased*. — 12. οὐδ' ὥς, *not even then* (thus, under these circumstances). — 13. συνεσπειραμένην : cf. ἐκκεκαλυμμένης, p. 8, 21, and the note. — 15. ποιήσει, *would do*. On what principle might this have been ποιήσει ? — ἦδει αὐτὸν ὅτι ἔχοι : lit. *knew him that he had, i.e. knew that he had*. Cf. p. 2, 8, and the note. The thought might also have been expressed by ἦδει αὐτὸν ἔχοντα (G. 1588 ; H. 982), but not regularly by αὐτὸν ἔχειν (G. 1592, 2 ; H. 986).

§ 22. 17. μέσον . . . ἡγούνται : i.e. *they always command their own centre*. — 18. οὕτω, *thus*, repeats the thought of μέσον ἔχοντες τὸ αὐτῶν, and is itself further defined by ἦν ᾗ . . . ἐκατέρωθεν, *thus, namely with their troops on either side of them*. The force of οὕτω extends not only to εἶναι but also to ἀν αἰσθάνεσθαι : note καὶ . . . καί. — εἶναι : inf. in indir. discourse, apod. to the general supposition ἦν ᾗ. — 19. ἡ ἰσχύς αὐτῶν : note the position of the pron. (G. 977, 1 ; H. 673b). — εἰ τι χρῆζοιεν . . .

**Page 37.]** ἄν αισθάνεσθαι : in the dir. form, εἴ τι χρήζοιμεν, ἡμίσει ἂν χρόνῳ αισθάνοιτο κτλ. See G. 1500; 1494; H. 964 a; 946. — 20. ἡμίσει χρόνῳ : more commonly ἐν ἡμίσει χρόνῳ (G. 1194; H. 782 a).

§ 23. 21. δὴ τότε . . . ὅμως, *the king accordingly (δὴ) on this occasion held* (G. 1563, 6; H. 969 e) *the centre, but still, etc.* — 24. αὐτοῦ : with ἔμπροσθεν. — ἐπέκαμπεν . . . κύκλωσιν, *wheeled round* (lit. *against*), *as if to encircle (the enemy)*. By this movement the king's troops, who had been at right angles to the river, began to take a position in which they would have faced it.

§ 24. 26. μὴ . . . κατακόψῃ : subjv. in clause with μή (G. 1378; H. 887) after a secondary tense (ἐλαύνει, G. 1268; H. 828). — 27. ἐλαύνει ἀντίος, *charged to meet (him)*. Note the adv. force of the pred. adj. (G. 926; H. 619).

**Page 38.]** 2. τοὺς ἑξακισχιλίους : identical with τοὺς πρὸ βασιλέως τεταγμένους, but expressed to emphasize the contrast between the two forces, 600 on one side, 6,000 on the other. — 3. αὐτὸς τῇ ἑαυτοῦ χειρί, *himself with his own hand* (G. 997; H. 688).

§ 25. 5. εἰς τὸ διώκειν, *in pursuit*. For the use of the inf., cf. διὰ τὸ εἶναι, p. 30, 17. — 6. πλὴν : here a conj. Cf. its use as a prep., p. 34, 14. — 7. σχεδὸν . . . καλούμενοι, *chiefly those called his table-companions*.

§ 26. 8. τὸ ἀμφ' ἐκείνον στῖφος : the king's ὁμοτράπεζοι probably, who, now that the 6000 had fled, rallied about him in a compact body (στῖφος) for his protection. — 9. ἠνέσχετο : double augment (G. 544; H. 361 a). — 12. καὶ ἰᾶσθαι . . . φησι, *and he says that he himself healed* (G. 1285; H. 853 a) *the wound*. The pres. inf. can never thus be used for the impf., unless the context makes it certain that it represents an impf. and not a pres. See the examples in *Moods and Tenses*, § 119. Here the well-known time of the event makes the meaning plain. For καὶ ἰᾶσθαι κτλ. we should expect a rel. sent., and it has been conjectured that Xenophon wrote, ὃς καὶ ἰᾶσθαι κτλ., *who says also, etc.*

§ 27. 13. αὐτόν : i.e. Cyrus. — ὑπὸ τὸν ὀφθαλμόν, *under the eye* (implying motion towards the eye). — 14. μαχόμενοι . . . ἑκατέρου : the const. begun by these subjs. is not finished (except so far as it is partially resumed in Κύρος δέ), but passes suddenly into the indir. quest., ὅπόσοι . . . ἀπέθνησκον. — 16. ἀπέθνησκον : impf., since the reference is to different persons killed at different times, but in 17 the aor. ἀπέθανε, referring to the death of Cyrus alone. — Κτησίας λέγει : we should say, *this I leave for Ctesias to tell*. — 18. ἔκειντο, *lay dead, iacebant*.

§ 28. 20. πεπτωκότα : quoted after εἶδε. — 21. περιπεσεῖν αὐτῷ, *to have thrown his arms about him*. For the case of αὐτῷ, see G. 1179; H. 775.

Page 38.] § 29. 21. *καὶ . . . Κύρῳ*: note that the order of the words is the same in Greek and English. — 22. *ἐπισφάξαι αὐτὸν Κύρῳ*, to slay him (Artapates) over Cyrus, i.e. as a victim. For the case of Κύρῳ, cf. αὐτῷ in 21. — 23. *ἐαυτὸν ἐπισφάξασθαι*: strongly reflex., *slew himself with his own hand*, *ἐαυτὸν* being added to the verb already in the mid. Note also the voice of *σπασάμενον*.

## CHAPTER IX.

Page 39.] § 1. 1. *μὲν οὖν*, so then. — *οὕτως*: what would *ὥδε* mean? — *ἀνὴρ ὢν*, a man who was, etc. — 2. *Περσῶν . . . γενομένων*: the Persians meant are those of the royal line born (*γενομένων*) after the time of Cyrus the Great. — 3. *παρά*: with the gen. of the agent in place of *ὑπό* (G. 1237; H. 818 a). — 4. *τῶν δοκούντων . . . γενέσθαι*, those who are reputed to have known Cyrus intimately. — 5. *γενέσθαι*: with *δοκούντων*. Cf. *ἀπεγνωκέναι*, p. 33, 11.

§ 2. 6. *πρῶτον μὲν*: correl. to *ἐπεὶ δέ* in 21, which marks the second period in his life, and to *ἐπεὶ δέ*, p. 40, 1, which marks the third. — *ἔτι παῖς ὢν*, while still a boy.

§ 3. 10. *καταμάθοι ἄν*: potential opt. Cf. p. 28, 16. — 11. *αἰσχροὺν . . . ἔστι*: for the const., cf. *οἶκ ἦν λαβεῖν*, p. 22, 13. — *οὐδέν οὔτε . . . οὔτε*: cf. p. 37, 7, 8.

§ 4. 12. *θεῶνται . . . καὶ ἀκούουσι*, see some (sc. *τινάς*) honored and hear of them. — 14. *εὐθὺς παῖδες ὄντες*, from earliest boyhood: see G. 1572; H. 976. — *μανθάνουσιν ἄρχειν*, learn how to rule (G. 1592, 2; H. 986).

§ 5. 15. *αἰδημονέστατος*: put first for emphasis, displacing *μὲν*; otherwise the order would be *πρῶτον μὲν αἰδημονέστατος*. — 16. *ἔδόκει εἶναι*, had the reputation of being. — *τοῖς τε . . . πειθεσθαι*, and of being more obedient to his elders than (were) even those inferior to himself in rank. — 18. *φιλιππότατος* with *ἔδόκει εἶναι*, but *χρῆσθαι* with *ἔδόκει* alone. — 19. *ἔκρινον*: they (i.e. men in general) judged him, etc. — *ἔργων*: with the two superlatives in 20 and 21 (G. 1142; H. 754 a).

§ 6. 21. *ἡλικία*: dat. of indir. obj. (G. 1159; H. 764, 2). — 23. *ἄρκτον*: epicene (G. 158; H. 127). — *ἐπιφερομένην*, that rushed upon him. — 25. *τὰ μὲν*: cognate acc., suffered somewhat, received wounds. Often a different word takes the place of the article in one part of the correlation *ὁ μὲν . . . ὁ δέ*, as here *τέλος δέ* (G. 1060, H. 719). — 27. *πολλοῖς μακαριστόν*: cf. *τοῖς οἰκοι ζηλωτόν*, p. 30, 12.

Page 40.] § 7. 1. *κατεπέμψθη*: why *κατά*? — *σατράπης*, as satrap. For the facts here mentioned, see the Introd., § 17. — 3. *στρατηγὸς δέ καὶ*: cf. with reference to position, *καὶ στρατηγὸν δέ*, p. 1, 7. — *οἷς*: dat. of indir. obj. after *καθήκει*. — 4. *πρῶτον μὲν*: weakly correlated by *δέ* in 18.

Page 40.] 5. ἐπέδειξεν αὐτὸν ὅτι κτλ. : cf. τῶν βαρβάρων, p. 2, 8, and the note. The dir. form of the sent. quoted after ἐπέδειξεν ὅτι was περὶ τλείστου ποιοῦμαι, ἂν τῷ σπείσωμαι καὶ . . . συνθῶμαι καὶ . . . ὑπόσχωμαί τι, μηδαμῶς ψεύδεσθαι. What use of the subj. is this? — τῷ : what other form was possible? See G. 416, 1 ; H. 277.

§ 8. 7. καὶ γὰρ, and (proof is at hand) for. — 10. μηδὲν ἂν παθεῖν : in the dir. form οὐδὲν ἂν πάθοιμι. For the change of neg., see G. 1486 ; 1496 ; H. 1024.

§ 9. 12. ἐκοῦσαι : cf. p. 3, 20, and the note. — 13. Μιλησίων : we should expect Μιλήτου. See the Introd., § 17. — οὔτοι δὲ . . . αὐτόν : a proof, drawn from an enemy, that Cyrus was to be trusted. — τοὺς φεύγοντας : i.e. refugees. — 14. προέσθαι : see προίημι.

§ 10. 14. καὶ γὰρ . . . ἔλεγεν, for he both (καὶ . . . καὶ in correlation) showed repeatedly by what he did, and declared repeatedly, or, more freely, showed repeatedly both by word and deed. — 15. ὅτι . . . πράξειαν : in dir. form οὐκ ἂν ποτε προοίμην, ἐπεὶ . . . ἐγενόμην, οὐδ' εἰ . . . γένοιτο . . . πράξειαν (G. 1499 ; 1500) ; H. 935 c). — προοίτο : for the form, see G. 810, 2 ; H. 476. — 16. ἅπαξ, once for all ; but ποτέ, once on a time (p. 39, 23), some time, ever. — οὐδ' εἰ . . . γένοιτο, not even if they should become still fewer, i.e. should be cut down in numbers by their misfortunes. — 17. κάκιον πράξειαν (G. 1075 ; H. 810).

§ 11. 18. φανερὸς δ' ἦν καὶ πειρώμενος, but it was obvious also that he strove. Cf. δῆλος ἦν ἀνιώμενος, p. 7, 18, and the note. — εἰ ποιήσειεν : prot. to πειρώμενος, past general supposition. For the two aces. after ποιήσειεν, see G. 1073 ; H. 725 a. For the parallel const. in 21, see G. 1074 ; H. 712, and cf. 17. — 20. ἐξέφερον, reported. — ὥς εὐχόιτο : quoted after εὐχὴν ἐξέφερον, which involves the idea of saying. They said, εὐχεται (i.e. he sometimes prays) ᾗ ἔστ' ἂν νικᾷ (G. 1465 ; 1434 ; H. 921) ; the fut. apod. to ἔστ' ἂν νικᾷ is ᾗ. For the change by quot. of the subjv. νικᾷ to the opt., see G. 1497, 2 ; H. 932, 2. — 21. νικῶν ἀλεξόμενος, i.e. should outdo in returning like for like.

§ 12. 22. καὶ γὰρ οὖν : cf. 7. — πλείστοι δὴ : similar to μέγιστος δὴ, means the very greatest number. The phrase ἐνὶ γε ἀνδρὶ (ἀνδρὶ in app. to αὐτῷ) logically modifies the superlative, i.e. the number was the very greatest in view, at least (γέ), of the fact that a single man (ἐνὶ ἀνδρὶ) was in question. — 23. τῶν ἐφ' ἡμῶν, of the men of our time, part. gen. with αὐτῷ, but affected also by the sup. πλείστοι, as if it had been said he was trusted most of all the men of our day. — 24. προέσθαι, intrust. Cf. the meaning in 14.

§ 13. 27. ἴν' ἰδεῖν, it was possible to see, you might see.



Page 41.] 1. ποδῶν, χειρῶν, ὀφθαλμῶν: why gen.? — 3. μηδὲν ἀδικοῦντι, *if in no respect* (cognate acc.) *a wrong-doer* (G. 1563, 5; H. 969 d). — 4. ὃ τι προχωροίη, *whatever it was to his advantage* (G. 1431, 2; H. 914 b, 2) *to have* (sc. ἔχειν). For ἤθελεν (which might have been ἐθέλοι, see G. 1432; H. 918; 894 c).

§ 14. 5. ὡμολόγητο, *he had been* (and so was) *acknowledged*, pers. const. — 6. ἦν αὐτῷ πόλεμος: principal sent. where we should expect a dependent one, such as *ὄντος ποτὲ αὐτῷ πολέμου*; for *πρῶτον μὲν*, notwithstanding its position, goes with *ἀρχοντας ἐποίει* and is correlated by *ἔπειτα δέ* in 10. — 8. καὶ αὐτός, *even in person*. — ἑώρα: for the mood, cf. ἤθελεν in 4 and the note. — ἐθέλοντας: partic. in indir. discourse. Cf. p. 37, 10. — 9. τῆς κατεστρέφειν χώρας: attraction and assimilation. Cf. p. 30, 5.

§ 15. 11. ὥστε . . . εἶναι, *so that* (in his dominions) *the good appeared* (G. 1449; 1450; H. 953) *most prosperous, and the bad were deemed fit to be their slaves*. φαίνεσθαι would regularly either stand within the clause with μὲν or else belong to both subjects. — 14. οἴοιτο: for the mood cf. *προχωροίη* in 4. — αἰσθήσεσθαι: quoted. Note the turn.

§ 16. 15. γὰρ μὲν, a case in the general testimony to the high character of Cyrus that could not be controverted. — εἰς δικαιοσύνην: with ἐπιδείκνυσθαι, *to distinguish himself in uprightness*. — εἰ γένοιτο, ἐποίειτο: past general supposition. Cf. p. 22, 13. — 16. βουλόμενος: quoted. Cf. *φανερός ἦν πειρώμενος*, p. 40, 18. — περὶ παντός ἐποίειτο: cf. *περὶ πλείστου ποιοίτο*, p. 40, 5. — τούτους: pl. because of the distributive force of *τις* to which it refers. — 17. ἐκ τοῦ ἀδίκου, *by injustice*.

§ 17. 19. δικαίως, *with fidelity*. — 20. καὶ . . . ἐχρήσατο, *and he secured the services of* (G. 1250; H. 841) *an army worthy of the name, justo exercitu*. — 22. ἔπλευσαν: coming as mercenaries across the sea. — ἔγνωσαν, *judged*. — 23. τὸ κατὰ μῆνα κέρδος: the second subj. of εἶναι, being in the same const. as *πειθαρχεῖν*, which might have been *τὸ πειθαρχεῖν* (G. 1517; 1542; H. 949; 959).

§ 18. 24. εἰ τίς γέ τι: one proclitic, three enclitics. The proclitic takes the accent of *tis*; for the accent of the enclitics, see G. 145; H. 117. — τίς γε, *any one* (emphatically), no matter how insignificant. — τι: with *ὑπηρετήσεων*, *did him* (G. 1160; H. 764, 2) *any good service*. With *ὑπηρετήσεων* cf. *γένοιτο* in 15 and also *ὁρῶ* in 27. — 25. οὐδενὶ . . . προθυμίαν, *he never let his* (lit. *any one's*, G. 1165; H. 767) *zeal go unrewarded*. — 26. κράτιστοι δὲ: cf. *πλείστοι δὲ*, p. 40, 22, and the note. — ὑπηρετάι, *supporters*. — Κύρῳ . . . γενέσθαι, *Cyrus was said to have had*, lit. *were said to have been* (become) *to Cyrus*.

§ 19. 27. *τινα ὄντα*, *that any one was*, in indir. discourse. So the two participles that follow.



Page 42.] 1. ἐκ τοῦ δικαίου, *according to justice*, or we may freely translate δεινόν . . . δικάιον, *a skilful and just manager*. — ἧς ἄρχοι : part of the cond. rel. sent. (= εἰ τινος ἄρχοι) and following the const. of ὁρώφῃ. See G. 1439 ; H. 919a. — 2. χώρας : antec. attrac. (cf. p. 2, 14. — οὐδένα ἄν . . . ἀφείλετο, *he would never deprive* (G. 1296 ; H. 835a) *him* (lit. *any one*) of (his territory, sc. χώραν, and see G. 1069 ; H. 724). ἄν belongs equally to προσεδίδον (G. 1314). This iterative form with ἄν, expressing customary action, is a natural apod. to εἰ ὁρώφῃ. — 5. ἐπέπατο : cf. the use of the perf. and plup. of κτάσμαι. — Κύρον : second obj. (G. 1069 ; H. 724). — οὐ φθονῶν ἐφαίνετο ἀλλὰ πειρώμενος, *it was clear that he did not envy, etc., but strove, etc.*

§ 20. 8. φίλους : emphasized by its position and by the following particles ; obj. of θεραπεύειν. — ὅσους ποιήσαιτο : the apod. is θεραπεύειν (not γενέσθαι). This cond. rel. const. with the opt., as also its corresponding use in simple cond. clauses, occurs repeatedly in this chapter. — 9. ὄντας : cf. ὄντα, p. 41, 27. — ἱκανοὺς συνεργοὺς ὃ τι τυγχάνοι, *competent co-workers in whatever he chanced, etc.* — ὃ τι τυγχάνοι = εἰ τι τυγχάνοι. See note on ἧς ἄρχοι in 1. — 10. βουλόμενος : cf. παρών, p. 1, 5, and the note. — 11. κράτιστος δῆ : cf. p. 40, 22, and p. 41, 26. — γενέσθαι : in the dir. form ἐγένετο. — θεραπεύειν : past frequentative after γενέσθαι.

§ 21. 12. αὐτὸ τοῦτο οὐπὲρ ἔνεκα κτλ., *(he tried to secure for his friends) that very object for which he thought that he needed friends himself*, — namely, that he might have co-workers, — he tried (I say) also on his own part to be a most vigorous co-worker with his friends to secure that, etc. αὐτὸ τοῦτο would naturally have been the obj. of some verb like πράττειν after ἐπειράτο, but for this simple αὐτὸ τοῦτο πράττειν the amplified expression συνεργός . . . εἶναι . . . ἐπιθυμοῦντα was substituted, to express the same idea more fully. (cf. ᾧ . . . κάουσιν, p. 112, 17. — 14. τούτου : emphatic. Otherwise it would be omitted (G. 1026 ; H. 996). — ὅτου : i.e. οὗτινος : gen. not by assimilation, but independently (G. 1102 ; H. 742). — 15. ἐπιθυμοῦντα : quoted after αἰσθάνοιτο.

§ 22. 15. οἶμαι : parenthetic, like our *I think*. — εἰς γε ἀνὴρ : cf. ἐνί γε ἀνδρί, p. 40, 22, and the note. — 16. διὰ πολλά, *for many reasons*. — 18. καὶ ὅτου : sc. πρὸς and the indef. antec. of ὅτου. — 19. δεόμενον : how is the partic. to be construed ?

§ 23. 20. ἢ . . . ἢ, *either . . . or*. — ὥς εἰς πόλεμον : ὥς marks the purpose for which the objects were sent (εἰς πόλεμον) as subjectively conceived by the sender. (cf. ὥς εἰς μάχην, p. 33, 23, and ὥς εἰς κύκλωσιν, p. 37, 25. — 21. καί, *moreover*, with the following sent. as a whole. — 22. λέγειν : an impf. inf. with ἔφασαν. (cf. p. 38, 12, and the note. They said ἔλεγε, *he used to say*. — σῶμα : acc. of specification referring to σώματι in 20. — οὐκ ἂν δύναιτο, νομίζοι : Cyrus said οὐκ ἂν δυναίμην . . . φίλους δὲ . . . νομίζω.

Page 42.] § 24. 24. καὶ τὸ μὲν . . . ποιῶντα, *and his surpassing* (G. 1542 ; H. 959) *his friends in conferring great* (with emphasis) *benefits*, *etc.* τὰ μεγάλα is cognate acc. with εἶ ποιῶντα, *benefiting*.

Page 43.] 1. ἐπιμελεία : dat. of respect. — τῷ προθυμείσθαι : parallel in const. with τῇ ἐπιμελείᾳ (G. 1547 ; H. 959). — 2. ταῦτα : resumes τὸ περιεῖναι κτλ.

§ 25. 5. οὐπω δὴ πολλοῦ χρόνου, *not for a long time* (G. 1136 ; H. 759), lit. *not as yet now within a long time*. — ἐπιτύχοι : represents ἐπέτυχον in the words of Cyrus ; but the next sent. gives the *actual* words of the messenger, who in delivering the gift would say : Κῦρος οὐπω δὴ πολλοῦ . . . ἐπέτυχεν· τοῦτον οἶν σοι ἔπεμψε κτλ. Cf. 9, τούτοις ἦσθη Κῦρος· βούλεται κτλ. — 7. σὺν οἷς : cf. ἀνθ' ὧν, p. 12, 17, and the note.

§ 26. 9. ἐπιλέγειν, *to say in addition* (to presenting the gifts), *to add*. — 10. τούτων γεύσασθαι, *to take a taste of* (note the force of the inceptive aor.) *these*.

§ 27. 13. διαπέμπων : force of διὰ ? — 14. ἐαυτῶν refers to φίλους, but ἐαυτοῦ in 16 to Cyrus. — 15. τοῦτον τὸν χιλόν : i.e. what Cyrus sent. — ὥς μὴ ἄγωσιν : subjv. of purpose after a secondary tense. Note that a clause of *negative* purpose can be introduced either by the simple μή, or by μή preceded by ἵνα, ὥς, or ὅπως, the meaning in both cases being simply *that not, lest*. Cf. the examples under G. 1365 ; H. 881. See G. *Moods and Tenses*, §§ 307-310.

§ 28. 17. πλείστοι, *very many*. — μέλλοιεν ὀφείσθαι : cf. p. 33, 18, and the note. — 18. ὥς δηλοῖη οὓς τιμᾶ, *that he might show whom he honored* (τιμᾶ is in the indic.). Instead of τιμᾶ we might have τιμῇ (G. 1503 end ; H. 937) ; cf. G. 1499<sup>2</sup>. The purpose in Cyrus's own mind was, ὥς δηλώ (subjv.) οἷς τιμῶ (indic.). — 19. ἐξ ὧν ἀκούω, *from what I hear*. — 20. Ἑλλήνων, βαρβάρων : with οὐδένα.

§ 29. 21. τούτου, τόδε : difference of use ? — 22. δούλου ὄντος, *though he was a slave*. Cf. p. 30, 4 ff. — πλήν : conj. — 23. καὶ οὗτος . . . ἐαυτῷ : cf. p. 27, 6 ff. For οἱ, cf. p. 3, 2. — 27. ὑπ' αὐτοῦ : the king. — ἀγαπῶμενοι : ἀγαπάω is properly to show regard by outward signs ; φιλέω (20), on the other hand, is used of the love of friends ; but the distinction is not always observed.

Page 44.] 1. ἂν τυγχάνειν : quoted after νομίζοντες. The prot. lies in ὄντες = εἰ εἴησαν.

§ 30. 2. τὸ αὐτῷ γενόμενον, *what happened to him*, sc. ἐστί. τεκμήριον is pred. — 4. τοὺς . . . βεβαίους : the art. is expressed but once, because the writer is speaking of a single class of persons possessing all of the qualities mentioned, *those who were faithful, well-disposed, and constant*.

§ 31. 7. τεταγμένος : what use of the partic. ? Explain also the use of πεπτωκότα in 9.

## CHAPTER X.

Page 44.] § 1. The narrative is resumed from Chap. viii. — 11. ἀποτέμνεται . . . δεξιά: a Persian custom. It is stated later (p. 84, 22) that the head and hand of Cyrus were exposed to view fixed on a stake. — ἀποτέμνεται, διώκων, εἰσπίπτει: note and explain the number and agreement of these words. — 13. στρατόπεδον: see the plan, Introd. § 44. — οἱ μετὰ Ἀριαίου, *Ariæus and those with him, the troops of Ariæus*, like the phrase οἱ ἀμφὶ Τισσαφέρην, p. 111, 26. μετὰ Ἀριαίου implies *participation*, but σὺν αὐτῷ in 12 implies *accompaniment*. — 15. ἔνθεν ὥρμηντο: *i.e.* on the morning of the battle. It will be remembered that the battle was fought on the afternoon of the third day (p. 33, 12) after the midnight review mentioned p. 29, 15, and that this review was held on the night after the third day's march from Pylæ. Cf. the note on ἐντεῦθεν, p. 29, 13. — 16. τέτταρες . . . ὁδοῦ, *a distance of four parasangs, it was said*; *lit. there were said to be four parasangs of the road*.

§ 2. 17. πολλά: *pred., to a great amount*. — 18. τὴν Φωκαίδα . . . εἶναι, *the Phocæan woman, the concubine of Cyrus, who was said* (τὴν . . . λεγομένην = ἥ . . . ἐλέγετο, (G. 1560; H. 966) *to be, etc.* — 19. λαμβάνει: with βασιλεὺς in 17.

§ 3. 20. ἡ νεωτέρα, *the younger* (of the two). — 21. τῶν Ἑλλήνων: *sc. τινάς* (a rare omission). — ἐν τοῖς σκευοφόροις, *among the baggage* (neut.). — 22. ὅπλα ἔχοντες, *to be under arms, to be standing guard*. Cf. p. 24, 25, and the note. — καὶ ἀντιταχθέντες: *sc. οὗτοι*. — 23. οἱ δὲ καὶ αὐτῶν, *but some also of them*. οἱ δέ is correl. to πολλοὺς μέν. — 25. ἐντὸς αὐτῶν, *within their lines*. — 26. ἐγένοντο: *pl. from the influence of ἄνθρωποι*.

Page 45.] § 4. For the account of the second battle, described in the remainder of this chapter, see the Introd., § 45<sup>2</sup>. — 1. ἀλλήλων: *why gen.?* — 2. οἱ μέν: referring chiasmically (see note on ἀναβαίνει . . . ἀνέβη, p. 1, 8) to οἱ Ἕλληνες. — 3. ὡς πάντας νικῶντες, *thinking that they were victorious over all*, but in the next line, ὡς . . . νικῶντες, *thinking that now they were all victorious*. — οἱ δ': *sc. βασιλεὺς καὶ οἱ σὺν αὐτῷ* (see p. 44, 12).

§ 5. This section consists of four clauses arranged chiasmically, 1) referring chiefly to the Greeks, 2) chiefly to the King, 3) to the King, and 4) again to the Greeks. — 6. εἴη: *why opt.?* — Τισσαφέρνους: stationed at the king's extreme left (p. 35, 1), he had charged through the right of the Greeks and joined the king in the camp of Cyrus in the rear (20 ff.). — 7. νικῶν, οἰχονται: one verb changed to the opt. by quot., the other not. For this constr., see *Moods and Tenses*, § 670. — 10. πλησιαίτατος: *comp. how formed?* (G. 352; H. 250). — 11. πέμποιεν, ἵοιεν

**Page 45.]** in the dir. questions, *πέμπωμεν, ἔωμεν* : (G. 1358 ; 1490 ; H. 866, 3 ; 932, 2). For *εἰ . . . ἤ*, introducing the double indir. question, see G. 1606 ; H. 1017 ; and cf. p. 20, 18.

§ 6. 13. *δῆλος ἦν προσιών* : cf. *δῆλος ἦν ἀνιώμενος*, p. 7, 18, and the note. — *ὥς ἐδόκει ὀπισθεν*, *as it seemed, from the rear*. — 14. *στραφέντες*, *counter-marching*. See the Introd., § 33, note. I\* will be remembered that the two forces were somewhat more than three miles apart (1 above). — *παρεσκευάζοντο . . . δεξόμενοι*, *got ready with a view to his advancing in this way* (i.e. *ὀπισθεν*) *and to their receiving (his attack)*. *ὥς* belongs not only to *δεξόμενοι* (partic. of purpose), but also to *προσιόντος* (partic. of cause). *προσιόντος* (sc. *αὐτοῦ*) is in the gen. abs. ; *δεξόμενοι* modifies *οἱ Ἕλληνες*. See, further, *Moods and Tenses*, § 876. — 16. *ἦ δὲ παρήλθεν κτλ.*, cf. p. 37, 24. The aor. is a 1plpf. in force. Cf. p. 1, 6. — 17. *ἀπήγεν*, *marched back*.

§ 7. 21. *διήλασε . . . πελταστάς*, *charged along (παρά) the river into (κατά) the Greek peltasts and through them*. — 22. *διελαύνων δέ*, *as he drove through them*. For the force stationed at the extreme right of Cyrus when the battle began, see p. 34, 5 ff. — 23. *ἐπαίον* : probably with their swords. — 24. *αὐτούς* : the cavalry of Tissaphernes. — 25. *ἐλέγετο . . . γενέσθαι*, *was said to have proved himself sagacious (showed himself a sensible man, it was said)* by pursuing this course of tactics. On the light-armed troops of Cyrus, see the Introd., § 30.

§ 8. 25. *οὖν*, *at any rate*. Cf. p. 7, 22. — 26. *ὥς . . . ἀπηλλάγη*, *after he had come off (note the force of the tense) with the worst of it, lit. having less*.

**Page 46.]** 2. *τὸ τῶν Ἑλλήνων* : cf. p. 11, 1.

§ 9. 4. *τὸ εὐνύμον* : the historian has the position of the Greeks when the battle began in mind, their right then resting on the river. They had now faced about (*στραφέντες*, p. 45, 14). — 5. *μὴ προσάγοιεν, κατακόψειαν* : why opt. ? — 7. *ἀναπτύσσειν τὸ κέρας* : for the contemplated manoeuvre, see the Introd. § 34<sup>4</sup>, and the notes. For the const. of *ἐδόκει ἀναπτύσσειν*, cf. p. 14, 2, and the note.

§ 10. 9. *ἐβουλεύοντο* : see the Introd., § 45<sup>2</sup>, and the note. — *καὶ δὴ . . . συνῆεν*, *the King in truth also, changing his line of battle to the same form* (i.e. *τοῖς Ἕλλησιν*), *stationed it opposite, just as at first he had met them for battle*. See the Introd., § 45<sup>2</sup>, end. — 12. *ὄντας, παρατεταγμένους* : what use of the parties. ? — 13. *αὐθις* : see the description of the first charge of the Greeks, p. 36, 19 ff. — 14. *τὸ πρόσθεν* : adv. acc. Cf. *τὸ πρῶτον* in 11.

§ 11. 15. *ἐκ πλείονος*, *when at a greater distance from them*. — 16. *κώμης τινός* : possibly *Κυνίσα* (Κούναξα), the village near which, as Plutarch says, the battle was fought.

Page 46.] § 12. 17. ἀνестράφησαν, *rallied*. — 18. πεζοί: pred. (without the art.), *sc. ὄντες*. The const. changes at τῶν δὲ ἰππέων, where we should expect ἰππεῖς δέ, ὧν ὁ λόφος κτλ. — τῶν . . . ἐνεπλήσθη: the pass. of the const. explained in G. 1113; H. 743. — 19. τὸ ποιούμενον: τὸ γιγνόμενον is more common in this sense. — μὴ γινώσκειν: *sc. τοὺς Ἕλληνας*. — 21. αἰτόν . . . ἀνατεταμένον, *a kind of (τινά) golden eagle, with wings extended, perched on a bar of wood (and raised) upon a lance*. πέλτη, which commonly means a *shield* or *target*, is also used for δόρυ or λόγχη (see the Dict., s.v. πέλτη, end); and ἐπὶ ξύλον may refer to a horizontal piece of wood on which the eagle was perched. So ἐπὶ ξύλου καθέουεις, *roost like a fowl*, Aristoph. *Nub.* 1431. The ξύλον with the eagle was then raised on the point of a lance (ἐπὶ πέλτῃ). In the *Cyrop.* vii. 1. 4, the Persian standard is called αἰτὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. Curtius, iii. 3. 16, calls it *aureum aquilam pinnas extendenti similem*.

§ 13. 22. ἐνταῦθα: as we use *here* or *there* in the sense of *hither* or *thither*. — 24. ἄλλοι ἄλλοθεν, *some from one part (of the hill), others from another*, or, as we should say, *some in one direction, others in another*. — τῶν ἰππέων: with ἐψαλοῦτο, *was cheered of the horsemen*. Cf. τῶν ἰππέων ἐνεπλήσθη in 18. — 25. τέλος: cf. p. 39, 26.

§ 14. 26. ὑπ' αὐτόν, *at the foot of it*.

Page 47.] 1. τί ἐστίν: in what other mood might the verb have been? What case of the same sort is there in the next section?

§ 16. 4. σχεδὸν . . . ἤν, *about this time*. — 5. θέμενοι τὰ ὄπλα: see the Dict., s.v. τίθημι. — 7. φαίνονται, παρείη: opt. in a causal sent. Cf. p. 35, 20, and the note. — 8. τεθνηκότα: cf. πεπτωκότα, p. 38, 20. — διώκοντα οἰχέσθαι, *had gone off in pursuit* (G. 1587; H. 981). — 9. καταληψόμενόν τι προεληλακέναι, *had pushed on (give the direct form) to occupy some point*.

§ 17. 10. εἰ ἄγοιντο ἢ ἀπίοιεν: cf. εἰ πέμποιεν ἢ ἴοιεν, p. 45, 11, and the note. — 12. δорρηστόν, *supper-time*. In the primitive Homeric times there were two regular meals, ἄριστον, an early meal, *breakfast*, and δόρπον, a late meal, *supper*. Either could be called δεῖπνον, which in Attic Greek meant the *chief meal* of the day, and as this came late in the afternoon, δεῖπνον took the place of the older name δόρπον. Cf. ἄδειπνοι in 20. The Attic ἄριστον was a midday meal, *luncheon*.

§ 18. 15. διηρπασμένα: supplementary partic. not in indir. discourse (G. 1582; H. 981). Cf. p. 25, 10. — εἴ τι . . . ἤν, *whatever there was to eat or drink*. The clause is the second obj. of καταλαμβάνουσι. — 16. ἀμάξας: obj. of διηρπασαν in 20, but repeated in καὶ ταύτας, *these also*, in 19, after the intervening clauses. — μεσάς: pred. adj. *sc. οὔσας* (*that had been*) *full* (G. 1289; H. 856 a). — 18. λάβοι: why opt.? — 19. ἅμαξαι: pred. to ἦσαν, αὐται being the subj. — 20. τότε: cf. p. 44, 17.



Page 47.] § 19. 20. ἄδειπνοι ἦσαν ἦσαν ἀνάριστοι : what is such an arrangement of the parts of a sent. called? Note also the case that follows, καταλῦσαι τὸ στράτευμα, βασιλεὺς ἐφάνη. Cf. concerning the fact stated in πρὶν γὰρ . . . ἐφάνη, p. 33, 18, and the note. — 24. μέν : correl. to δέ, p. 48, 7.

## BOOK SECOND.

NEGOTIATIONS WITH THE KING. — CONCLUSION OF A TREATY. — BEGINNING OF THE MARCH HOMEWARD. — TREACHEROUS SEIZURE OF THE FIVE GENERALS. — THEIR CHARACTERS.

### CHAPTER I.

Page 48.] § 1. The first section of Book II., and the similar introductions prefixed to most of the following books, are generally supposed to be the work of an editor who divided the *Anabasis* into books. — 1. ὥς . . . ἐστρατεύετο : the first of five indir. questions, subjs. of δεδῆλωται. — οὖν : to introduce the recapitulation. — Κύρω : dat. of advantage, not of the agent. — 5. τὰ πάντα, at all points, altogether. — νικᾶν : their thought was, νικῶμεν, we have conquered (are victorious), a pres. with an approach to the signification of the pf. (*Moods and Tenses*, § 27). — 6. λόγῳ : narrative, i.e. in Book I.

§ 2. 6. ἅμα δὲ τῇ ἡμέρᾳ : cf. p. 29, 21. For δέ, see the note on μέν, p. 47, 24. The editor above-mentioned (see the note on § 1) probably used the αὖν in 1 above without noticing the preceding sent. — 7. ὅτι πέμποι, φαίνοιτο : cf. the opt., p. 47, 7, and the note. — 8. σηματοῦντα : what does the partic. express? — 11. εἰς τὸ πρόσθεν : cf. p. 45, 7. — ἕως συμμίξειαν : opt. in a dependent clause by quotation (G. 1502, 3; II. 937 a) : cf. G. 1467; II. 921, Rem. What other mood might we have had, and why? What would then be added to ἕως? Cf. p. 4, 3.

§ 3. 11. ἐν ὁρμῇ ὄντων, when they (sc. αὐτῶν and cf. p. 9, 1) were on the point of starting. — 12. ἡλίῳ : the names of the heavenly bodies, like proper names, may omit the art. Cf. ἥλιος, p. 47, 4. — 13. γεγονώς, descended from. — Δαμαράτου, Damiratus. See the Diet. — 14. Γλοῦς : mentioned p. 21, 11. He had now gone over to Artaxerxes. For *Tamos* see p. 17, 8. — 15. τέθνηκεν : this might be τεθνηκώς εἶη ; cf. the following πεφευγώς εἶη, λέγοι, φαίη. But τεθνήκεν contains the most important part of the message, and is kept in the original mood. — σταθμῷ : cf. p. 44, 15. — 16. ὄθεν : = ἐξ οὗ. — 18. περιμενοῖεν . . . μέλλοιεν : in the dir. form περιμενῶ αὐτούς, εἰ μέλλουσιν ἥκειν. — τῇ ἄλλῃ, on the next day, —



**Page 48.]** 19. ἀπιέναι φαίη: cf. λέγει ὅτι κτλ. in 17. For the future force of ἀπιέναι, cf. ἀπιμεν, p. 14, 7. — ἐπὶ Ἰωνίας, in the direction of Ionia.

§ 4. 20. ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι: chiasitic. — 22. ὦφελε . . . ζῆν, would that Cyrus were living (G. 1512; H. 871 a). How else might the thought have been expressed? See G. 1511; H. 871. — 23. νικῶμεν: cf. νικᾶν in 5 and the note, and also p. 49, 3 and 25, and p. 50, 3 and 17. — 25. εἰ μὴ ἤλθετε, ἐπορευόμεθα ἂν: the prot. referring to the past, the apod. to the present (G. 1397; H. 895).

**Page 49.]** 2. τῶν νικῶντων: pred. gen. of possession. — 3. τὸ ἄρχειν: subj. inf. with the art. Cf. p. 42, 25.

§ 5. 3. ταῦτα: why did the Greeks use the pl., and why do we translate by the sing.? — 4. τοὺς ἀγγέλους: Procles and Glus. — 5. καὶ γάρ: cf. p. 2, 17, and the note.

§ 6. 7. οἱ μὲν: asyndeton. Cf. p. 5, 13, and the note, and also p. 11, 2. — 8. ὅπως: as, = ὡς. — 9. ξύλοις, for fuel. Cf. ἄρχοντα, p. 1, 10, and the note. — 10. μικρὸν . . . οὖ, going forward a short distance from the line, where, etc. — 12. ἠνάγκαζον: had compelled. Cf. ἐποίησε, p. 1, 6, and the note, and ἐπολιόρκει, p. 17, 10. See also the Introd., § 282. — τοὺς αὐτομολοῦντας: cf. p. 45, 18. — 15. φέρεσθαι ἔρημοι, left to be carried away: the Greeks used these for fuel. For the inf., see G. 1532; H. 951; and Moods and Tenses, § 772 c. — 16. κρέα: with both partic. and verb. See the Introd., § 261.

§ 7. 18. καὶ ἤδη . . . ἀγοράν: cf. p. 33, 17. — 19. οἱ μὲν ἄλλοι: in appos. with κήρυκες. We should expect εἰς δ' αὐτῶν φαλίκος Ἕλληνα to follow. — 20. βάρβαροι: pred. to ὄντες to be supplied. — 21. ἐντίμως ἔχων, to be in honor. Cf. note on εὐνοϊκῶς ἔχοιεν, p. 2, 9. — 22. τῶν ἀμφὶ τάξεις: = τῶν τακτικῶν. For the case, see G. 1142; H. 754 a.

§ 8. 25. ὅτι . . . ἀγαθόν: what changes of mood are possible in this sent.? λέγουσιν has the force of an historical tense. Cf. p. 37, 27, and the note. — νικῶν: what use of the partic.? Cf. also the note on νικᾶν, p. 48, 5. — 26. παραδόντας: for the relation of this partic. to the following ἰόντας εὐρίσκεσθαι, cf. the note on ἐπολαζόν, p. 2, 23. — 27. εὐρίσκεσθαι . . . ἀγαθόν, to seek to get whatever (lit. if any) favor they could.

**Page 50.]** § 9. 2. βαρέως, with anger. — ὅμως: Clearchus, although himself angry, nevertheless, etc. — 3. εἴη: why opt.? — 4. ἔφη, continued he. — 5. ὅ τι: cogn. acc. to ἀποκρίνασθαι to be supplied with ἔχετε, are able. — 6. ἤξω, will return: cf. ἐκθόσρες, p. 48, 4. — 8. θυόμενος: why mid.? See the Introd., § 291.

§ 10. 9. πρόσθεν ἢ παραδοίεν, before they would give up. See G. 1474, and Moods and Tenses, § 654. There is no change of mood in quoting what Cleonor said. Cf. εἰ αὐτῷ δοίη κτλ., p. 26, 19. — 11. θαυμάζω, should

Page 50.] *like to know*. — *πότερα* . . . ἤ : double indir. question. Cf. p. 20, 18, and the note. — 12. *ὡς κρατῶν* : force of *ὡς* ? — ἤ *ὡς* . . . δῶρα, *or as gifts on the alleged (ὡς) ground of friendship*, as if he had said *ὡς φίλος ἔν*. — 14. *πείσας*, *by persuasion*, opposed to *ὡς κρατῶν*. — 15. *τί ἔσται* . . . *χαρίσωνται* : cf. p. 31, 6.

§ 11. 16. *πρὸς ταῦτα*, *in reply to this*. — 18. *αὐτῷ* : with *ἀντιποιεῖται* (G. 1177 ; H. 772). — *ἔστιν* : why accented ? — *ἀρχῆς* : causal gen. (G. 1128 ; H. 739a). — 19. *ἐαυτοῦ εἶναι* : pred. gen. of poss. — *μέσῃ τῇ χώρᾳ* : cf. *μεσον τοῦ παραδείσου*, p. 6, 9, and the note. — 21. *οὐδ' εἰ*, *not even if* : οὐ negatives *δύναισθε ἄν*. — *παρέχοι* : sc. *αὐτοῦς*.

§ 12. 25. *εἰ μὴ*, *except*, after a neg. Cf. p. 21, 20, and p. 23, 10. — *ἔχοντες* : = *εἰ ἔχομεν*. — 26. *ἄν* : with *χρησθαι*. Cf. p. 37, 20. So *ἄν* that follows belongs to *στερηθῆναι*, and *παράδόντες* = *εἰ παραδοῖμεν*. — 27. *μὴ* : the neg. with the inv. is always *μὴ* (G. 1610 ; H. 1019).

Page 51.] 1. *παραδώσειν* : sc. *ἡμᾶς* as subj., which would have been expressed if *ἡμῖν* had not preceded.

§ 13. 4. *Ἀλλὰ* . . . *ἀχάριστα* : ironical. When Phalinus calls Theopompus a "philosopher," he means to stigmatize his remarks about *ἀρετή* and *ἀγαθὰ* as unpractical. — 5. *ὦν*, *that you are*. — 6. *περιγενέσθαι ἄν*, *could (under any circumstances) prove superior*, inf. with *ἄν* representing the potential opt. — 7. *δυνάμεως* : for the case, cf. p. 3, 26.

§ 14. 7. *ἔφασαν* : Xenophon writes as if he had not himself been present. — *λέγειν* : cf. *λεγειν*, p. 42, 22, and the note. — 10. *ἄλλο τι* : cf. *τί*, p. 15, 27, and the note. — 11. *συγκαταστρέψαιντ' ἄν* (sc. *Ἀλκυπτον*) : serves only loosely as an apod. to the first prot., *εἴτε θέλοι*, since it expresses a thought adapted to the second.

§ 15. 12. *εἰ*, *whether*. — 13. *ἀποκεκριμένοι εἶεν* : why perf. opt. ? — 14. *Οὔτοι* : in partitive appos. with the phrase *ἄλλος ἄλλα*. Cf. p. 37, 2, and the note. — *ἄλλος ἄλλα*, *some one thing, others another*, lit. *another other things*. Cf. *ἄλλοι ἄλλως*, p. 29, 11, and *ἄλλοι ἄλλοθεν*, p. 46, 24, and the notes. — 15. *λέγεις*, *mean, intend*.

§ 16. 16. *οἶμαι* . . . *πάντες*, *as all the rest also, I think*. *οἶμαι* is parenthetical and does not affect the const. — 17. *ἡμεῖς* : sc. *Ἕλληνες ἐσμεν*. — 18. *πράγμασι* : cf. p. 4, 8.

§ 17. 20. *συμβούλευσον ἡμῖν ὅ τι κτλ.*, *give us whatever advice, etc.* — 22. *ἔπειτα* : to be how construed ? — *λεγόμενον, ὅτι Φαλινός κτλ.*, *when reported as follows, "Phalinus once," etc.* For *ὅτι*, cf. p. 28, 18, and the note. — 24. *συμβουλευομένοις συνεβούλευσεν* : why a difference in voice ? — 25. *τάδε*, *the following advice*, would be followed by the actual advice, if the report should ever be made in Greece. What kind of an acc. is *τάδε* ? — *ὅτι ἀνάγκη*, *that it is inevitable*, sc. *ἐστί*.

Page 52, § 19. 2. *εἰ . . . ἐστι*, if you have one chance in ten thousand. — 3. *σωθῆναι* : limits *ἐλπίς*, to be supplied with *μία τις*. Cf. p. 14, 20, and the note. In 5 below, the subst. *σωτηρίας* is used with *ἐλπίς* in the same sense as *σωθῆναι* here. — 6. *ἄκοντος* : used almost like a partic. Cf. p. 15, 23, and the note.

§ 20. 8. *πρὸς ταῦτα* : cf. p. 50, 16. — *ταῦτα* : cf. *τάδε* in the next line. Cf. also 14, where both words occur. — 10. *ἡμεῖς* : emphatic, opposing what the Greeks thought to what the king had demanded (p. 49, 25 ff.). — *εἶναι* : sc. *ἡμᾶς* as subj. — *πλείονος* : for the case, cf. p. 14, 10. — 11. *ἔχοντες* : a second prot. to *ἂν εἶναι*, which is quoted. Cf. p. 50, 25 ff.

§ 21. 15. *οὔτι . . . εἴησαν*, that there was to be (not would be) a truce, the dir. form being *μένουσι* (partic., sc. *ὑμῖν*, = *ἣν μένητε*) *σπονδαὶ εἰσιν*, there is a truce for you (i.e. for you to depend on), if you remain. Cf. 18 below, *σπονδαὶ εἰσιν* after *μενέετε*. Cf. also 22 ff. below. — 17. *πότερα . . . ἢ* : cf. p. 50, 11. — 18. *ἢ ὥς . . . ἀγγελῶ*, or (whether) I shall take back answer from you that there is war : lit. or, assuming that there is war, I shall announce it from you. (G. 1593, 2.)

§ 22. 20. *ταῦτά* : not *ταῦτα*. — *ἄπερ* : sc. *δοκεῖ*. — 21. *ἀπεκρίνατο* : note the asyndeton. — 22. *σπονδαί* : sc. *εἰσίν*.

§ 23. 26. *ὅ τι ποιήσοι* : indir. question. The fut. opt. is never used except in indir. discourse as the representative of the fut. ind. (G. 1287 ; H. 855 a).

## CHAPTER II.

Page 53.] § 1. 2. *Μένων . . . ἔμμενε* : Glus also remained. Cf. p. 48, 12 ff., and p. 49, 4 f. — 3. *ἔλεγον, φαίη* : the first takes a clause with *οὔτι*, the second the inf. (G. 1523 ; H. 946 b). — 4. *βελτίους*, of higher rank. — 5. *οὓς οὐκ ἂν ἀνασχέσθαι* : for *οἱ οὐκ ἂν ἀνάσχοιντο*, a rel. clause with the inf. by assimilation (G. 1524 ; H. 947). — *αὐτοῦ βασιλεύοντος* : gen. abs., expressing condition. — 6. *ἄλλ' εἰ κτλ.* : a change to the dir. discourse. — *ἤδη*, immediately. — 7. *εἰ δὲ μή*, otherwise, i.e. if you do not come, = *ἐὰν δὲ μή ἦκητε*. Cf. 9, and see G. 1417 ; H. 906.

§ 2. 8. *χρῆ ποιεῖν* : sc. *ἡμᾶς*, referring to both Greeks and barbarians. — 9. *ὥσπερ λέγετε* : understand before this *χρῆ ἡμᾶς ἦκειν τῆς νυκτός*. — *εἰ δὲ μή* : cf. 7 and the note. — *πράττετε* : more animated than *χρῆ ὑμᾶς πράττειν* would have been. — *ὅποῖόν τι* : *τι* adds to the indefiniteness of *ὅποῖον*, whatsoever. — 11. *οὐδέ*, not even to the friendly barbarians, just as before he had sent Phalinus off without satisfying him. Cf. p. 52, 26.

§ 3. 14. *λέναι* : the inf. expresses purpose. Const. with *οὐκ ἐγγίγντο*, did not result (favorably) for going. This phrase is interpreted by *καλὰ ᾔη* in 21. See the Introd., § 29<sup>1</sup>. — 15. *ἄρα*, as it seems. — 16. *ἐν μέσῳ* : cf.

**Page 53.]** p. 30, 24, and the note. — 19. οὐ μὲν δὴ, *not yet indeed*. — γέ: force? — οἶόν τε: *sc. ἐστίν, is it possible* (G. 1024 b; H. 1000). — 20. ἔστιν: accent?

§ 4. 22. δειπνεῖν: explanatory of ὧδε ποιεῖν. The inf. const. changes to the inv. in συσκευάζεσθε κτλ. Cf. πράττετε in 9, and the note. — 23. σημήνη: cf. ἐσάλπιγξε, p. 8, 27, and the note. — ὡς ἀναπαύεσθαι: with σημήνη, *shall give the signal for going to rest* (G. 1456; H. 1054, 1 f.). — 24. τὸ δεύτερον: cogn. acc. with σημήνη to be supplied. — ἀνατίθεσθε: note the voice. — 25. ἐπὶ τῷ τρίτῳ, *at the third signal*. — τῷ ἡγουμένῳ, *the man (neut.) = τοῖς ἡγούμενοις*. — 26. τὰ ὅπλα = τοὺς ὀπλίτας. Cf. ἀσπίς, p. 31, 16. — For the night march, see the Introd., § 40<sup>1</sup>.

**Page 54.]** § 5. 1. καὶ τὸ λοιπὸν κτλ.: for the prominence of Clearchus, see the Introd., § 23<sup>1</sup>.

§ 6. This section is thought by many to be an interpolation. — 4. ἀριθμὸς τῆς οδοῦ, *amount of the way, distance*. — 5. τῆς Ἰωνίας, *in Ionia*. — μάχης, *i.e. the scene of the battle, battle-field*. So in 8 below. — 8. ἐλέγοντο εἶναι, *there were said to be, it was said that there were*.

§ 7. 10. ἐπεὶ σκότος ἐγένετο, *after it became dark*. Cf. ἡμέρα ἐγένετο, p. 55, 20; ὅψέ ἦν, p. 56, 7; and p. 33, 17, and the note. — Μιλτοκύθης μὲν κτλ.: this was the first desertion. See the Introd., § 23<sup>2</sup>. — 11, 12. εἰς, ὡς: cf. p. 5, 5, and the note.

§ 8. 13. τοῖς ἄλλοις: dat. of advantage; see p. 17, 8. Cf. p. 29, 19. — 14. κατὰ τὰ παρηγγελμένα, *according to previous instructions*. For these see p. 53, 22 ff. — 15. παρ' Ἀριαίων: why acc.? — 17. ἐν . . . ὅπλα, *halting under arms in line of battle*. θέμενοι limits the following nouns, the officers being taken as the representatives of the whole body of troops. — 19. οἱ κράτιστοι, *the highest in rank*. Cf. βελτίους, p. 53, 4. — 20. μήτε . . . τέ, *not only not . . . but also*: the correlatives are merely τε . . . τε. — προδώσειν, ἔσεσθαι, ἡγήσεσθαι: quoted. Note the tense.

§ 9. 23. εἰς ἀσπίδα: *i.e. the blood was caught in the hollow of a shield*.

§ 10. 25. ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, *when the pledges had been given* (aor. with force of plpf.). With the pledge here given (an oath and the slaughter of victims) cf. p. 62, 9, where the pledge is an oath and the giving and taking of the right hand, and p. 151, 2 ff., where it is an oath and the exchange of spears. See the Introd., § 29<sup>2</sup>. — 27. πότερον . . . ἤ: how used?

**Page 55.]** 1. ἦν περ: *sc. οδόν*, and for the const. of this acc. with ἤλθομεν, cf. p. 9, 16, and the note.

§ 11. 3. ἀπίοντες: prot. — εἰ ἀπίομεν. — ὑπάρχει: cf. τὰ ὑπάρχοντα, *resources*. — 4. οὐδὲν τῶν ἐπιτηδείων, *nothing in the way of provisions*. — ἑπτακαίδεκα γάρ: γάρ is used also in 4, there introducing a ground

Page 55.] for παντελῶς . . . ἀπολοίμεθα, and here one of the causes of ὑπάρχει . . . ἐπιτηδείων. — 5. σταθμῶν : the σταθμός is here looked upon as a period of time. Cf. for the case ἡμερῶν, p. 33, 4. — ἐγγυτάτω : used as adj. — 7. νῦν δ' ἐπινοοῦμεν : i.e. I and those with me. νῦν δέ corresponds to ἦν μὲν ἤλθομεν (2), and τῶν δ' . . . ἀπορήσομεν το μακροτέραν μὲν (8). — 8. μακροτέραν : sc. ὁδόν, as above in 1 with ἦν περ. — ἐπιτηδείων : why gen. ?

§ 12. 9. πορευτέον : sc. ἐστὶ (G. 1597 ; H. 990). — 10. σταθμούς : cognate acc. with πορευτέον, *we must make our first marches*, lit. *march our first marches*. — ὥς . . . μακροτάτους, *as long as possible*. Cf. p. 2, 12, and the note, and ὥς πλείστον in the next line. μακροτάτους is pred. — 11. στρατεύματος : why gen. ? — 12. ἡμερῶν : gen. of measure. — ἀπόσχωμεν : why subjv. ? — 13. οὐκέτι μὴ δύνηται : emphatic fut. affirmation (G. 1360 ; H. 1032). — 14. στρατεύματι : dat. of accompaniment, equiv. to εἰάν ἔχῃ ὀλίγον στρατεύμα, corresponding to πολλὸν δ' ἔχων (in the next line) = εἰάν ἔχῃ. — 17. ἔγωγε : expressed for emphasis, is further emphasized by its position.

§ 13. 18. Ἦν δυναμένη, *amounted to, meant*. οὐδὲν ἄλλο δυναμένη stands like a pred. adj. after ἦν. — 19. ἀποδρᾶναι ἢ ἀποφυγεῖν : cf. p. 18, 25 ff. — 21. τὸν ἥλιον, ἡλίῳ : cf. p. 48, 12, and the note. — 22. τοῦτο : cf. ἐφεύσθη τοῦτο, p. 35, 14, and the note.

§ 14. 23. ἔτι δέ, *but furthermore*. — δέιλῃν : cf. p. 33, 17, and the note. — 24. τῶν Ἑλλήνων : limits, as a part. gen., the following rel. clause (G. 1027). — οἱ μὴ ἔτυχον : a cond. rel. clause. — 25. ἐν ταῖς τάξεσιν : they had been marching in line of battle all day, but the discipline was not severe. See the Introd., § 35<sup>2</sup>.

Page 56.] § 15. 1. εἰεν, νέμοιτο : why opt. ? — 3. ἐστρατοπεδεύετο : we should expect στρατοπεδεύεται or στρατοπεδενοίτο (G. 1489 ; H. 936).

§ 16. 7. οὐ . . . ἀπέκλινε, *however, he did not even (οὐδέ) turn aside*, much less retreat. — 9. εἰς : with reference to the previous marching *into* the villages. — 11. καὶ . . . ξύλα, *even the very timbers in (from) the houses* (G. 1225 ; H. 788 a). Cf. τοὺς ἐκ τῶν πόλεων, p. 5, 4.

§ 17. 13. ὅμως : notwithstanding the villages had been pillaged. — τρόπῳ τινί, *after a fashion*. — 14. σκοταῖοι, *in darkness*, adj. used adv. — ἐτύγχανον : sc. αὐλιζόμενοι. — 16. ὥστε ἀκούειν, ὥστε ἔφυγον : for the difference of meaning, see G. 1450 ; 1451 ; H. 927.

§ 18. 21. καὶ βασιλεύς, *even the king*, and not only οἱ ἐκ τῶν σκηνωμάτων φεύγοντες. — 22. οἷς, *by what* : assimilation to the case of the omitted antec.

§ 19. 23. τοῖς Ἑλλήσι : after the compound verb. — 25. οἶον : masc. acc., subj. of γίγνεσθαι, *qualem par est fieri*. — For the camp at night, see the Introd., § 40<sup>3</sup>.



Page 56.] § 20. 27. τῶν τότε: *sc.* κηρύκων. Homer says (*Iliad* v 786) that Stentor (*cf.* Eng. *stentorian*), the "brazen-voiced," was able to shout as loud as fifty other men together.

Page 57.] 1. ὃς ἂν μὴνύσῃ, λήψεται: *cond. rel. sent.* — 2. τὸν ὄνον: *i.e.* the senseless panic. — τὰ ὄπλα: in a Greek camp the arms (heavy shields and spears) were generally stacked in one place. See the *Introd.*, § 40<sup>2</sup>. — ὅτι λήψεται: *cf.* p. 26, 20, and the note. — 3. τάλαντον: see the *Dict.*; *cf.* 33, 2, and the note.

§ 21. 5. εἰς τάξιν τὰ ὄπλα τίθεσθαι, *to get under arms in* (*lit. into*) *line of battle*. — 6. ἥπερ εἶχον, *just as they were* (or *stood*). — 7. ἡ μάχη: *the battle of Cunaxa*.

## CHAPTER III.

§ 1. 8. Ὁ . . . ἔγραψα: *cf.* 56, 20 ff. — 10. πέμπων: *sc.* κήρυκας. *Cf.* p. 49, 18 ff.

§ 2. 12. ἐξήτουν: difference in meaning between this word and αἰτέω on the one hand and ἐρωτάω on the other? — 14. τυχῶν, ἐπισκοπῶν: classify these parties. — 15. εἶπε, *told*. *Cf.* ἔλεγε θαρρεῖν, p. 13, 15, and the note. — 16. ἄχρι ἂν σχολάσῃ: on the principle of indir. discourse we might have ἄχρι σχολάσειε. *Cf.* p. 48, 11, and the note.

§ 3. 17. ὥστε . . . πυκνήν, *so that it should present from every side a fine appearance of a compact battle line*. ὁρᾶσθαι with καλῶς (*G.* 1528; *H.* 952). — 18. πυκνήν: see the *Introd.*, § 32<sup>1</sup>, and the note. — μηδένα: why not οὐδένα? — εἶναι: in the same const. with the preceding ἔχειν. — 19. τέ, τέ: the first τέ is correlative to the καί before τοῖς ἄλλοις; the second, to the καί before εἰδεστάτοις. — 21. ταῦτά: *i.e.* προελθεῖν κτλ.

§ 4. 23. ἦκοιεν, *had come*. The dir. form was ἦκομεν ἄνδρες οὔτινες ἐσόμεθα. For the partial change of mood, *cf.* p. 27, 2 ff., and the note.

§ 5. 28. μάχης: gen. of want (*G.* 1112; *II.* 743 *b*). See the *Introd.*, § 26<sup>2</sup>. — ὁ τολμήσων, *the man that will dare*. *Sc.* ἔστιν.

Page 58.] 1. μὴ πορίσας: = εἰαν μὴ πορίσῃ. Note the position of ἄριστον twice expressed in this sentence.

§ 6. 3. ᾧ: the *antec.* is the preceding sent., ἦκον ταχύ. — 5. δοκοῖεν, ἦκοιεν: the dir. discourse would show the person of each verb: εἰκότα δοκεῖτε . . . καὶ ἦκομεν . . . οἱ ἄξουσιν ἔνθεν ἔξετε. — 6. οἱ . . . ἐπιτήδεια, *who would conduct them* (the purpose for which the guides were brought), *if there should be a truce, to a place from which they would get* (the result aimed at) *provisions*. For this use of the fut. ind. with rel. words (here οἱ and ἔνθεν) to express purpose and result, see *G.* 1442; 1447; *II.* 910; 911; and with οἱ ἄξουσιν *cf.* οὔτινες ἱκανοὶ ἔσονται, p. 57, 24. For the partial change of mood in the quoted sent. ὅτι . . . ἐπιτήδεια, *cf.* ὅτι . . . ἔσονται, p. 57, 23.



Page 58.] § 7. 8. εἰ . . . ἀπιοῦσιν, *whether he was making a truce merely (αὐτοῖς) with the men who were coming and going, i.e. with the king's envoys.* Clearchus feared treachery. The dir. question was σπένδομαι . . . ἢ . . . ἔσονται. For the dat., see G. 1175; H. 772. — 11. διαγγελοῦν: why subjv. ? Cf. p. 20, 14, and the note.

§ 8. 12. μεταστησάμενος, *had them retire, and, etc.* 13. ἐδόκει ποιεῖσθαι: cf. ἐδόκει πορεύεσθαι, p. 4, 14, and the note. — 14. καθ' ἡσυχίαν, *i.e. without being harassed by the enemy.* — ἐπί, *after, in order to get,* involving the idea of purpose; but below, in 21, πρὸς in the sense simply of *to*.

§ 9. 17. ἀποδόξῃ: why subjv. ? For the force of ἀπό, cf. ἀποψηφίσωνται, p. 21, 3. — 20. καιρός, *proper time*, whereas χρόνος is *time* in general.

§ 10. 22. οἱ μὲν: correlated by Κλέαρχος μέντοι. — 23. τὰς μὲν . . . τάξει: he had made a truce, but still he kept his troops in line of battle. The situation was full of danger. See the Introd., § 35<sup>2</sup>. — 25. τάφροις: for the case, cf. οἷς, p. 33, 21. — 26. ὥς μὴ δύνασθαι, *so that they could not, etc.*, ὥς with the inf. to express result. Cf. p. 56, 16, and the note. — 27. ἐποιοῦντο: sc. γεφύρας. — ἦσαν ἐκπεπτωκότες: periphrastic plpf. act., which makes the idea of the trees *being on the ground* more prominent than that of their *falling*. See *Moods and Tenses*, § 45. — 28. τοὺς δέ, *and some*.

Page 59.] § 11. 1. Κλέαρχον . . . ἐπεστάται: lit. *to learn Clearchus well, how he commanded; i.e. to learn how Cl. commanded.* Cf. τῶν βαρβάρων, p. 2, 8. — 2. τὸ δόρυ, *his spear*, but in the next line βακτηρίαν, *a staff or stick*, without the art., because the staff was no part of his regular equipment as a soldier. — 3. εἰ δοκοῖη: why opt. ? — 4. τὸν ἐπιτήδειον. *the right man.* — 5. ἔπαισεν ἄν: an iterative aor. Cf. p. 42, 2, and the note. For the use of the stick in Spartan military discipline, cf. p. 24, 27 ff. Clearchus was a severe disciplinarian. See the Introd., § 27<sup>2</sup>. — αὐτὸς προσελάμβανεν, *took hold himself.* — 7. μὴ οὐ: μὴ negatives the following inf. regularly; οὐ (here very irregular) strengthens the neg. idea underlying αἰσχύνῃν εἶναι, *were ashamed, were unwilling.* See G. 1617; H. 1034; and *Moods and Tenses*, § 817.

§ 12. 7. πρὸς αὐτό, *to it*, the business in hand. — οἱ . . . γεγονότες, *those that were thirty years old and less.* — 9. σπουδάζοντα, *in earnest.* — προσελάμβανον: cf. 5.

§ 13. 11. μὴ: in the dir. form οὐ. Cf. p. 40, 10, and the note. — 12. ἄρδεν: with οἷα (G. 1526; H. 1000), *it was not the proper season for watering, etc.* Cf. *Moods and Tenses*, § 759. The summer was the season for irrigation, so that the presence of the water late in September was suspicious. — 13. ἤδη, *forthwith, at the very start.* — εἰς, *with reference to, for.* — 14. τούτου ἕνεκα: repeats ἵνα προφαίνωτο. Cf. G. 1363.

§ 14. 18. οἶνος φοινίκων, *palm wine.* Cf. p. 24, 23 ff. — ὄξος . . . αὐτῶν, *a sour drink made from the same by boiling.*

Page 59.] § 15. 19. αὐταὶ αἱ βάλανοι, *the dates themselves*, as contrasted with the wine, etc. For the case, cf. τὰ ἄρματα, p. 37, 2, and the note. — 20. τοῖς οἰκέταις. with ἀπέκειντο, *were set apart*, which is equiv. to the pass. of ἀπετίθεσαν in 24 below. — 22. κάλλους: gen. of cause (G. 1126; H. 744). — 23. ἡλέκτρον: abridged for ἡλέκτρον ὕψους. Cf. the similar case explained in G. 1178; H. 773 b. — τὰς δέ τινας, *but some* (τινάς) *others*. — 24. τραγήματα, *for sweetmeats*, to be eaten at dessert. — καὶ ἦν . . . ἥδὺ μέν, *and these* (the τραγήματα) *were a palatable thing* (cf. G. 925; H. 617) *also at a symposium* (πότον, not ποτόν).

Page 60.] § 16. 2. ἐξαιρεθείη: why opt.?

§ 17. 4. ὁ . . . ἀδελφός: note the position of the genitives. — 5. γυναικός: by name *Statira*. — 6. αὐτοῖς: for the case, see G. 1175; H. 772. Cf. Ἑλλάδι in 9.

§ 18. 8. γείτων: pred. nom. to οἰκῶ. — 9. οἰκῶ: cf. Xen. *Hellen.* iii. 2. 12, Καρία, ἐνθαπερ ὁ Τισσαφέρους οἶκος. — 10. εἰ δυναίμην: we might have had εἰ ἂν δύνωμαι (G. 1502, 2; 1420; H. 937; 907), since the context implies, *I thought it would be a εὖρημα*. — 12. οἶμαι . . . ἔχειν, *for I think it would not be a thankless labor for me*. — 13. πρὸς ὑμῶν: as if a pass. had preceded in place of ἀχαρίστως ἔχειν.

§ 19. 16. ἐπιστρατεύοντα: quoted after ἡγγεῖλα (G. 1588; H. 981). For the fact mentioned, see p. 5, 13 ff. — 17. καὶ μόνος κτλ.: cf. p. 45, 20 ff. — 21. σὺν τοῖσδε: with a gesture. — 22. αὐτῷ: the king.

§ 20. 24. βουλευσέσθαι: what other tenses might be used? Cf. παύσασθαι, p. 5, 1, and the note. — 27. εὐπρακτότερον: verbal adj. in the comp. The subj. of εὐπρακτότερον ἧ̃ is διαπράξασθαι understood, the διαπράξασθαι expressed being the obj. of δύνωμαι.

Page 61.] § 21. 2. μεταστάντες: second aorist. Cf. μεταστησάμενος, p. 58, 12. — 3. Κλέαρχος δ' ἔλεγεν, *Clearchus was spokesman*. — 4. ὥς βασιλεῖ πολεμήσοντες, *with the intention of warring with the king*. When, as here, the subj. of the leading verb is also the speaker, ὥς simply emphasizes the *cause* or *purpose* denoted by the partic. For the case of βασιλεῖ, cf. p. 3, 5.

§ 22. The speaker is referring in this section, probably, to the agreement entered into at Thapsacus, p. 20, 1 ff. — 9. θεούς, ἀνθρώπους: objs. of ἡσυχύνημεν (G. 1049; H. 712). The inf. προδοῦναι is a second obj. of the same verb (G. 1519; H. 948). — 10. παρέχοντες, *when we had offered* (sc. αὐτῷ). For the tense of the partic., cf. p. 5, 12. — εὖ ποιεῖν: purpose. Cf. p. 9, 14.

§ 23. 10. ἐπεὶ: here, *since*; above, in 7, *when*. — 11. βασιλεῖ . . . ἀρχῆς: cf. p. 50, 18. — 12. τὴν χώραν κακῶς ποιεῖν: cf. p. 19, 3, and the note; and 16 below, ἡμᾶς εὖ ποιῶν. — 15. ἀδικοῦντα: sc. τινά, and cf.

Page 61.] βουλευομένους, p. 2, 21. — 17. ὑπάρχη, *shall take the first step, begin*. For the const. of ποιῶν, see (I. 1580; II. 981; but for ποιῶντες in 18, see G. 1563, 3; II. 969 a.

§ 24. 21. ἤκω: mood? Cf. ἄχρι ἂν σχολάσῃ, p. 57, 16. — αἱ . . . μενόντων, *let the truce continue*. — 22. ἀγορὰν παρέξομεν, *will provide you a market, i.e. an opportunity for buying provisions*.

§ 25. 22. εἰς: cf. εἰς ἔω, p. 29, 17, and the note. — 25. δοθῆναι αὐτῷ: cf. the corresponding act. δοῦναι ἐμοί, p. 60, 11. — 26. καίπερ: with the following concessive partic. Cf. p. 29, 6. — ἄξιον βασιλεῖ, *befitting the king*.

Page 62.] § 26. 1. παρέξιν: sc. ἡμᾶς. The inf. is quoted after the idea of *promising* in πιστά. Σὺ ἀπάξιν. — 3. ὅπου δ' ἂν μὴ: why not οὐ? — For the Greek commissariat, see the Introd., § 26, and for the conditions here imposed, see particularly § 26<sup>2</sup>.

§ 27. 5. πορεύεσθαι after ὁμοῖαι (G. 1286; II. 948 a). Cf. the two fut. inf. in 1 and 2. — ὥς διὰ φιλίας, *as (you would go) through a friendly (country)*. — 8. ἔξιν: depends on the general idea of *promising*.

§ 28. 8. ταῦτα ἔδοξε: cf. p. 16, 11. — 9. ὤμοσαν . . . ἔδοσαν: cf. the note on πιστά, p. 54, 25.

§ 29. 13. ὡς βασιλεία: cf. p. 5, 16. — διαπράξωμαι, *shall have accomplished*, with fut. pf. force (*Moods and Tenses*, § 90). — ἃ δέομαι: sc. διαπράξασθαι. — 14. ὡς ἀπάξων καὶ ἀπιών: cf. the note on ὡς πολεμήσοντες, p. 61, 4.

#### CHAPTER IV.

§ 1. 22. μὴ . . . αὐτοῖς, *that the king would bear them no ill-will*. The inf. is quoted after δεξιὰς. Cf. παρέξιν in 1 above. — 23. ἐπιστρατείας: gen. of cause. Cf. the second ἤς, p. 30, 3, and the note. — τῶν παροικομένων, *of what was past*.

§ 2. 24. ἐνδηλοι . . . νοῦν, *evidently paid less regard to the Greeks*. For προσέχοντες, cf. ἀνιῶμενος, p. 7, 18, and the note. — 27. ἀλλὰ προσιόντες κτλ.: for the freedom of relation which this implies between commanders and men, see the Introd., § 27<sup>1</sup>. Note that Clearchus answers the remonstrants (p. 63, 12 ff.).

§ 3. 28. ἥ: may introduce the second part of an alternative question (G. 1606; II. 1017), even when the first part is only implied (here πότερον ἄλλως ἔχει). Cf. the use of *an* in Lat.

Page 63.] 1. ἂν περὶ παντὸς ποιήσαιο: potential optative. — 3. εἴη: we should expect ἦ after ἵνα, since the verb on which the clause depends (ἂν ποιήσαιο) is not past (G. 1270, 2); but εἴη is (irregularly) assimilated to the mood of the verb on which it depends. See *Moods and Tenses*,

Page 63.] § 180 b. — στρατεύειν : dependent on φόβος (G. 1521 ; H. 952). We might have had οἱ ἄλλοι "Ἕλληνες φοβοῦντο . . . στρατεύειν. — 4. διεσπάρθαι : cf. p. 30, 17. — 5. ἀλισθῇ : fut. pf. force ; cf. διαπράξωμαι, p. 62, 13, and the note. — 6. οὐκ . . . ἡμῖν, *it is not possible that he will not attack us*, lit. *there is not how* (introducing the indir. question) *he will not*, etc. (G. 1618 ; H. 1031).

§ 4. 7. ἡ . . . ἀποτειχίζει, *is either trenching or walling off some point*. Cf. the use of τι, p. 47, 9. — 9. τοσούδε, *so few*.

§ 5. 14. ἐπὶ πολέμῳ : = πολεμήσοντες. — ἀπιέναι : the future sense of εἶμι and its compounds almost always extends to the inf. in indir. discourse. Cf. p. 11, 22 ; p. 13, 17 ; p. 20, 8 ; p. 48, 19 ; but here the inf. irregularly has the present sense. See *Moods and Tenses*, § 30. — 15. ἔπειτα, *moreover*, introducing πρῶτον μὲν, αὐτοὶ δέ, etc. — 16. ὅθεν ἐπισιτιούμεθα : cf. ἐνθεν ἔξουσι τὰ ἐπιτηδεια, p. 58, 7, and the note. — 17. ἅμα, εὐθύς : for the use of these advs., see G. 1572 ; H. 976. — 18. ἀφειστήξει : fut. pf. (G. 705 ; H. 467). For the force of the tense here, see G. 1266 ; H. 850 a, and cf. λελείπεται below in 19. — 20. ὄντες : sc. φίλοι.

§ 6. 20. ποταμός : emphatic, as if he had said, *but as to rivers, I don't know whether (εἰ), etc.* — 21. διαβατέος : the verbal in -τέος used personally (G. 1595 ; H. 989). — 23. ἄν : i.e. ἐάν. — οὐ . . . εἰσιν : implying also *nor will there be*. For the fact, see p. 54, 10 ff., and the Introd., § 301. — 24. τῶν δὲ . . . ἄξιοι, *whereas the enemy's horse are very numerous* (lit. *the most*, compared with those of other nations) *and very efficient*. — 25. νικῶντες : = εἰ νικῶμεν (opt.) ; but ἡττωμένων, to which σωθῆναι is apod., = ἐὰν ἡττώμεθα (subjv.). — 26. οἷόν τε : sc. ἐστίν.

Page 64.] § 7. 1. ὅ τι, *on what account*, adv. acc., introducing the indir. question. — αὐτόν : repeating βασιλέα. — 2. θεούς : cf. θεός, p. 61, 9, and the note.

§ 8. 6. ὥς ἀπιών, *as if going*. Here the writer and the subj. of the leading verb are not the same person (cf. ὥς πολεμήσοντες, p. 61, 4, and the note, and p. 62, 14), so that ἀπιών expresses the intention *professed by Tissaphernes*. There is nothing in the use of ὥς to indicate the historian's opinion as to the honesty of this profession. Cf. ὥς βοηθήσω, p. 67, 16, and the note. — εἰς οἶκον : = οἶκαδε. See note on οἰκῶ, p. 60, 9. Besides Caria T. now had the satrapy of Cyrus. — 7. ἡγε : i.e. Orontas. Cf. p. 105, 6.

§ 9. 9. ἐπορεύοντο : the march began perhaps early in Oct., 401 B.C. ; three days later the Greeks reached the Median wall (20 below). On the morning of the day after the battle (Sept. 4) the Greeks were at the Cyreian camp (p. 48, 6 ff.) ; the next day they set out northward with Ariaeus (p. 55, 20 ff.) ; the next day (p. 57, 10 ff.), after concluding a

**Page 64.]** truce with the king's heralds, they proceeded to the Babylonian villages (p. 59, 16), where they remained three days (Sept. 7-9) before Tissaphernes arrived (p. 60, 3 ff.). Xenophon says (p. 62, 16 ff.) that they here waited for Tissaphernes *ἡμέρας πλείους ἢ εἴκοσιν*. This inexact statement introduces an element of doubt into the calculation. If they had remained just twenty days, their march northward with Tissaphernes would have begun on Sept. 30, which is the usually accepted date. See the *Introd.*, § 42<sup>3</sup>.

§ 10. 13. αὐτοὶ . . . ἐχώρουν, *proceeded by themselves*. — 14. ἐστρατοπεδεύοντο: the Greeks and barbarians.

§ 11. 17. τοῦ αὐτοῦ: *sc. τόπου*, and *cf.* p. 36, 2. — 18. πληγὰς ἐνέτεινον: *cf.* p. 25, 1.

§ 12. 20. τὸ τεῖχος: mentioned p. 32, 14. If we suppose that the southern part of this wall, which extended from the Tigris to the Euphrates, was in ruins, it is easy to account, first, for Xenophon's not describing it at p. 32, 14, but here; and, secondly, for the King's digging the trench (see p. 32, 11 ff.) for the purpose of completing the line of defence furnished by the northern part of the wall. In the retreat Tissaphernes led the Greeks westward, south of the trench (p. 32, 20), in order that they should not see the rich plain of Babylonia, and so brought them outside of the wall again, which they now *pass within* (παρῆλθον) on their way to the Tigris. — 22. ἦν ὠκοδομημένον: = ὠκοδόμητο. — 23. κειμέναις, *lying*; we say *laid*. — ποδῶν: why *gen.*? — 24. μήκος δ' ἐλέγετο, *but in length, it was said, etc.*

§ 13. 27. τὴν δ' . . . ἑπτά, *and the other (by its having been) bridged over* (partic. of means) *with seven boats*. *Cf.* p. 67, 2, and the note.

**Page 65.]** 4. ὥσπερ: *sc. κατατέμνονται*.

§ 14. 10. δένδρων: with παραδείσου (G. 1085, 4; H. 729 f). If it were construed with δασέος it would be δένδροις (*cf.* πίτισι, p. 146, 1). — οἱ δὲ βάρβαροι: *sc. ἐσκήνησαν*.

§ 15. 13. ἔτυχον ἐν περιπάτῳ ὄντες, *happened to be walking*. — πρὸ τῶν ὀπλων: *cf.* p. 57, 2, and the note. — 15. προφύλακας: see the *Introd.*, § 40<sup>3</sup>. — 16. οὐκ ἐξήτει, *did not ask for, ask to see*. — καὶ ταῦτα ὦν: *cf.* p. 20, 9, and the note.

§ 16. 18. ὅτι: introducing direct discourse. *Cf.* p. 28, 18, and the note. — 19. Ἐπεμψε: for its agreement, *cf.* p. 5, 11, and the note. — 21. μὴ ἐπιθῶνται: why *subjv.*?

§ 17. 24. ὥς διανοεῖται, *since Tissaphernes intends, etc.*; but in the next line ὥς, *in order that*. — 27. τῆς διώρυχος: the second of the two mentioned at p. 64, 27; over this there was only a pontoon bridge, which could be destroyed easily.



Page 66.] § 19. 3. νεανίσκος τις : conjectured to have been Xenophon himself. — 5. τό τε ἐπιθήσασθαι καὶ λύσειν : *i.e.* the two stories of an intention to attack, and at the same time to destroy the bridge. We should expect τὸ also before λύσειν. For the unusual fut. inf., see G. 1277; H. 555 a, and *Moods and Tenses*, § 113. — 6. νικᾶν : *sc.* αὐτοὺς as subj. — 7. τί δεῖ . . . γέφυραν : *why need they destroy the bridge? implying what good will it do them, etc.?* It is thus a proper apod. to the fut. prot. ἐὰν . . . νικῶσι. — 8. ἂν ὦσιν, ἔχοιμεν ἂν : a subjv. in the prot. with an opt. with ἄν in the apod. See G. 1421, 2; H. 901 a; and *Moods and Tenses*, § 505; and *cf.* p. 13, 3 f. The οὐ in οὐδέ, *not even*, modifies ἔχοιμεν ἂν, the meaning being, *even if there are (shall be) many bridges, we should not know, etc.* *Cf.* for this meaning of οὐκ ἔχω, p. 30, 28, and the note; *cf.* also οὐχ ἔξουσιν in 19 below. — 9. σωθῶμεν : *why subjv.?* So φύγωσιν in the next line.

§ 22. 17. ὑποπέμψαιεν, *had sent the man with a false message.* The dir. form was ὑπέπεμψαν. — 19. ἔνθεν μὲν, ἔνθεν δέ, *on this side, on that.* — 21. πολλῆς . . . ἐνόντων, *since it was extensive and fertile, and since there were men in it to cultivate it.* — 22. εἰτα δὲ καί, *and moreover also.* — 23. γένοιτο : with μή. — εἴ τις βούλοιτο, *in case any one should wish,* might have been ἐὰν τις βούληται. *Cf.* p. 18, 2, and the note.

§ 23. 25. ἐπὶ μέντοι . . . ὅμως, *yet they nevertheless, etc., i.e.* notwithstanding that they now knew the man's statements were false.

Page 67.] 1. ἀπήγγελλον : *i.e.* the next morning.

§ 24. 2. ἐξευγμένην : the Greeks said ζευγνύναι γέφυραν (cognate acc.), *to build (join) a bridge*, or ζευγνύναι ποταμόν (διώρυχα) *to bridge a river (or trench).* For the latter, *cf.* p. 65, 1. — 3. ὥς . . . πεφυλαγμένως, *as guardedly as possible, with the utmost precaution: cf.* p. 89, 14. οἶδν τε (= δυνατόν), *sc.* ἦν. — 4. τῶν παρὰ Τισσαφέρνους Ἑλλήνων : *cf.* τῶν παρὰ βασιλέως, p. 2, 6, and the note. — 5. διαβαινόντων : *sc.* αὐτῶν. We should expect the dat. after ἐπιθήσασθαι, rather than the gen. abs. Similarly διαβαινόντων occurs in the next line, notwithstanding the following αὐτοῖς. — 8. σκοπῶν : partic. — διαβαίνουσιν : in the dir. form διαβαίνουσι, *to see whether they were crossing.* — 9. ὥχето ἀπελαύνων, *went riding off.* *Cf.* p. 47, 8, and the note.

§ 25. 12. πλέθρου : *cf.* πλέθρων, p. 10, 21. — 13. πρὸς ἣν : *why acc.?* — 16. ὥς βοηθήσων : ὥς shows only that the partic. gives the purpose which is professed by the subj. (ὁ ἀδελφός). *Cf.* ὥς ἀπιών, p. 64, 6, and the note, and ὥς πολεμήσοντες, p. 61, 4. *Cf.* also p. 4, lines 7, 8, and 12, and the note on 7.

§ 26. 18. εἰς δύο, *two abreast.* They marched by in column. See the *Introd.*, § 35<sup>1</sup>. — 19. ἄλλοτε . . . ἐφιστάμενος, *halting now and then.* —



Page 67.] 20. τὸ ἡγούμενον: obj. Cf. p. 53, 25, and the note. — ἐπιστήσκει: why opt.? — 24. ἐκτεπλήχθαι: cf. p. 25, 19, and the note.

§ 27. 28. Κύρω: for the case, see G. 1159; 1160; H. 764, 2. The simple verb ἐγγελάω takes the same case. — διαρπάσαι . . . ἐπέτρεψε: cf. p. 9, 14, and the note. See also the Introd., § 26<sup>1</sup>.

Page 68.] 1. πλὴν ἀνδραπόδων: i.e. the slaves were not to be part of the plunder.

## CHAPTER V.

§ 2. 13. Τισσαφέρνει: cf. τούτω, p. 3, 12. — 14. εἴ πως δύναιτο, if possible. For the mood, see G. 1502, 1; H. 937, and cf. p. 11, 19, and p. 14, 23. The clause depends on παῦσαι, which is the second subj. of ἔδοξεν. — πρὶν γενέσθαι: cf. p. 20, 17, and the note. — 15. ἐρούντα: what does the fut. partic. express?

§ 3. 19. Τισσαφέρνη: a rare form of voc., found in a few foreign names in ης. — 20. ἀδικήσιν: cf. μνησικακήσιν, p. 62, 22, and the note. — 21. φυλαττόμενον ἡμᾶς, are on your guard against us. What two other participles in this section are quoted?

§ 4. 23. οὐ δύναμαι οὔτε: we should expect οὔτε δύναμαι to correspond to ἐγὼ τε οἶδα. See note on μήτε . . . τε, p. 54, 20. — 24. ὅτι . . . οὐδέν, that we on our part do not even think of any such thing. — 25. εἰς λόγους σοι ἐλθεῖν, to have an interview with you (G. 1177; H. 772 a). — εἰ δυναίμεθα: cf. p. 12, 17, and the note. 1562

Page 69.] § 5. 1. οἱ . . . ἐποίησαν: we should expect in place of the rel. clause φοβηθέντας . . . βουλομένους . . . ποιήσαντας (partic. in indir. discourse), but such an accumulation of parties. would be harsh. — 3. μέλλοντας, intending, trans. — 4. αὖ, what is more.

§ 7. 8. πρῶτον . . . μέγιστον: cf. p. 13, 26. The correlative of μέν, which is repeated in 16, is δέ in 18. — θεῶν, oaths (sworn) by the Gods (G. 1085, 3; H. 729 c). Cf. the phrase ὁμνεῖν τοὺς θεούς. For the importance attached by the Greeks to the oath, see the Introd., § 29<sup>2</sup>. — 9. τούτων: i.e. τῶν θεῶν ὅρκων. For the case, cf. p. 14, 3, and the note. — 10. παρημεληκώς: cf. ἐψενσμένος, p. 13, 27, and the note. — 12. φεύγων, flying, but ἀποφύγοι ἂν, could make his escape. Cf. p. 18, 26. — 13. ἂν ἀποσταίη: what use of the opt.? What other instances of the same usage in this section are there? — 14. πάντῃ πάντα: cf. πάντων πάντα, p. 39, 7, and πανταχῇ πάντων below in the next line. — θεοῖς: for the case, cf. p. 27, 24, and the note. With this section compare Psalm cxxxix. 7-12.

§ 9. 20. πᾶσα ὁδός, every road; but following (22), πᾶσα ἡ ὁδός, all our way. — 22. αὐτῆς: with οὐδέν. — 24. φοβερώτατον: cf. p. 59, 24, and the note.

Page 69.] § 10. 26. ἄλλο τι ἂν ἦ: ἄλλο τι ἦ or the simple ἄλλο τι is equivalent in asking a question to οὐ or ἄρα οὐ, Lat. *nonne* (G. 1604; II. 1015<sup>b</sup>). — ἂν: *sc. ποιῶμεν*. — 27. ἔφεδρον, *fresh opponent*: see Dict.

Page 70.] 3. ταῦτα: repeats the indirect question.

§ 11. 4. τῶν τότε: *cf. p. 56, 27*. — τῶν τότε . . . βούλοιο: give the sent. in its dir. form before quotation. — 6. ἔχοντα, σφύζοντα, οὖσαν: what use of the parties? — 7. ἧ . . . ἐχρήτο, *which Cyrus found hostile*. — 8. ταύτην: repeating τὴν . . . δύναμιν with emphasis.

§ 12. 9. ὅστις οὐ βούλεται: result (G. 1445; II. 910). — 10. ἀλλὰ μὴν: begins the sent. as if the parenthesis ἐρῶ . . . εἶναι were to be followed by a sent. like καὶ ἡμεῖς ὑμᾶς πολλὰ ὠφελεῖν δυνησόμεθα (Krüger). This is really said in other words in the two following sections.

§ 13. 13. οὓς νομίζω ἂν παρασχεῖν, *whom I think I could render* (παρά-σχοιμι ἂν). *Cf. p. 13, 3 ff.* So παῦσαι ἂν in 16. — 17. ἐνοχλοῦντα: supplementary partic. not in indir. discourse (G. 1580; II. 981). — 18. οἷς: with τεθνυμμένων, dat. of indir. obj. — 20. ἂν κολάσσεσθε: a rare const. in Attic Greek (G. 1303; II. 845). See *Moods and Tenses*, § 197. — τῆς . . . οὔσης: = ἡ τῇ . . . οὔσῃ.

§ 14. 22. ὡς μέγιστος, *the very greatest*. *Cf. ὅτι ἀπαρασκευότατον*, p. 2, 12, and the note. — 23. ἀναστρέφοιο: for the omission of ἂν, *cf. p. 26, 21*, and the note. — ἔχων ὑπέρτας: = εἰ ἔχοις κτλ., additional prot. to both ἂν εἴης and ἂν ἀναστρέφοιο. — 24. μισθοῦ: Clearchus recognizes the fact that the Greeks were mercenaries. See the *Intro.*, § 241. — 25. τῆς χάριτος: with ἔνεκα.

§ 15. 27. τὸ . . . ἀπιστεῖν: *cf. p. 42, 25*. — τὸ ὄνομα τίς: a mingling of two constrs., ἧδιστ' ἂν ἀκούσαιμι τίς κτλ., and τοῦτου τὸ ὄνομα ὅστις κτλ.

Page 71.] § 16. 4. ἡδομαι ἀκούων: *cf. ἡσθη ἰδών*, p. 9, 8. — ἀκούων σου λόγους: *cf. p. 5, 18*. — 5. γινώσκων: the partic. is causal. — 6. μοι δοκεῖς: to be translated into English impers., *it seems to me*. — 7. ὥς ἂν μάθης: for ἂν in a final clause see G. 1367; II. 882. In Attic prose, ὥς ἂν with the subj. is confined, with a single exception, to Xenophon. See *Moods and Tenses*, § 326, 2.

§ 17. 8. εἰ ἐβουλόμεθα, *if it was our real wish*, i.e. when we made the treaty (G. 1390; II. 893). To this the apod. is ἀπορεῖν (= ἀποροῦμεν) quoted (10) after δοκούμεν. — 10. ἐν ᾧ, *by means of which*. — 11. ἀντιπάσχειν: with κίνδυνος (*cf. p. 14, 20*, and the note), with which supply εἰη ἂν from the preceding εἴημεν ἂν.

§ 18. 13. ἐπιτίθεσθαι: with ἐπιτηδείων — ἀπορεῖν ἂν: = ἀποροῦμεν ἂν. *Cf. above ἂν εἶναι* in 6, and ἀπορεῖν in 10. — τοσαῦτα: with a gesture. — 14. ὄντα, *although they are*. — 15. ὑμῖν ὄντα πορευτέα, *must be crossed by you*, quoted after ὁράτε; in the dir. form, ὑμῖν πορευτέα ἐστίν. *Cf. p. 63, 21*.

**Page 71.]** With the active of this const., ὄρη πορεύεσθαι, *cf.* p. 55, 10, and the note.

§ 19. 21. ἀλλά, *still* (G. 1422). — 23. οὐδ' εἰ, *not even if*: the negative goes with ἂν δύναισθε.

§ 20. 25. ἔχοντες: cond. (note in the next line μηδὲνα), = εἰ ἔχομεν. For εἰ ἔχομεν, . . . ἂν ἐξελοίμεθα, see G. 1421, 1; H. 901 b.

**Page 72.]** 1. ἔπειτα: *cf.* εἶτα in p. 11, 5, and the note. — πῶς ἂν . . . ἂν ἐξελοίμεθα: for the repetition of ἂν in the apod., *cf.* p. 13, 4, and the note.

§ 21. 3. παντάπασι . . . ἐστί, *it is characteristic of* (belongs to, pred. gen. of possession) *those altogether without resources*. — 4. καὶ τούτων, *and that too, and besides*. — 5. οὔτινες ἐθέλουσι: used as if ἄποροι εἰσιν κτλ. preceded; we should expect simply ἐθέλειν, *to be willing*. *Cf.* p. 76, 23 ff.

§ 22. 8. ἐξόν, *when it was possible*, acc. abs. (G. 1569; H. 973). — 9. οὐκ . . . ἤλθομεν; *did we not proceed to do it?* — ἔρως: *sc.* ἐστί. — τούτου refers to οὐκ . . . ἤλθομεν. — 10. τὸ . . . ἰσχυρόν: the inf. clause stands as an obj. acc. after the verbal idea in ἔρως. Translate: *my desire to prove myself faithful to the Greeks, and with that mercenary force with which Cyrus made his expedition . . . with this (τούτῳ) to return to the coast, etc.* μισθοδοσίας and εὐεργεσίας are accs. See *Moods and Tenses*, § 795. Many Mss. have τοῦ for τό in 10.

§ 23. 12. ὅσα: with χρήσ μοι, acc. of specification. — 13. ἐστέ, *are*, by anticipation, for ἔσεσθε. — τὰ μὲν . . . εἶπας, *some you also have mentioned*. — 15. τὴν δ' . . . ἔχοι: *sc.* ὀρθήν. As it was the outward sign of royalty to wear the tiara upright on the head, so *wearing it upright upon the heart* means *aspiring to royal dignity*. Tissaphernes thus intimates his intention to revolt from the king by the aid of the Greeks, in order to blind Clearchus to his real plans.

§ 24. 19. εἶπεν: *i.e.* Clearchus. εἶπεν is repeated in ἔφη. — τοιούτων ὑπαρχόντων, *when such grounds exist*. — 21. παθεῖν: dependent on ἄξιοι.

§ 25. 22. οἱ . . . λοχαγοί: in appos. with the subj. of βούλεσθε. — 23. ἐν τῷ ἐμφανεῖ: *cf.* ἐν τῷ φανερώ, p. 16, 24.

**Page 73.]** § 27. 4. δηλὸς τ' ἦν οἰόμενος: *cf.* p. 7, 18. — πάνυ φιλικῶς διακείσθαι, *that he was on very friendly terms with*. — 7. οἱ ἂν ἐλεγχθῶσι: the verb might have been in what other mood? Could ἐκέλευσε have been so changed? See G. 1497, 2; 1499; H. 932, 2; 935 c. — διαβάλλοντες: partic. in indir. discourse. — 8. τῶν Ἑλλήνων: with οἱ. — αὐτούς: *cf.* αὐτόν, p. 43, 24. The pron. in each instance summarily repeats the rel. sentence.

§ 28. 12. αὐτῷ: *i.e.* Clearchus. — ὅπως . . . ᾗ: in what other mood might the verb have been?

Page 73.] § 29. 15. πρὸς . . . γνώμην, *should be devoted to him*. — 17. ἀντέλεγον : open remonstrance. See the Introd., § 27<sup>1</sup>. — μὴ λέναι, μηδὲ πιστεύειν : the infis. are not in indir. discourse. Cf. ἔλεγε θαρρεῖν, p. 13, 15.

§ 30. 19. ἔστε διεπράξατο : cf. πρὶν ἔπεισε, p. 11, 12, and the note. — 21. ὥς εἰς ἀγοράν : i.e. without arms.

§ 31. 25. Ἀγίας : see the Introd., § 22, and the note.

Page 74.] § 32. 1. οἱ ἔνδον, οἱ ἔξω : used subst. Cf. τῶν τότε, p. 56, 27. — 3. ᾧτινι . . . πάντας : cf. ὅστις . . . παντας, p. 2, 5, and the note.

§ 33. 6. ἡμφεγνόουν : double augment. Cf. ἠνέσχετο, p. 38, 9, and the note. — 7. εἰς τὴν γαστέρα : the acc. with reference to the motion of the weapon.

§ 34. 10. τὰ ὅπλα : cf. p. 57, 2, and the note.

§ 36. 18. εἴ τις . . . λοχαγός, *whenever general or captain there was* (G. 1502, 1 ; H. 937), suggests the subj. of προσελεῖν. What might we have instead of εἴη ? — 19. ἀπαγγέλωσι : why subjv. ?

§ 37. 21. τῶν Ἑλλήνων : part. gen. — στρατηγοὶ μὲν, σὺν αὐτοῖς δέ : the first two are contrasted, as generals, with Xenophon, who as yet had no official relation to the army. Cf. p. 82, 3ff. — 23. τὰ περὶ, *the fate of*.

§ 38. 26. ἔστησαν εἰς ἐπήκοον, *got within hearing distance*. — 27. ἐπι-ορκῶν, λύων : parties in indir. discourse.

Page 75.] 1. ἔχει τὴν δίκην, *has received his deserts*. — 4. ἀπαιτεῖ : with two accs. Cf. p. 14, 26, and the note. — 5. εἶναι : see τὰ ὅπλα. — 6. δούλου : cf. p. 39, 3, and the note.

§ 39. 6. ἔλεγε δὲ Κλεάνωρ : cf. p. 61, 3. — 8. οἱ ἄλλοι : in app. with ἐμεῖς understood, *you others*. — 9. θεοῦς, ἀνθρώπους : cf. p. 61, 9, and the note. — οἵτινες ἀπολωλέκατε, ἔρχεσθε : causal (G. 1461 ; H. 910). — 10. ἡμῖν : with ἐνόσαντες. Cf. οἷς in 12. — φίλους καὶ ἐχθροὺς, *as friends and enemies*. Cf. p. 1, 10. — 13. τοὺς ἄλλους ἡμᾶς, *the rest of us*.

§ 40. 15. γάρ, (*you are wrong*) *for*. — ἐπιβουλεύων : cf. p. 28, 12.

§ 41. 29. Πρόξενος, Μένων : in emphatic position before ἐπείπερ. We should render, *but as to Proxenus and Menon, since indeed they are, etc.*

## CHAPTER VI.

§ 1. 27. οὕτω, *so, as above described*. — 28. ἀποτμηθέντες γὰς κεφαλὰς : the corresponding act. const. is αὐτοῖς ἀποτέμνουσι τὰς κεφαλὰς. See G. 1239.

Page 76.] 1. μὲν : correlative to δέ, p. 78, 13. — Κλέαρχος : see the Introd., § 23<sup>1</sup>. — ὁμολογουμένως ἐκ πάντων, *as was agreed by* (cf. ἐκ, p. 2, 18) *all*. — 2. αὐτοῦ : with ἐυεπίρως (G. 1147 ; H. 756). — δόξας = ὅς ἔδοξεν, *who was reputed*. With this section, cf. p. 39, 1 ff.

§ 2. 4. πόλεμος : the Peloponnesian War (431–404 B.C.). — 7. ἀδικοῦσι, *had wronged*. Cf. p. 25, 1, and the note. — τοὺς Ἕλληνας : the

Page 76.] Greek colonists in the Thracian Chersonese. — 8. ὡς πολεμῇ σων : cf. p. 4, 12, and the note on p. 4, 7.

§ 3. 11. Ἴσθμοῦ : of Corinth, where he stopped on his way. — 12. ὥχeto πλέων : cf. ὥχeto ἀπελαύνων, p. 67, 9, and the note. See Diod. Sic. xiv. 12.

§ 4. 15. ἄλλη : no such arguments (λόγοις) are given in the *Anabasis*. Cf. p. 3, 10 ff., and p. 12, 6 ff. — 16. δαρεικοὺς : cf. note on p. 33, 2.

§ 5. 17. ἀπὸ . . . χρημάτων : cf. p. 3, 15 ff. — 19. ἀπὸ τούτου, *from this time on*. — 20. πολεμῶν διεγένετο, *went on warring*. Cf. λέγων διῆγε, p. 7, 17, and the note.

§ 6. 24. ὅστις αἰρεῖται : cf. οἷτινες ἐθέλουσι, p. 72, 5, and the note. — ἐξόν : cf. p. 72, 8, and the note. — 26. ὥστε πολεμεῖν, *i.e. provided it be the toil of war*. The inf. expresses a cond. (G. 1453).

Page 77.] § 7. 3. ἡμέρας καὶ νυκτός, *by day or night*, indifferently. Why are the subst. in the gen. ? — ἄγων : like the two adjs., with ἦν, *ready to lead*. — 5. πανταχοῦ πάντες : cf. p. 69, 14, and the note.

§ 8. 6. ὡς δυνατόν . . . εἶχεν, *so far as was possible with (i.e. for a man of) such a temper as he certainly (καί) had*. — 7. ὥς . . . ἄλλος : cf. p. 15, 11, and the note. — 8. ὅπως ἔχοι : for the opt. in the obj. clause, cf. p. 35, 28, and the note. — αὐτῷ : why dat. ? — 10. ὡς πειστέον εἶη : = ὡς δεοῖ αὐτοὺς πείθεσθαι, *that they must obey*.

§ 9. 11. ἐκ τοῦ . . . εἶναι, *by being severe*. Cf. p. 30, 17, and the note. Why is χαλεπός in the nom. ? — ὁρᾶν : limiting στεγνός (G. 1528 ; H. 952). — 13. ὡς μεταμέλειν : result. — ἔσθ' ὅτε, *sometimes*. Cf. ἐνίστε, just preceding, and the note on ἦν . . . οὖς, p. 23, 15.

§ 10. 14. ἀκολάστου . . . ὄφελος εἶναι : cf. p. 14, 8. — 15. λέγειν αὐτὸν ἔφασαν : Xenophon states the facts not on his own authority. Cf. p. 42, 22. — 17. εἰ μέλλοι, *if he was either to, etc.* The dir. form would be δεῖ φοβεῖσθαι . . . εἰ μέλλει κτλ. — 18. φυλακάς : why acc. ? — φιλων ἀφέξεσθαι : *i.e. not to plunder friends*.

§ 11. 22. φαιδρόν : pred. to φαίνεσθαι. — ἐν τοῖς ἄλλοις προσώποις, *reflected in the faces of those about him*.

§ 12. 25. ὅτε γένοιτο : why opt. ? — 26. ἀρξομένους ἀπιέναι, *i.e. to go off to another commander to be subject to him*.

Page 78.] § 13. 5. σφόδρα . . . ἐχρήτο : *i.e. they yielded him implicit obedience*.

§ 15. 11. οὐ μάλα ἐθέλειν, *did not much like*.

§ 16. 13. εὐθύς : cf. p. 39, 14, and the note. — 15. ἀργύριον : Gorgias's fee was 100 minae (about \$1800).

§ 17. 16. ἐπεὶ συνεγένετο αὐτῷ, *after he had been his pupil*. — 17. φίλος . . . πρώτοις, *when associated with the first men of his day*. — 18. εὐεργετῶν : cf. ἀλεξόμενος, p. 40, 22. — 19. ὥετο κτήσεσθαι, *expected to get*. — 20. χρήματα πολλά : see the *Intro.*, § 241.



Page 78.] § 18. 21. ἐπιθυμῶν: concessive partic. — ἔνδηλον . . . εἶχεν, *he moreover made this also evident, i.e. it was none the less evident.* — 24. μή: why do we have μή and not οὐ?

§ 19. 26. αἰδῶ ἑαυτοῦ, *respect for himself.*

Page 79.] 1. στρατιώτας: cf. θεούς, p. 75, 9. — φοβούμενος: what use of the part.? Cf. δῆλος ἦν ἐπιθυμῶν in 10, and στέργων φανερός ἦν and ἔνδηλος ἐρίγνετο ἐπιβουλεύων in 18 and 19. Cf. also p. 7, 18, and the note.

§ 20. 4. πρὸς τὸ . . . δοκεῖν, *for being, and having the reputation of being, fit to govern.* This const. occurs several times below. ἀρχικόν limits τινά understood, the subj. of the infs. — 5. ἐπαινεῖν: subj. of ἀρκεῖν. — 9. ἐτῶν: pred. gen. of measure.

§ 21. 13. μέγιστα: adv. with δυναμένοις, *the most powerful.* — 14. ἀδικῶν: cf. for the tense the note on ἀδικεῖν, p. 25, 1. So ἀδικοῦντα in 5. — μή διδοίη δίκην, *might not pay the penalty.*

§ 22. See the Introd., § 29<sup>1</sup>. — 17. τὸ αὐτὸ τῷ ἡλιθίῳ, *the same as folly, synonyms of folly.* For the dat., see G. 1175; H. 773.

§ 23. 19. τοῦτῳ: repeats the rel. clause, and depends on ἐπιβουλεύων. — ἔνδηλος ἐρίγνετο: how different from ἔνδηλος ἦν and ἔνδηλος ἐγένετο? — 20. οὐδενός: depends on the prep. included in the compound verb. — τῶν συνόντων: connect with καταγελῶν. διελέγετο would require the dat.

§ 24. 24. μόνος . . . ὃν, *he thought that he alone understood that it was an easy task.*

Page 80.] § 26. 1. ἀγάλλεται ἐπὶ: in the next line with ἡγάλλετο we have the simple dat. of cause, τῷ δύνασθαι κτλ. — 3. ψευδῇ: from ψευδής, not ψεύδος. — 4. τῶν ἀπαιδευτῶν: pred. part. gen. — 6. διαβάλλων τοὺς πρώτους, *by slandering those who were already first (in their friendship).* — τοῦτο: repeats the thought of πρωτεύειν φιλῆς.

§ 27. 7. τὸ . . . παρέχεσθαι: obj. of ἐμνηχανάτο. — 9. ἡξίου, *expected.* — 10. ὅτι δύναιτο καὶ ἐθέλοι ἄν: in the dir. form δύναμαι καὶ ἐθέλοισι ἄν. — εὐεργεσίαν δὲ κατέλεγεν, *he set it down as an act of kindness.* — 11. ὁπότε ἀφίστατο: cf. ὅστις ἀφικνεῖτο, p. 2, 5, and the note. See also Moods and Tenses, § 535. — ὅτι οὐκ ἀπώλεσεν αὐτόν, *that he had not destroyed him.*

§ 28. 14. παρὰ Ἀριστίππου: for the facts stated, cf. p. 3, 22 ff., and p. 5, 27 ff. — 16. ἦδετο: i.e. Ariaeus.

§ 29. 21. οὐκ ἀπέθανε: to be connected with the gen. abs. in 19, which expresses time. — 24. κεφαλᾶς: cf. p. 75, 28, and the note. — 25. ζῶν . . . ἐνιαυτόν, *after being tortured alive for a year.*

§ 30. Note the interchange of the dual and pl. in this section. — 27. καὶ τοῦτῳ: emphatic repetition of the subj.

Page 81.] 1. αὐτοῖς: with ἐμέμφετο, as this verb cannot govern the gen. τοῦτων, which by its position would naturally be the obj. of both the clauses with οὕτε. — 3. ἔτη ἀπὸ γενεᾶς, *years from birth, years of age.*



## BOOK THIRD.

HOSTILITIES BETWEEN THE GREEKS AND THE PERSIANS AFTER THE SEIZURE OF THE GENERALS. — MARCH FROM THE RIVER ZAPATAS TO THE MOUNTAINS OF THE CARDUCHI.

## CHAPTER I.

Page 81.] § 1. 4. "Ὅσα . . . δεδήλωται : see first note on ii. 1. 1. — ἀπιόντων : temporal partic., present to ἐγένετο. — ἐν ταῖς σπονδαῖς, *during the truce*, belongs to ἐγένετο : see p. 115, 5.

§ 2. 8. ἐπεὶ, *after that*, here has the pluperfect : it generally takes the aorist (G. 1261); cf. ἐπεὶ ἐτελεύτησαν in 5 (above), and see note on p. 1, 12. — 9. οἱ συνενόμοι : see ii. 5. 30-32. — 11. ἐννοούμενοι μὲν with the eight dependent clauses introduced by ὅτι is summed up in ταῦτα ἐννοούμενοι (21), and there is no corresponding clause with δε. The succession of gloomy thoughts and forebodings gives a graphic picture of the miserable condition of the betrayed Greeks. — ἐπὶ . . . θύραις, *at the king's gates* : a mere form of words ; the Greeks were now more than 200 miles from Babylon. — 12. ἦσαν : εἶεν or εἰσί would be more regular (G. 1489; H. 936). — κύκλῳ : like the English *a-round*. — πολλά : with both ἔθνη and πόλεις (G. 923; H. 620 a). — 13. παρέξειν ἔμελλεν, *was to furnish* (G. 1254; H. 846 a) : cf. Lat. partic. in -rus with sum or erant. — 14. μύρια στάδια : a round number ; we should say *not less than a thousand miles*. — 16. ἐν μέσῳ τῆς οἰκαδὲ ὁδοῦ, *between (them and) the road home*. — προὔδεδώκεσαν (G. 541; H. 360 a). — 17. οἱ . . . βάρβαροι : the Persians of Cyrus's army, 100,000 in number, under the command of Ariacus (cf. p. 31, 18). — 19. ἱππέα οὐδένα : see Introd. § 301. — 20. νικῶντες, *if they should be victorious*, = εἰ νικῶεν : so ἡττηθέντων (= νικηθέντων), = εἰ ἡττηθεῖεν. — 21. αὐτῶν is partitive genitive after οὐδεῖς.

§ 3. 22. εἰς τὴν ἑσπέραν, *at evening* (properly *on coming to the evening*) : cf. εἰς τὴν ἑω, p. 29, 17. — 23. πῦρ : see Introd. § 401. — τὰ ὄπλα, *i.e.* the place where their arms were, a general term for their *quarters* : see Introd. § 402. — 24. ἀνεπαύοντο . . . ἕκαστος, *they lay down where each chanced to be* (sc. ὧν) : observe the imperfects.

Page 82.] 1. οὔποτ' : to be translated with δεῦρο (fut. inf. in or. obl.).

§ 4. 3. Ξενοφῶν : "The inspiration now fell, happily for the army, on one in whom a full measure of soldierly strength and courage was combined with the education of an Athenian, a democrat, and a philosopher.

**Page 82.]** It is in true Homeric vein, and in something like Homeric language, that Xenophon describes his dream, or the intervention of Oneiros, sent by Zeus, from which this renovating impulse took its rise." GROTE. Notice the modest reference to himself in *ἦν δέ τις*. — 4. οὐτε . . . ὦν : i.e. *he went neither as general nor, etc.* — 5. αὐτὸν μετεπέμψατο : for the change from the relative construction, see G. 1040 ; H. 1005. — 6. ξένος, *guest-friend* : see note on p. 3, 22. — εἰ ἔλθοι . . . ποιήσῃν (G. 1497 ; 1286 ; H. 931 ; 948 a) : the direct discourse would be *ἐὰν ἔλθῃς, ποιήσω*, and *ἐὰν ἔλθῃ* might be used here, like *ἐπειδὰν λήξῃ* in p. 83, 4. — 7. αὐτὸς . . . πατρίδος, *whom he* (Proxenus) *himself* (G. 989, 1 ; H. 680, 2) *said he believed to be worth more to him than his fatherland* (Boeotia) : for *ἐαυτῷ* see G. 993 ; 997 ; H. 683 a.

§ 5. 9. ἀνακoinoῦται, *consults* (as a friend) : cf. the act. ἀνακοινῶσαι (14), *to communicate with* (i.e. τῷ θεῷ). — Σωκράτει : the philosopher, Xenophon's master and friend. — 11. ὑποπτεύσας μή . . . εἴη, *suspecting that some charge of friendship with Cyrus might be brought against him* (Xen.) *by the state* (Athens) : τι is adverbial. The subject of εἴη is Κῦρος φίλον γενέσθαι, which expresses the substance of the possible charge : cf. αἰτιώμενος σίνασθαι, Hdt. v. 27. — 13. τοῖς Λακεδαιμονίοις (G. 1179 ; H. 775). The Spartans were greatly aided by money furnished by Cyrus during the last four years of the Peloponnesian War (408-404 B.C.). See *Introd.* §§ 18, 20. — 14. ἐλθόντα : agreeing with the omitted subject of ἀνακοινῶσαι where ἐλθόντι might have been used (G. 928, 1). — 15. τῷ θεῷ : Apollo, the God of Delphi, the seat of the most famous oracle.

§ 6. 16. ἐπήρето : the aor. ἡρόμην (from ἔρομαι) is common ; but ἐρωτάω is used in Attic Greek for the forms of the present stem. — τί . . . εὐχόμενος, *by sacrifice and prayer to which of the Gods* : the direct question would be, τί . . . θύων . . . κάλλιστα ἔλθοιμι ἂν τὴν ὁδὸν ἣν ἐπινοῶ καὶ σωθείην ; (G. 1493). — 17. ὁδόν (G. 1057 ; H. 715 b). — 18. καλῶς πράξας : like our *doing well*. — ἀνείλεν, *gave an oracle, responded*, is practically a verb of *commanding*. — 19. θεοῖς οἷς = οἷς θεοῖς, *to what God* ; or θεοῖς may be dat. for accus. by inverse assimilation (G. 1035), a rare and often suspicious construction.

§ 7. 21. τοῦτο : referring to the question πότερον . . . μένειν. — 23. ἰτέον εἶναι, *that he was bound to go*, in direct form ἰτέον ἐστὶ (G. 1597 ; H. 990). — ὅπως ἂν πορευθείη : indirect question (G. 1493) : the direct form would be πῶς ἂν πορευθείην ; *how can I go ?* (G. 1328 ; H. 872).

§ 8. 26. οἷς : supply θύσασθαι ; the antecedent, if expressed, would be τοῖς θεοῖς.

**Page 83.]** 1. ὁρμᾶν, *to set out* : for ὁδόν, cf. ἔλθοι τὴν ὁδόν in p. 82, 17 for ἄνω see G. 952, 1 ; H. 600. — 2. συνεστάθη, *was presented*.

Page 83.] § 9. 3. συμπροϋθμείτο, *joined in urging*. — 4. ἐπειδὴν τάχιστα . . . λήξῃ . . . ἀποπέμψει (G. 1497 ; H. 923). The English idiom does not allow us to follow the Greek and say *he said that he will dismiss him* ; so also we must translate ἐπειδὴν λήξῃ as if it were ἐπειδὴ λήξειεν, which would be more common after the past tense εἶπε (see p. 82, 6).

§ 10. 6. ἐστρατεύετο οὕτως, *in this way he came to go on the expedition*. — οὐχ, *not, however*. — 10. φοβούμενοι . . . καὶ ἄκοντες (sc. ὄντες), *though fearing, etc.* (G. 1563, 6 ; H. 969 e). — 11. οἱ πολλοί (G. 967 ; H. 665) : see p. 59, 26. — 12. ἀλλήλων, Κύρου : obj. genitives after αἰσχύνην : cf. αἰσχύνεσθαι τινα, *to feel shame before any one*.

§ 11. 15. μικρὸν ὕπνου λαχὼν (G. 1098 ; H. 737). — 16. σκηπτὸς πεσεῖν (G. 1522, 2 ; H. 944 a) : the dream was σκηπτὸς ἔπεσεν. — 18. πάντα : sc. οἰκία, subj. of ἔδοξεν. See Introd. § 29<sup>1</sup>.

§ 12. 18. περίφοβος ἀνηγέρθη, *he awoke (was roused) in great fear*. — 19. τῇ μὲν . . . τῇ δέ, *in some respects . . . in others*. — 21. ὅτι . . . τὸ πῦρ is causal, and μὴ οὐ δύναιτο . . . ἀλλ' εἵργετο depends on ἐφραζέτο. — 23. βασιλέως : the king of Persia corresponds to King Zeus in his dream (21). — 24. εἵργετο was suggested by his being encircled (κύκλω) on all sides by the fire in his dream.

§ 13. 25. ὁποῖόν . . . ἐστί, *but what it signifies*. — 26. ἐκ τῶν συμβάντων, *from what happened*. — 27. πρῶτον μὲν : the only correlative is ἐκ τούτου, p. 84, 11.

Page 84.] 1. εἰκός (sc. ἐστί), *it is likely*. — εἰ γενησόμεθα ἐπὶ βασιλεῖ, *if we shall fall into the king's hands*. — 2. τί ἐμποδὼν μὴ οὐχί . . . ἀποθάνειν ; (G. 1617 ; 1550 ; H. 1034 b), *what is there to prevent, etc. ?* — 3. ἐπιδόντας, *having experienced (come to see)*. — 4. ὅπως ἀμυνόμεθα, *to defend ourselves*, object clause. — 6. ὥσπερ ἐξόν, *as if it were possible* (G. 1576 ; H. 978 a).

§ 14. 6. ἐγὼ . . . πράξειν, *from what state then am I expecting the general to come who is to do this ?* τὸν . . . στρατηγόν = (lit.) *the general from what state*. Xenophon's reflection was somewhat as follows : *my own state (Athens) must supply the man ; and if I am not old enough now to undertake the work, I never shall be*.

§ 15. 11. ἐκ τούτου, *upon this*. — 13. ὥσπερ οὐδ' ὑμεῖς (sc. δύνασθε) : οἶμαι is parenthetical. — 14. ἐν οἰοῖς, *in what straits*.

§ 16. 15. δῆλον (sc. ἐστίν) ὅτι, *evidently* (parenthetical). — οὐ πρότερον . . . πρὶν, *not until* (G. 1471, 2 ; H. 924) : πρότερον is here merely emphatic, anticipating the idea of πρὶν. Cf. μὴ πρόσθεν . . . πρὶν in p. 4, 3, and note. — 16. ἐξέφηναν, *declared*. — 17. οὐδεὶς οὐδέν (G. 1619 ; H. 1030).

§ 17. 19. ὑψησόμεθα, *yield ourselves*. — 20. ὅς : causal relative, *since he*. — 21. καὶ . . . ἤδη, *even when already dead*. See note on p. 44, 11. —

Page 84.] 22. ἀνισταύρωσεν, *impaled*, refers to exposing the head of Cyrus on a pole. — ἡμᾶς : subject of παθεῖν (25). — 23. κηδεμῶν οὐδεὶς, *no protector*, to intercede for us (as e.g. Cyrus had his mother). — The subj. of ἐστρατευσάμεν is omitted to avoid repeating the relative in a new case (G. 1041; H. 1005). — 24. ὥς ποιήσοντας, *intending to make him a slave instead of a king*. — 25. ἄν with παθεῖν = πάθοιμεν ἄν (G. 1308; H. 964).

§ 18. 26. ἀρ' οὐκ . . . ἔλθοι, *would he not make every effort (go all lengths) ?* — τὰ ἔσχατα : cognate accusative. — αἰκισάμενος : implying both *ignominy* and *torture*. — 27. τοῦ στρατεῦσαι (G. 1547; H. 959) : objective genitive after φόβον.

Page 85.] 1. ὅπως . . . γενησόμεθα : the object clause keeps its construction, although ποιητέον has its own object πάντα.

§ 19. 3. ἔστε μὲν : see ἐπεὶ μέντοι in 14. — 4. οἰκτείρων, μακαρίζων (G. 1580; H. 981). — 5. αὐτῶν depends on the four following indirect questions (ὅσῃν . . . ὅσα δέ) as if they were nouns : we might have had ταῦτα αὐτῶν after διαθεώμενος (cf. τὰ τῶν στρατιωτῶν in 8). — 8. ἐσθῆτα, *clothing*, in general. ὅσον is omitted with χρυσόν and ἐσθῆτα.

§ 20. 8. τὰ τῶν στρατιωτῶν is explained by ὅτι . . . κατέχοντας ἡμᾶς, and ταῦτ' οὖν λογιζόμενος (13) sums up all that precedes it in the section. — ὅποτε ἐνθυμούμην, *whenever I considered* (G. 1431, 2; H. 914 B. 2), would depend on ἐσοδοῦσιν (14), were it not repeated in λογιζόμενος (13). — 9. οὐδενὸς ἡμῖν (G. 1161; H. 734) μετεῖη εἰ μὴ πριαίμεθα : in direct discourse, οὐδενὸς ἡμῖν μέτεστιν εἰ μὴ πριαίμεθα (G. 1431, 1; H. 894, 1). — 10. ὅτου ὠνησόμεθα, *wherewith to buy* (G. 1133; 1442; H. 746; 911) ; the antecedent (ἀργύριον understood) follows ἔχοντας, *I knew that few had, etc.* — 11. ἄλλως . . . ὠνουμένους, *from getting supplies in any other way than by purchase*, following κατέχοντας, *restraining*. See Introd. § 26<sup>2</sup> and § 29. — ἥδειν with ἔχοντας and κατέχοντας (G. 1588; H. 982), by ἀνακολουθίᾳ (ἀνακολουθία) takes the place of the construction begun by ὅτι τῶν μὲν (9) : we should expect δλίγοι ἔχουσιν, etc., after ὅτι, without ἥδειν, and ὠνήσονται for ὠνησόμεθα (which follows the person of πριαίμεθα).

§ 21. 15. δοκεῖ : personal construction (G. 1522, 2; H. 944 a). — 16. ἀσάφεια, *uncertainty*, acc. to Hug, the original reading of Cod. C : the other Mss. have ὑποψία. — ἐν μέσῳ κείται . . . ἄθλα, *they (τὰ ἀγαθὰ) lie open to competition as prizes* (as in the games) : cf. ἐς μέσον τιθεῖν (in medio ponere), *to offer as a prize*, and ἐν μέσῳ (in another sense) in p. 81, 16. Demosthenes (*Phil.* i. 5) calls certain exposed towns ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ. — 17. ὁπότεροι . . . ὦσιν, (*for*) *whichever of us* (Greeks or Persians) *shall prove to be the braver men*, the antecedent being omitted. — 18. ἀγωνοθέται, *judges* (in the games), keeping up the figure begun with ἐν μέσῳ.

Page 85.] § 22. 20. αὐτοὺς, *i.e.* the Gods, by whom the Persians have sworn falsely, ἐπιωρκήκασιν (G. 1049; H. 712). — 22. θεῶν ὄρκους: see p. 69, 8, and note. — 23. πολὺ: in emphatic position, belongs to μέizonι. — τούτοις: in same construction as ἡμῶν understood after ἐξεῖναι.

§ 23. 24. ἱκανώτερα τούτων . . . φέρειν, *more capable than theirs* (lit. *than they*) of bearing (G. 1526; H. 952). — 24. ψύχη, θάληη: plur. to denote various occasions. — 25. σὺν τοῖς θεοῖς, *by the blessing of the Gods*, a pious precaution against the effects of proud language. σὺν rarely occurs in Attic prose, except in Xenophon: see G. 1217. — 26. οἱ δὲ ἄνδρες: *i.e.* the enemy. — 27. ἥν . . . διδῶσιν, *if the Gods grant us, etc.* The future apodosis is implied in τρωτοί *etc.*, *more liable to be wounded and killed*. The Greeks took a just pride in their superior vigor of body and mind. Ever since the Persian wars they had felt profound contempt for the effeminate Asiatics.

Page 86.] § 24. 1. ἀλλ' ἴσως γὰρ . . . ἀναμένωμεν, *but let us not wait, etc., for perhaps others too, etc.* ἀλλά and γὰρ belong to different clauses; generally ἀλλά γὰρ is an emphatic *but*, with only one verb expressed: see p. 96, 9, and note. — 3. παρακαλοῦντας: future. — 4. τοῦ ἐξορμήσαι: gen. after ἄρξωμεν. — 6. τῶν στρατηγῶν ἄξιостρατηγότεροι, *more fit to be generals than the generals themselves*: he is addressing only λοχαγοί.

§ 25. 9. ἡλικίαν: Xenophon speaks as a young man; and this passage favors the later date (about 430 B.C.) assigned for his birth, which many authorities place as early as 440 or even 444 B.C. — ἀκμάζειν, *that I am at the height (of my ability)*; ἐρέκειν (a poetic word) depending on the idea of *ability* in ἀκμάζειν.

§ 26. 12. ἡγεῖσθαι: *sc.* αὐτόν. — 13. βοιωτιάων τῇ φωνῇ, *with a Boeotian accent*: the Boeotians spoke Aeolic. — φλυαροῖη ὅστις λέγει (repr. φλυαρῇ ὅστις λέγει): some Mss. have λέγοι, corresponding to φλυαροῖη. — 14. ἄλλως ἢ πείσας, *otherwise than by persuading*.

§ 27. 16. μεταξὺ ὑπολαβών, *interrupting him in the midst* (of his talk). — 17. οὐδὲ ὀρῶν . . . μέμνησαι: *cf.* [Dem.] 25, 89, τὸ τῆς παροιμίας, ὀρῶντας μὴ ὀρᾶν καὶ ἀκούοντας μὴ ἀκοῦειν, and Matth. xiii. 13. — 18. ἐν ταύτῳ . . . τούτοις, *i.e.* *you were present with these captives* (G. 1175; H. 773 a): *cf.* εἰς ταὐτὸν ἡμῶν αὐτοῖς, p. 87, 6. — 19. Compare ἐπεὶ Κ. ἀπέθανε, *after C. was killed*, with ὅτε ἐκέλευε, (*simply*) *when he commanded*. — 20. ἐπὶ τούτῳ, *for this (on this occurrence)*.

§ 28. 22. ἐλθόντες . . . αὐτῷ, *we came and encamped with him*. — 23. τί οὐκ ἐποίησε; *what did he leave undone?*

§ 29. 26. αὐτοῖς: dat. of union. — 27. οὐ νῦν . . . οὐδὲ . . . δύνανται; (the οὐ is interrogative) *are they not unable even to die?* This does not come under the principle of G. 1619; H. 1030.



Page 87.] 2. τούτου: i.e. τοῦ ἀποθανεῖν. — 4. πείθειν πάλιν ἰόντας (sc. ἡμᾶς), *that we should again go and try persuasion.*

§ 30. 4. 5. ἐμοὶ . . . δοκεῖ, *I think it best.* See note on p. 14, 2. — 5. μήτε . . . τε: see note on p. 54, 20. — 6. ἀφελομένους (sc. ἡμᾶς) . . . χρῆσθαι: *to deprive him of his command, lay packs upon him, and treat him as such (i.e. as a pack-bearer, σκευοφόρῳ).* — 8. πατρίδα, i.e. Boeotia.

§ 31. 11. τούτῳ . . . Βοιωτίας (G. 1161; H. 734). — 13. ὥσπερ Λυδόν: the Greeks considered it effeminate for *men* to wear ear-rings (see Smith's *Dict. of Antiq.* s.v. *lietaris*): bored ears, therefore, marked a man as a barbarian. The Lydians were proverbially effeminate. Cf. note on p. 23, 10. — ἀμφότερα . . . τετυρπημένον, *with both his ears bored*; ὦτα, etc., presupposes an active construction *τυρπᾶν τὰ ὦτα αὐτῷ*, *to bore his ears for him* (G. 1239).

§ 32. 15. παρὰ . . . ἰόντες: see Introd. § 40<sup>2</sup> and § 30<sup>2</sup>. — 16. ὅποθεν οἵχοιτο, i.e. *from whatever division the general had been lost (was gone)*, G. 1256; H. 827). — 17. ὅπου δ' αὖ λοχαγὸς σῶς εἴη implies that the two higher officers were lost.

§ 33. 18. εἰς . . . ὄπλων, *at the front of the encampment* (G. 1225, 1; H. 788): see Introd. § 40<sup>2</sup>. Cf. p. 81, 24. — 19. ἐγένοντο, *amounted to* (in number), *not were*. — 20. τοὺς ἑκατόν (G. 948; H. 664 c). — 21. μέσαι νύκτες, *midnight*: cf. p. 29, 16.

§ 34. 24. αὐτοῖς is intensive (G. 990; H. 680, 3), referring to ἡμῖν: *it seemed best to us, when we saw, . . . ourselves to meet, etc.* — 26. εἴ τι . . . ἀγαθόν: we might have ὅ τι δυνάμεθα: cf. ἂν τι δύνωνται, p. 49, 27. — 27. πρὸς ἡμᾶς: sc. ἔλεξας.

Page 88.] § 35. 3. ἡμῶν: partitive after οὗς. — 4. δῆλον ὅτι: see p. 84, 15. — 5. ἡμῖν . . . ποιητέα (G. 1595; H. 989): ἡμῖν δέ is correlated in form to ταῦτα μὲν in 1, but in sense to βασιλεὺς καὶ T. in 2. — ὥς . . . γενώμεθα (G. 1374, 2): Xenophon's unattic use of ὥς in an obj. clause; see note on p. 2, 9, and cf. ὥς (final) in 4 (G. 1368).

§ 36. 8. μέγιστον καιρόν, *the grandest opportunity.* — 11. αὐτοὶ τε, *both on your own part* (cf. αὐτοῖς, p. 87, 24), opposed to καὶ τοὺς ἄλλους in 12. — παρασκευαζόμενοι, *preparing* (not *prepared*), with φανεροὶ ᾗτε (G. 1589; H. 981).

§ 37. 15. τι, *somewhat.* — 16. ταξίάρχοι: see Introd. § 30<sup>3</sup>. — 17. χρήμασι, i.e. *pay*: see Introd. § 25<sup>1</sup>. — 19. ἀξιούν δεῖ (sc. τινά), *we have a right to expect.* — 20. τούτων: with πρό in comp.

§ 38. 22. ἂν . . . ὠφελῆσαι = ὠφελήσασαιτε ἂν. — 25. ἀντικατασταθῶσιν: subjunct. in obj. clause. — 26. ὥς . . . εἰπεῖν, *in a word* (G. 1534; 1172, 2; H. 956; 771 b), limits the absolute force of οὐδαμῶς. — 27. παντάπασιν (sc. οὐδὲν ἂν γένοιτο): i.e. *it is absolutely true in military matters.*



Page 89.] 2. ἀπολώλεκεν : gnomic perf. (G. 1295).

§ 39. 2. ἄρχοντας : see §§ 46, 47 (below), and Introd. § 27<sup>2</sup>. — 4. αἰποιῆσαι : see p. 88, 22 ; we should expect ποιῆσειν, to agree with the preceding subjunctives. — πάνυ ἐν καιρῷ, *quite seasonably*.

§ 40. 6. ὡς ἀθύμως, *how without spirit*. See p. 81, 24. — 7. φυλακάς : see Introd. § 40<sup>3</sup>. — οὕτω γ' ἐχόντων (sc. αὐτῶν), *at least while they are so* (i.e. ἀθύμως). — ὅ τι, *for what service* (G. 1183 ; H. 777 a). — 8. νυκτός : gen. of time. — δέοι : sc. χρῆσθαι.

§ 41. 9. ὡς . . . ἐννοῶνται : final clause with ὡς (G. 1368) ; cf. p. 88, 4.

§ 42. This section expresses what the battle of Cunaxa taught the Greeks, confirming the lesson of the old Persian wars. — 12. ἣ . . . ποιούσα, *which causes, etc.*, subj. of ἐστίν, takes the gender of ἰσχύς, where we might have τὸ ποιοῦν. — 13. ὁπότεροι ἂν ἴωσιν : gen. rel. condition. — 14. ἐρρωμενέστεροι : compar. of perf. pass. partic. of ῥώννμι, *more vigorously*. — 15. τούτους refers with emphasis to the omitted antecedent of ὁπότεροι (G. 1030) : cf. οὗτοι in 18, and τούτους in 22. — ὡς ἐπὶ τὸ πολὺ, *generally, for the most part*. — οὐ δέχονται, *do not abide*.

§ 43. 17. ἐκ παντὸς τρόπου, *in any way they can*. — 22. μᾶλλον . . . ἀφικνουμένους, *are more apt to live to old age* : partic. in indir. discourse, like διάγοντας in 23. — 23. ἕως ἂν ἴωσιν, *while they live* : gen. rel. condition.

§ 44. 24. ἐν τοιούτῳ . . . ἔσμεν is parenthetical. — 25. αὐτοὺς (sc. ἡμᾶς), *ourselves*. — 26. παρακαλεῖν : sc. ἀγαθοὺς εἶναι.

§ 45. 28. Χειρί-σοφος : for the composition see G. 872 ; H. 575 c.

Page 90.] 1. τοσοῦτον . . . ἤκουον, *I knew only so much of you as (that) I heard, etc.* — 2. ἐφ' οἷς (G. 1032 ; H. 996 a). — 3. βουλοίμην ἂν (G. 1327 end ; H. 903). — ὅτι πλείστους (like *quam plurimos*), *as many as possible*. See note on p. 2, 12.

§ 46. 6. αἰρεῖσθε, etc. : imperat. — οἱ δεόμενοι, *you who need them*. — 8. συγκαλοῦμεν : future (cf. p. 86, 3).

§ 47. 9. ὁ κήρυξ : the herald was to be ready to summon the soldiers. — 10. ἅμα . . . εἰπών, i.e. *as he said this* (G. 1572 ; H. 976). — 12. Δαρδανεὺς, *of Dardanus in the Troad*. See Introd. § 23<sup>1</sup>.

## CHAPTER II.

§ 1. 16. ἦρηντο : for the plupf. with ἐπέε, see note on p. 81, 8. — ὑπέφαινε, *was glimmering* : a common force of ὑπό in compos. is *slightly* (G. 1219 end ; H. 808 end). — 18. προφυλακάς (note the accent), *pickets or sentinels* ; see Introd. § 40<sup>3</sup>. — καταστήσαντας : for the case see G. 928, 1 ; H. 941. — 19. συνῆλθον : this assembly of soldiers is a democratic body, to which the plans of the officers were submitted for ratifica-

Page 90.] tion: see p. 99, 1, and Introd. § 27<sup>2</sup>. — 20. *πρῶτος μὲν* corresponds only to *ἐπὶ τούτῳ*, p. 91, 4.

§ 2. 22. *ὁπότε* (causal), *since*. — 23. *πρὸς* (as adverb), *besides*, enforced by *ἔτι* (G. 1222, 1; H. 785). — 24. *οἱ ἀμφὶ Ἀριαῖον*, *Ariaeus and his men* (G. 952, 2; H. 791 end).

§ 3. 25. *ἐκ τῶν παρόντων*, *from these straits*. See *τὰ παρόντα* in 22. — 26. *ἄνδρας . . . τελέθειν* (sc. *ἡμᾶς*), *we must come out brave men*: *τελέθειν* is a poetic word = *γίγνεσθαι*. — 27. *ὅπως . . . σφῶμέθα*: obj. clause with subj. for fut. indic. — 28. *εἰ δὲ μή*, *otherwise*: see note on p. 53, 7. — *ἀλλά γε*, *yet at least* (G. 1422). — *ἀποθνήσκωμεν* and *γενώμεθα* (p. 91, 1) depend on *ὅπως* (27), like *σφῶμέθα*.

Page 91.] 1. *ὑποχείριοι*: see G. 884; H. 588. — 2. *τοιαῦτα οἶα . . . ποιήσειαν*, *such things as I pray the Gods may do to our enemies* (opt. of wish): see 20.

§ 4. 4. *ἐπὶ τούτῳ*, *upon this*. — 7. *ὅστις λέγων*, *i.e. (a man) who, while he said, etc.* The speech of Tissaphernes is in ii. 3. 18-20. — 8. *περὶ . . . ἂν ποιήσαιτο*, *would hold it of the utmost consequence*: the direct discourse was *γείτων εἰμὶ καὶ περὶ πλείστον ἂν ποιησαίμην*. — 9. *ἐπὶ τούτοις*, *upon all this* (in confirmation of it). — *αὐτός*: repeated with tragic emphasis: notice also the *asynketon*. — 11. *Δία ξένιον*: *Zeus* as the God of hospitality and the protector of its rights. See ii. 3. 28, and Introd. § 29<sup>1</sup>. — 12. *αὐτοῖς τούτοις*, *by that very means, i.e. by being on intimate terms* (*ὁμοστροφος*) with Clearchus: see p. 73, 4.

§ 5. 14. *βασιλέα καθιστάναι*: see ii. 1. 4. — *ἔδωκαμεν καὶ ἐλάβομεν* (G. 1041; H. 1005): if pronouns had been expressed here, they would have been *αὐτῷ* and *παρ' αὐτοῦ*, not relatives (G. 1040). — 15. *προδώσειν*: cf. *παρέξειν* in p. 62, 1, and note. — *καὶ οὗτος*, *even he*. — 18. *ἡμᾶς κακῶς ποιεῖν* (G. 1074; H. 712).

§ 6. 20. *ἀποτίσαιντο*, *requite* (G. 1507; H. 870): *ἀπο-* implies the rendering what is due. — 21. *ἔτι*, *any longer*. — 22. *ὡς ἂν δυνώμεθα κράτιστα*, *as vigorously as we shall be able*: by an ellipsis of *ἂν δυνώμεθα* we should have the common expression *ὡς κράτιστα, etc., as vigorously as possible, etc.*

§ 7. 24. *ἑσταλμένος*, *arrayed*: this was Xenophon's first appearance before the army as general. — 25. *κόσμον*, *ornament*, refers to his dress. — 27. *τῶν καλλίστων . . . τυγχάνειν*, *that, as he had thought himself worthy of (wearing) the most beautiful equipments, so he should meet death in these*.

Page 92.] § 8. 5. *αὐτοῖς διὰ φιλίας λέναι*, *to enter into friendship with them*, like *διὰ δίκης ἐλθεῖν τινι*, *to go to law with one*, and (in 9), *διὰ παντὸς πολέμου αὐτοῖς λέναι*, *to go to war with them in every way* (G. 1177;

Page 92.] H. 772 α). — 6. ὁρῶντας . . . πεπόνθασιν, *i.e.* seeing what the generals have suffered; see note on p. 2, 8. — 8. ὧν: its antecedent would be gen. after δίκην, *punishment for what they have done*: the antecedent is (as in the English *what*) implied in the relative. — 9. τὸ λοιπόν, adverbial, *for the future* (G. 1060; H. 719 b).

§ 9. 14. τὸν θεόν, *i.e.* Δία Σωτήρα (see 16). — 15. περὶ σωτηρίας ἡμῶν λεγόντων: the sneeze, thought to be an omen sent by Ζεὺς Σωτήρ, came just when they were talking of σωτηρία (11). — 16. οἰωνός, *omen*: see Aristoph. *Birds*, 720, παταμόν τ' ὄρνιθα καλεῖτε, *you call a sneeze a bird (i.e. an omen)*. Sneezing is still regarded as ominous in many countries. See *Introd.* § 291. — εὖξασθαι, *to vow*, depends on δοκεῖ, *it seems good*. — 17. θύσειν σωτήρια, *to make thank-offerings for safety* (G. 1052; H. 716). This vow was performed at Trapezus: see *iv.* 8. 25. — 18. συνεπέξασθαι, *at the same time (συν-) to make further (επ-) vows*. — 19. θύσειν: depends on συνεπέξασθαι. — 20. ἀνατεινάτω: an appeal to the citizen soldiers. In the Athenian Assembly most questions were decided by a show of hands (χειροτονία).

§ 10. 24. ἐμπεδοῦμεν, *hold firm* (ἐμπεδος, from ἐν and πέδον). — 26. οὕτω δ' ἔχόντων (*sc.* τῶν πραγμάτων), *quite cum ita sint*. — 28. οὔτερ: causal rel. (G. 1461; H. 910).

Page 93.] § 11. 3. Ἐπειτα δέ: see *πρῶτον μὲν*, p. 92, 24. A long parenthesis, ἀναμνήσω . . . ἀγαθοί, follows, after which the construction is resumed in ἐλθόντων μὲν γάρ in 6, without reference to ἔπειτα. — ἀναμνήσω in 3 takes two accusatives (G. 1069; H. 724); for the accus. and gen. see G. 1106; H. 742 b. — 4. ἀγαθοῖς (G. 928, 1; H. 941). — 8. ὥς ἀφανιόντων, *to blot Athens out of existence* (G. 1574; H. 978). — αὐτοί implies that the Athenians took upon themselves the responsibility of meeting the Persians, with no help from others. — 9. ἐνίκησαν: *i.e.* at Marathon (490 B.C.).

§ 12. 9. εὐξάμενοι: nom. as if a personal verb meaning *they resolved* were to follow, in place of ἔδοξεν αὐτοῖς. — 10. ὁπόσους κατακάνοιεν: representing ὁπόσους ἂν κατακάνομεν of the direct form. — 11. χιμαῖρας: trace the origin of the English word *chimera*. — 13. ἀποθύουσιν, *they are still (after ninety years) fulfilling that sacrifice*. According to Herodotus (*vi.* 117), the number of Persians slain at Marathon was about 6400. The Athenians had vowed to sacrifice to Artemis Ἀγροτέρα as many goats as they should slay of the Persians: they afterwards voted to substitute for a single sacrifice of this large number of goats an annual one of five hundred. The essay on the *Maligancy of Herodotus*, included in Plutarch's *Morals*, 26, describes this sacrifice as still kept up more than five centuries after Xenophon's time.

Page 93.] § 13. 13. **ἔπειτα** corresponds to **ἐλθόντων μὲν** in 7. — 14. **ἀναριθμήτον**: Herodotus (vii. 185) makes the whole number of fighting men (**μάχαιοι**) in the armament of Xerxes 2,641,610; and he estimates the number of camp-followers (vii. 186) as even greater than this. These numbers are, of course, immensely exaggerated: see Grote, chap. 38. — 15. **καὶ τότε**, *then too* (as well as at Marathon), referring to the victories at Salamis (480 B.C.), and at Plataea and Mycale (479 B.C., on the same day). — 17. **ἔστι ὁρᾶν**, *we may see* (G. 1517; H. 949). — **τεκμήρια**: appos. (G. 916; H. 726). — 20. **ἀλλὰ τοὺς θεούς**, *but (only) the Gods*. — 21. **πρόγόνων**: gen. of source; see note on p. 1, 1.

§ 14. 21. **οὐ μὲν δὴ . . . αὐτούς**, *i.e. I have no idea of telling you that you disgrace them (your ancestors)*. — 23. **ἀφ' οὗ**, *since*. — 24. **ἐκείνων**: the Persians in Xerxes's army.

Page 94.] § 15. 1. **πολύ** belongs to the two compar. in 2; cf. 21 below. — 2. **ἀμείνωνας**: see iii. 1. 22.

§ 16. 5. **ἄμετρον** (sc. **ὄν**): indir. discourse. — 6. **εἰς**, *against (into)*, stronger than the more common **ἐπί**. — 7. **ὅτι οὐ θέλουσι** depends on the idea of *knowing* implied in **πείραν ἔχετε**. — **καὶ ὄντες**: partic. of opposition (G. 1573; H. 979). — 8. **δέχεσθαι ὑμᾶς**, *to abide your attack*. — **ὑμῖν**: we might have had **ὑμᾶς** as subj. of **φοβεῖσθαι**: see line 1.

§ 17. 9. **μήδε . . . εἰ**, *nor suppose* (G. 1346; H. 874) *that you are the worse for this, that, etc.* (G. 1423; H. 926). — 10. **οἱ Κύριοι**: the barbarian troops of Cyrus. — 12. **ἐκείνους** refers to **τῶν ἡττημένων**: running to them for refuge implied (Xen. means) that the refugees were the greater cowards. — 14. **ταπτομένους** (G. 1582; H. 982); not indir. disc. (G. 1583).

§ 18. 17. **ἐνθυμήθητε**: plural, as if **ὑμεῖς** had preceded in place of **ὑμῶν τις**. — **οἱ μύριοι ἱππεῖς**: the article here implies that the number is a familiar one; "so in English, *your ten thousand horse*" (Crosby). This argument against cavalry, like some other arguments in this speech, is a piece of humor, intended to amuse the disheartened army.

§ 19. 21. **ἱππέων**: gen. of compar. after **πολὺ ἀσφαλεστέρον**. — 25. **βεβηκότες**, *on our feet*. — 26. **τευξόμεθα**, *shall hit*. — 27. **ἡμᾶς**: **προέχειν** usually takes the genitive; here the accusative.

Page 95.] § 20. 1. **εἰ** belongs to both clauses, **τὰς μὲν . . . θαρρεῖτε**, and **ὅτι δὲ . . . ἀχθεσθε**. — **μάχας** (G. 1049; H. 712). — **ὅτι . . . παρέξει**: summed up in **τοῦτο** (3). — 2. **ἡμῖν ἡγήσεται**, *will be our guide*: in this sense **ἡγούμεναι** takes the dative of advantage. — 5. **φανερὸς** with partic. (G. 1589; H. 981). — **οὓς . . . ἄνδρας** for **ἄνδρας οὓς**. — **οὓς ἂν . . . λαβόντες . . . κελεύωμεν**, *i.e. any men whom we may capture (on the way) and order to act as guides*. — 6. **ἢν τι . . . ἀμαρτάνωσι**, *if they commit any offence*

**Page 95.]** *against us.* — 7. τὰς ψυχὰς καὶ σώματα, *their own lives and bodies*: the meaning is that such guides will fear death or a beating enough to make them faithful. See an instance in point in iv. 1. 23, and *Intro.* § 28<sup>2</sup>. With nouns of different genders the article is usually repeated.

§ 21. 8. πότερον κρείττον (sc. ἐστί) is part of the indirect question depending on σκέψασθε in 3. — 10. μηδὲ . . . ἔχοντας, *when we no longer have even this (i.e. ἀργύριον), i.e. being now without pay.* — 11. αὐτοὺς (sc. ἡμᾶς), *ourselves.* — 12. ὅπόσῳ . . . βούληται, *i.e. using whatever measures we please.* See *Intro.* § 26<sup>2</sup>.

§ 22. 12. εἰ δέ introduces three verbs. — 13. κρείττονα, *for our advantage.* — ἄπορον, *perplexing (a perplexing thing).* — 14. μεγάλως . . . διαβάντες, *suppose yourselves to have been greatly deceived by having crossed them*, as when they crossed the Tigris (ii. 4. 24). — 15. σκέψασθε εἰ, *we should say, whether they have not, etc.* — μωρότατον (sc. ὅν), predicate adj. (G. 971; H. 670): he implies rather obscurely that the Persians will compel the Greeks to stay longer in their country by obliging them to ascend to the source of each river in order to cross it. — 17. πηγῶν (G. 1149; H. 757). — προιοῦσι (sc. τισί), *i.e. if we proceed.* — 18. οὐδέ, *without even.*

§ 23. 19. διήσουσιν (from δύνῃμι), *let us pass* (G. 1405; H. 899). — 20. οὐδ' ὥς (ὥς = οὕτως), *not even then (so)*: see G. 138, 3; H. 284. — ἀθυμητέον (sc. ἐστίν) = δεῖ ἀθυμεῖν. — 21. Μυσούς, *the Mysians*, of N. W. Asia Minor, rebellious subjects of the king, and only half subdued. The Pisidians and Lycæonians (mentioned below) inhabited the rugged southerly part of Asia Minor. — 24. καὶ αὐτοὶ εἶδομεν, *we even saw for ourselves, i.e. when we marched through their country* (see i. 2. 19). — 26. τούτων: meaning the Persians. — καρποῦνται, *reap for themselves*: the nouns which would naturally be the subjects of this verb are attracted into the preceding clauses, and made the objects of ἐπιστάμεθα and εἶδομεν (see p. 92, 6).

**Page 96.]** § 24. 1. καὶ ἡμᾶς: emphatic. — ἂν ἔφην, *I should say (i.e. if I were not afraid)*: see ἀλλὰ δέδοικα in 9. — 2. ὀρμημένους: after φανεροῦς (G. 1589; H. 981), *i.e. we ought not yet to let it be seen that we have set out for home.* — κατασκευάζεσθαι depends on χρῆναι. — 3. ὥς . . . οἰκήσοντας, *as if we intended to settle hereabouts, i.e. declaring by our acts that this is our purpose.* — 4. Μυσοῖς . . . ἂν δολῇ: *i.e. if they would take them.* — 5. ἂν before δόμῃους belongs to δολῇ understood (G. 1313; 863). — τοῦ . . . ἐκπέμψειν: gen. depending on δόμῃους (G. 1547; H. 959), *hostages for his sending*; the fut. infin. in all constructions with the article is exceptional (G. 1277), the present or aorist being far more common.



Page 96.] (See *Moods and Tenses*, §§ 111-113.) — 7. ἄν . . . ἐποίει, *he would be thrice-glad to do this*. — οἷδ' ὅτι is parenthetical, as usual. — 8. μένιν κατασκευαζομένους, *preparing (not prepared) to remain*.

§ 25. 9. ἀλλὰ γάρ, *but* (I do not say this, *cf.* ἔφην ἄν in 1) *for, etc.*: see p. 86, 1. — 10. ἄργοι (G. 927; H. 940). — ἕην: for the form see G. 496; H. 412. — 11. καλαῖς καὶ μεγάλας, *fair and tall*, the Greek notion of female beauty. "Small people," says Aristotle (*Eth.* iv. 3. 5), "may be pretty and well proportioned, but not beautiful." — 12. μή before ὥσπερ is merely a repetition of ὡς after δέδοικα. — λωτοφάγοι, *lotus-eaters*; after tasting of the sweet tropical lotus flower, the companions of Ulysses lost all care for home. See *Odys.* ix. 94, 95: —

τῶν δ' ὅς τις λωτοῖο φάγοι μελιθεῖα καρπὸν,  
οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι.

§ 26. 16. ἐξόν, *since it is in their power* (G. 1569; H. 973), gives the cause of ἐκόντες πενοῦνται. — τοὺς . . . πολιτεύοντας, *those who now live poor at home*: object of ὁρίν. — 17. κομισαμένους πλουσίους ὁρᾶν, *i.e. to bring them here and see them rich*. κομισαμένους might have followed the case of αὐτοῖς (G. 928, 1; H. 941). — 19. τῶν κρατούντων (G. 1094, 1; H. 732 a): possessive.

§ 27. 20. ὅπως ἂν belongs to both πορευοίμεθα and μαχοίμεθα, which are potential optatives in an indirect question (G. 1327; H. 872). — 24. ἡμῶν follows στρατηγῇ, *that our campaign may not be directed by the cattle* (G. 1109; H. 741). — 25. συμφέρη: *sc.* πορεύεσθαι. — συγκατακαῦσαι: *sc.* δοκεῖ.

Page 97.] 1. ὄχλον παρέχουσιν ἄγειν (G. 1530; H. 952), *give trouble to carry, i.e. are troublesome to carry*. — 2. εἰς τὸ μάχεσθαι (G. 1546; H. 959). — οὐδέν . . . οὔτε . . . οὔτ' (G. 1619; H. 1030).

§ 28. 4. ἀπαλλάξωμεν, *let us abandon*. See iii. 3. 1, and *Introd.* § 39<sup>1</sup>. — 7. κρατουμένων πάντα, *all that belongs to conquered men* (G. 1560, 2; H. 966): he avoids saying ἣν μὲν κρατῶμεθα. — ἀλλότρια, *forfeit (another's)*. — 9. νομίζειν: with two accus.

§ 29. 9. λοιπόν (λείπω), *it remains (sc. ἐστίν)*. — 11. οὐ πρόσθεν . . . πρίν, *not . . . until* (G. 1471, 2; H. 924): the preceding πρόσθεν emphasizes πρίν. — 13. ὄντων . . . πειθομένων, *while we had our officers and obeyed them*. — 16. ἀπολέσθαι ἂν, *that we should be ruined* (ἀπδλοῖντο ἂν).

§ 30. 17. τοὺς νῦν . . . τῶν πρόσθεν (G. 952, 2; H. 666 a). Notice the emphatic position of τοὺς νῦν. — 19. πειθομένους μᾶλλον, *more obedient*: a comparative corresponding to εὐτακτοτέρους.

§ 31. 20. ψηφίσασθαι (*sc.* δεῖ), *we must vote*. — τὸν ἀεὶ ἐντυχάνοντα (subj. of κολάζειν), *whoever of you may be at hand at the time*. — 22. ἐψεν



Page 97.] σμένοι ἔσονται (G. 706; H. 467 *a*), *will find themselves deceived* (*will have been deceived*). — 23. τοὺς . . . εἶναι, *men who will suffer no man to be a coward*. — 24. κακῶ (G. 928, 1; H. 941).

§ 32. 24. περαινέιν ὥρα (G. 1521; H. 952), *time for action*. — 28. βέλτιον ἢ ταύτῃ, *better than doing as I propose*. — καὶ ὁ ἰδιώτης: see Introd. § 27<sup>2</sup>.

Page 98.] § 34. 6. ὧν προσδοκεῖ μοι (*sc. ποιεῖν*), *i.e. what I have further (προσ-) to propose*.

§ 35. 11. τοὺς παριόντας, *those who pass by* (without attacking them), opposed to τοὺς διώκοντας. — 12. εἰ καὶ αὐτοί, *if they themselves likewise* (καί), resumes the construction begun by εἰ οἱ πολέμοιοι (10), and broken by the parenthesis. For εἰ καὶ we should expect οὔτως, referring to ὥσπερ (10). — 13. ἡμῖν (G. 1179; H. 775).

§ 36. 14. πλαίσιον, *a hollow square or rectangle with a front* (τὰ πρόσθεν), *two sides or flanks* (πλευραί), and *a rear* (τὰ ὀπισθεν): within this the baggage and the camp-followers (ὄχος) were to be placed. — τῶν ὀπλων, *i.e. of the ὀπλῖται, or heavy infantry*. — 16. εἰ . . . πλαίσίου, *if then it should be settled at once who is to lead the square*: ἀποδείκνυμι, *show forth or manifest, hence appoint*. — 19. ὅποτε ἔλθοιεν (G. 1436; H. 917). — 20. χρῶμεθ' ἂν . . . τεταγμένοις, *i.e. we should find them at once in their places ready for action*. For the hollow square and its formation, see Introd. § 37 and Figure 8.

§ 37. 22. εἰ δέ, *otherwise*, sometimes used like εἰ δὲ μή (G. 1417; H. 906 *b*), which is the common reading here, corrected by Hug from Cod. C. See *Greek Moods and Tenses*, § 478<sup>2</sup>. — ἡγοίτο and the two following optatives express an exhortation in the form of a wish: this is rather a poetic usage (G. 1510; H. 870). — 23. Λακεδαιμόνιος: as the Lacedaemonians were now (after the Peloponnesian War) the first power in Greece. — 26. τὸ νῦν εἶναι, *for the present* (G. 1535; H. 956 *a*). Xenophon and Chirisophus are now the most important leaders. See Introd. § 23<sup>1</sup>.

§ 38. 27. ὅ τι ἂν ἀέλ δοκῇ, *whatever may seem in each case* (ἀέλ): cond. relative clause, not indirect question. — 28. εἰ . . . ὄρᾳ, *if any one (now) sees*, present condition like δτφ δακεῖ, p. 99, 1: cf. p. 99, 3 and 8.

Page 99.] 2. ἔδοξε ταῦτα, *they voted this*: see note on p. 16, 11.

§ 39. 3. τὰ δεδογμένα, *what has been voted*. — ὅστις . . . ἐπιθυμεῖ: like εἴ τις ἐπιθυμεῖ (8). — 4. μεμνήσθω εἶναι, *let him be mindful to be*: μεμνήσθω ὧν would mean *let him be mindful that he is* (G. 1592, 2; H. 986). — 6. τῶν νικόντων: possessive. — 8. καὶ εἴ τις δέ: see note on p. 1, 7. — 10. σφῆν, λαμβάνειν: cf. the two infinitives with τὸ in 7 (G. 1541).

## CHAPTER III.

Page 99.] § 1. 12. κατέκαον, *proceeded to burn*. — 13. ὅτου: governed by δέοιτο and limited by περιττῶν (*cf.* iii. 2. 28), *whatever of the spare articles*: its antecedent is the object of μετεδίδosan. — 17. εἰς ἐπήκοον, *within hearing* (ἀκούω).

§ 2. 20. διάγων (*sc.* χρόνοι), *torrying*. — 22. καὶ . . . ἔχων, *i.e.* *bringing with me* (*having also*). — 23. ὡς φίλον τε καὶ εὖνουν (*sc.* ὄντα) καὶ βουλόμενον, *as (issuing me to be) a friend, etc.* (G. 1574; II. 978), with πρὸς με.

§ 3. 24. βουλευόμενοις ἔδοξεν, *i.e.* *they voted in council*. — 26. εἰ μὲν τις ἐᾷ, *if we are allowed, i.e. if there is no one to prevent us*, a present supposition (*cf.* 1). — 27. ὡς ἂν δυνώμεθα ἀσινέστατα: full form of the more common ὡς ἀσινέστατα, *i.e.* *doing as little harm as may be possible*. — 28. ἦν δέ τις . . . ἀποκωλύη, *but if any one* (for instance, Tissaphernes) *shall try to hinder us* (future cond.): *cf.* εἰ μὲν τις in 26. See p. 20, 8.

Page 100.] 1. διαπολεμεῖν, *to fight it out* (*δια*-).

§ 4. 3. βασιλέως ἄκοντος (*sc.* οὗτος). — 4. ὑπόπεμπτος (*observe the force of ὑπό in compo.*), *sent in an underhand way*: see note on ὑπέβαινε, p. 90, 16. — 5. πίστεως ἔνεκα, *to secure good faith, i.e. on the part of Mithridates*.

§ 5. 7. τὸν πόλεμον ἀκήρυκτον εἶναι, *that the war should be without heralds* (*i.e.* *one in which no messengers were to be received from the enemy*): ἀκήρυκτος with πολεῖν generally means *implacable, traceless*. — ἔστ' . . . εἶεν, *so long as they should be in the enemy's country*, the direct form of the resolution (δόγμα) being ἔστ' ἂν ὦμεν (G. 1434; II. 916). — 8. διέφθειρον, *they* (the Persians) *kept trying to corrupt*: *cf.* διέφθειραν in 9. — 10. ᾤχετο ἀπιών, *he was off* (G. 1587: see *Introd.* § 23<sup>2</sup>).

§ 6. 12. Ζαπάταν, the river Zab (see the map). They had arrived at the left bank of this river before the massacre of the generals (see ii. 5. 1). Near by is the field of Arbela, where Alexander finally defeated Darius in 330 B.C. We see by ἀρυστήσαντες (12) that the march did not begin until the afternoon. — 14. ἐν μέσῳ: *sc.* τῷ πλασίῳ. See *Introd.* § 37.

§ 7. 21. ἐτίρωσκον belongs to both οἱ μὲν and οἱ ὅδε. — 22. ἐπάσχον κακῶς: as passive of ἐποίουν κακῶς (G. 1074; II. 820). — 23. Κρήτες: 200 Cretan bowmen are mentioned in i. 2. 9. — 24. κατεκέκλειντο: this does not mean that the Cretans shot from within the square over the heads of the hoplites; but it adds to βραχύτερα ἐτόξεον a second reason for ἀντεποίουν οὐδέν in 22, that the bowmen were unable to come out from the hollow square. — 25. βραχύτερα . . . σφενδονητῶν, *shot too short to reach the* (Persian) *slingers*: the ἀκοντισταί were outside of the square. See *Introd.* § 37 end.

Page 100.] § 8. 26. διωκτέον εἶναι: the direct form is ἡμῖν (or ἡμᾶς) διωκτέον ἐστίν. — 27. The subj. of ἐδίωκον is the omitted antec. of οἱ (28), on which depend the partitives ὀπλιτῶν and πελταστῶν. — 28. ὀπισθοφυλακοῦντες: see Introd. § 374.

Page 101.] § 9. 3. ἐκ πολλοῦ, with a long start: cf. p. 124, 16. — 4. οὐχ οἶόν τε, not possible (G. 1024 b; H. 1000).

§ 10. 6. καὶ φεύγοντες ἅμα, even while they were in flight (G. 1572; H. 976 a). — εἰς τοῦπισθεν (τὸ ὀπισθεν), behind them, in the proverbial "Parthian" style. — 7. διώξειαν (G. 1431, 2; H. 914 B). — 8. ἐπαναχωρεῖν μαχομένους: because the Persian cavalry turned upon them when they began to retire. — 9. ἔδει, they were obliged.

§ 11. 9. τῆς ἡμέρας ὅλης, during the whole day, time "within which" (G. 1136; H. 759): so δειλῆς (10), at some time in the evening. — 10. εἰς τὰς κόμας: see iii. 2. 34. — 13. καὶ αὐτός, even in person. — 14. οὐδὲν μᾶλλον: he could no more harm them (than if he had not pursued them).

§ 12. 16. ἤτιῶντο . . . μαρτυροῖη: he said ὁρθῶς ἤτιᾶσθε (G. 1482; H. 935) καὶ . . . μαρτυρεῖ. Translate, he said that they had blamed him rightly, and that the result itself bore witness to them. — 19. ἀντιποιεῖν: see p. 100, 22.

§ 13. 20. ἀληθῆ λέγετε, i.e. you are right as to what then took place.

§ 14. 23. χάρις: sc. ἔστω. — 24. ὥστε βλάψαι (G. 1450; H. 953). — μεγάλα (G. 1054; H. 716 b).

§ 15. 26. ὅσον (sc. τοσοῦτον), through such a distance as (G. 1062; H. 720), i.e. so far that. — 27. οἱ ἐκ χειρὸς βάλλοντες, i.e. hurlers of the javelin.

Page 102.] 3. ἐκ τόξου ρύματος, i.e. if he had a bow-shot the start of him: cf. ἐκ πολλοῦ, p. 101, 3.

§ 16. 3. ἡμεῖς with μέλλοιμεν, instead of ἡμῖν with δεῖ (5). — εἰ μέλλοιμεν, if we should propose, would naturally have an opt. with δν in the apodosis: here δεῖ has a future sense. See Moods and Tenses, § 500. — 5. τὴν ταχίστην (G. 1060; H. 719 a). — 8. διπλάσιον φέρεσθαι, flies (is carried) twice as far. — 9. σφενδονῶν (G. 1154; H. 755 a): see Dict.

§ 17. 9. χειροπληθέσι: pred. adj., the idea being because the stones they use in slinging are of hand-size (i.e. so large). — 11. μολυβδίσιν, leaden slugs: see Introd. § 314.

§ 18. 12. αὐτῶν: depends on the indir. question τίνες . . . σφενδόνας; see note on αὐτῶν, p. 85, 5. But αὐτῶν here may depend on τίνες. (See Rehdantz's note on iii. 1. 19.) — πέπανται (see fut. πάσσομαι), have; cf. κέκτηνται. — 13. τούτῳ, to such a one, as if τίνες (12) had been τίς. — αὐτῶν: i.e. for the slings. — ἀργύριον, money: this may have come from private supplies of the officers. — 15. τῷ . . . ἐθέλοντι, to any one who is

**Page 102.]** *willing to act as slinger where he may be stationed* (ἐν τῷ τεταγμένῳ). — 16. ἄλλην τινὰ ἀτέλειαν, *some exemption besides* (perhaps from severer camp-duty).

§ 19. 18. τοὺς μὲν τινάς, *i.e. a few*. — 19. τῶν Κλεάρχου: *partitive*; see Introd. § 30<sup>1</sup>. — καταλελειμμένους, *i.e. not carried away by the cavalry who deserted* (see ii. 2. 7). — 20. αἰχμ-αλώτους: *composition?* — 21. σκευοφόρα, *i.e. mules*, in place of (ἀντὶ) the horses. — 22. εἰς ἱππέας, *for* (the proposed) *cavalry*. — 23. τοὺς φεύγοντας: *such as are mentioned in §§ 9 and 10*.

§ 20. 24. σφενδονῆται: *these were the first slingers in the Greek army*: see Introd. § 30<sup>1</sup> and § 37<sup>4</sup>. — 25. ἐγένοντο, *were organized*. — ἐδοκιμάσθησαν, *were accepted (tested)*: this implies that the horsemen were approved after some test, δοκιμασία being the scrutiny which all officers of state at Athens must pass before taking office. There was also a δοκιμασία εἰς ἀνδρας, to test the qualifications of citizenship; and the Senate had charge of a δοκιμασία of those who proposed to enter the cavalry service and of their horses. — 26. σπολάδες: the leathern σπολάς was unusual for a horseman, the metal θώραξ being commonly worn. See ἱππεὺς in Diet., and Introd. § 31<sup>3</sup>. Cf. p. 111, 15. — 27. ἵππαρχος: see Introd. § 30<sup>3</sup>.

#### CHAPTER IV.

**Page 103.]** § 1. 1. τῇ ἄλλῃ, *the next day, for τῇ ὑστεραίᾳ*. — 2. χαράδραν: *the bed of a mountain stream, generally dry*; such gorges are now often used as roads in Greece. — 3. ἐπιθοῖντο (G. 741; H. 445 b).

§ 2. 4. διαβεβηκόσι, *after they had crossed*: *temporal partic.*; cf. διαβαίνουσιν in 4. — 7. ὑποσχόμενος . . . παραδώσειν: *his promise was ἀν λάβω, παραδώσω*: we might have had εἰ λάβοι. — 9. καταφρονήσας, *having come to despise* (G. 1260; H. 841 a).

§ 3. 12. ὅσον, *about*: *lit. (as much) as*. — 13. παρήγγελτο, *orders had been given*. — 14. οὓς: *subject of διώκειν*. — 15. θαρροῦσι . . . δυνάμει, *to pursue boldly, as a sufficient force was to follow* (G. 1574; H. 978). See Introd. § 37 end.

§ 4. 16. κατειλήφει: *sc. αὐτοὺς*. — 18. ἐσήμηνε: *sc. ὁ σαλπικτής* (G. 897, 4; H. 602 c). See Introd. § 43<sup>2</sup>. — 19. οἷς εἴρητο, *those who had received orders*, as *subject of ἔθειν*: see παρήγγελτο and εἴρητο in § 3. — οἱ δέ (G. 983 a; H. 654 e), *and they, i.e. the enemy*.

§ 5. 21. τοῖς βαρβάροις, *i.e. on the part of the barbarians* (G. 1170). — 24. αὐτο-κέλυστοι, *i.e. without orders*; cf. αὐτό-ματος, p. 9, 2, and αὐτό-μολος, p. 29, 21. — ὅτι φοβερῶτατον ὄραν (G. 1528; H. 952), *as frightful as possible to behold* (*sc. τὸ ὄραμα*). See Introd. § 28<sup>2</sup>.

**Page 104 ] § 7. 4. Λάρισσα:** this name was given to many ancient citadels, among others to the citadel of Argos: the word is sometimes thought to mean "citadel" or "fortress." The Larissa here mentioned is the site now called "Nimrud," where stood the "great city" called Calah in Genesis (x. 11, 12), about eighteen miles south of Nineveh. Between Nineveh and Calah stood another "great city," Resen (Genesis x. 12), which name possibly suggested Xenophon's name Larissa. See note on Μέσπιλα in 19. — 5. τὸ πάλαιον, *anciently*. — 9. τὸ ὕψος, *in height* (G. 1058; H. 718*b*): so τὸ εὖρος and τὸ ὕψος in 14 and 15.

§ 8. 9. βασιλεύς, *i.e.* Cyrus the Great: see note on § 10. — 12. νεφέλη: the "cloud hiding the sun" was an eclipse. — ἐξέλιπον: *sc.* τὴν πόλιν; the eclipse being considered an evil omen.

§ 10. 19. Μέσπιλα (opposite Mosul): the ruins here seen were the chief part of the S. W. side of the city of Nineveh, the splendid capital of the Assyrian empire. The city on this side, towards the Tigris, was about two and a half miles long, and the whole circuit of the walls was about eight miles. Diodorus Siculus (ii. 3) describes Nineveh as 150 stadia long and ninety broad, with a circuit of 480 stadia or about fifty-six miles. This must have included Calah, now Nimrud (§ 7), with Resen and other adjacent towns, which could never have been within the same wall with Nineveh itself. The distance of Nimrud from Mespila, about eighteen miles, agrees with the length of 150 stadia given by Diodorus, who gives to Nineveh the same circuit, 480 stadia, which Herodotus (i. 178) gives to Babylon. Aristotle (*Pol.* iii. 3. 5) says it was reported that when Babylon was captured, the news had not reached all parts of the city after two days. — Μῆδοι . . . ᾤκουν: the Assyrian empire was overthrown by the Medes, with the help of the Babylonians, before 600 B.C. (See Rawlinson's *Ancient Monarchies*, Vol. II. p. 391.) Nineveh, however, was not destroyed, but remained a part of the Median empire until this was overthrown by Cyrus the Great in 549 B.C., when the city disappears from history. This Median occupation is mentioned here and in § 7, and this seems to be all that Xenophon knew or cared to tell of the history of this famous place. This is almost as bad as if a mediæval traveller had called Athens "a place which the Romans once occupied"; but surely quite as pardonable as the remark of a distinguished modern geographer, that "Greece occupies the southern part of the *Turkish* peninsula"! The slight notice of the ruins taken by Xenophon shows at once the completeness of the destruction of Nineveh and the carelessness of even a cultivated Greek about the former glory of "Barbarians." From both Mespila and Larissa monuments and sculptures have been brought to the British Museum, especially by Layard. — 29. κογχυλιάτου (nom. -άτης): a fossiliferous stone is still used for building in this place.



**Page 104.]** § 11. 21. ἐπί: repeated in ἐπφοδόμητο. — 22. πλίνθινον: a wall of sun-baked bricks, a hundred feet high, was built on the top of the stone wall, which was fifty feet high. This style of wall, though with a much lower foundation of stone, was common in Greece (as at Athens), and it is found in the walls of Troy on Hissarlik. — 24. Μήδεια, *Medēa*, a name (perhaps simply *the Median*) given to one of the wives of Astyages, the last king of Media. — 25. ἀπώλλυσαν, *lost*: the imperf. refers to the *duration* of the conquest of Media (G. 1259). — 26. ὑπὸ Περσῶν: ὑπό with the gen. marks the Persians as the agents *by whom* the Medes were *deprived of* (ἀπώλλυσαν) their power (G. 1234; H. 818 a).

§ 12. 27. χρόνῳ, *i.e. by length of siege*. — ελεῖν: compare the time with that of καταφυγεῖν in 25.

**Page 105.]** § 13. 4. εἰς refers to the coming of T. *upon* the course of their day's march. — 5. οὓς τε . . . ἔχων, *not only the cavalry which he himself brought with him* (cf. ἔχων ἀνέβη in 7): another ἔχων is understood (or perhaps omitted to avoid repetition), governing the antec. of οὓς. — 6. τοῦ . . . ἔχοντος, *who had* (in marriage), explaining Ὀρόντα.

§ 14. 11. τὰς μὲν . . . τὰς δέ: Tissaphernes threatened the Greek square on both sides and in the rear, at long range. — 12. ἐμβαλεῖν, *to make a direct attack*. — 13. παρήγγειλεν, *i.e. passed the order along*.

§ 15. 14. διαταχθέντες: see note on p. 107, 19. — 15. Σκύθαι τοξόται: the name *Scythian* was given to all archers of a certain class, whether they were native Scythians or not. At Athens policemen were called τοξόται or Σκύθαι, because the state sometimes imported Scythian slaves (who were archers) to serve as a city police. — 16. ἀνδρός, *his man*. — οὐδὲ . . . ῥάδιον ἦν, *i.e. he could not well miss if he tried, on account of the dense throng of the enemy*.

§ 16. 20. ἐσίνοντο: in active sense, *harmed*. — 21. μακρότερον . . . ἐτόξευον, *i.e. the Rhodians carried farther with their slings than the Persians, and the Cretans with their bows*. The words οἱ Κρήτες ἐτόξευον are merely a conjecture of Cobet for τῶν τοξοτῶν or τῶν πλείστων τοξοτῶν of the Mss., the text being corrupt or defective.

§ 17. 24. ὅποσα ἀλίσκοιτο: depending on the frequentative χρήσιμα ἦν. — Κρησί: depends on χρήσιμα. — 25. διατέλουν χρώμενοι, *they used constantly* (G. 1587; H. 981). — 26. ἄνω ἰέντες, *shooting upwards*, so as to recover the arrows. — μακράν: *sc. ὁδόν*. — 28. ὥστε χρῆσθαι, *to be used* (lit. *so as to use them*).

**Page 106.]** § 18. 2. κώμαι: see Introd. § 40<sup>2</sup>. — 3. μείον ἔχοντες, *having the worst of it*. — ἀκρο-βολίσει (G. 886; H. 585<sup>b</sup>): cf. ἀκροβολιζόμενος in 7.

§ 19. 8. ἔγνωσαν, *found out*. — πλαίσιον: see iii. 2. 36 and 37. For the changes in the hollow square, see Introd. § 38. — 9. ἣν συγκύπτῃ τὰ



Page 106.] κέρατα, if the wings are ever drawn in (cf. ὅταν διάσχη in 14, and ὁπότε συγκύπτει in 24. — 10. ὁδοῦ στενωτέρας οὔσης, because the road is narrower than usual. — 11. ἐκθλίβεσθαι τοὺς ὀπλίτας, that the heavy-armed should be squeezed out of their ranks (sc. τῆς τάξεως), subject of ἀνάγκη ἐστίν. — 13. πιεζομένους, crowded together.

§ 20. 16. τὸ μέσον, the space between. — 20. εὐεπίθετον (ἐπι-τίθημι) τοῖς πολεμίοις, easy for the enemy to attack.

§ 21. 22. ἀνὰ ἑκατὸν ἄνδρας, of a hundred men each. — 23. ἄλλους, besides: see G. 966, 2; H. 705. For an account of these arrangements, see Introd. § 38<sup>2</sup>. — 26. παρήγον . . . κεράτων, led (their companies) out of the way of (i.e. behind) the wings, to give the others more room.

§ 22. 27. ὁπότε διάσχοιεν: i.e. when the width of the road allowed the square to be re-formed. — 28. τὸ μέσον ἃν ἐξεπίμπλασαν, they would fill the open space: for the iterative indic. with ἄν, see G. 1296; H. 835 a.

Page 107.] 1. τὸ διέχον: the same as τὸ μέσον. — κατὰ λόχους, κατὰ πέντηκοστῦς, etc. See Introd. § 38<sup>2</sup>.

§ 23. 5. ἐν τῷ μέρει, each in turn. — 6. τῆς φάλαγγος: depends on που.

§ 24. 8. βασιλείον τι: some royal building or estate on the distant slope. — 10. διά, over. — γιγνομένην, passing (said of the road).

§ 25. 16. εἰς τὸ πρηνές, down hill.

§ 26. 17. ὑπὸ μαστίγων, under the lash: see the account of the Persians at Thermopylae scourged to the attack like slaves, Hdt. vii. 223. — 18. ἐκράτησαν: notice the change from the four imperfects to the aorist. — 19. γυμνήτων: see note on p. 5, 7. — κατέκλεισαν . . . ὀπλων: this shows that the light-armed skirmishers were outside the square at first. See διαταχθέντες, p. 105, 14, and the note on p. 100, 25. See Introd. § 37<sup>4</sup>. — 21. ἐν τῷ ὄχλῳ: i.e. with the great mass of camp-followers, etc., who were within the hollow square (εἴσω τῶν ὀπλων). — ὄντες: causal.

§ 28. 25. ὁπότε ἀπίοιεν: i.e. each time when they returned to the main army. — 27. ἔδοξεν αὐτοῖς, they decided. — 28. πρὶν . . . ἀνήγαγον, until they had brought up (G. 1470).

Page 108.] 1. πρὸς τὸ ὄρος: i.e. the higher hill (see § 24), from which the smaller hills descended (καθῆκον).

§ 29. 2. ἐγένοντο ὑπέρ, got above: the enemy were marching along the slope of the higher hill (ὄρος), attacking the Greeks below them as they descended from each of the lower spurs (γῆλοφοι); and the peltasts are now sent to a part of the ὄρος which was above the enemy, that they might march along the slope and threaten the enemy below them if they continued to attack the Greeks. — πολεμίων in 2 and πολέμιοι in 3 refer to the Persians; πολέμιοι in 5 refers to the Greeks.

Page 108.] § 30. 6. οἱ μὲν: the main body of the Greeks, who were crossing the hillocks; οἱ δέ: the peltasts on the height above the Persians. — 7. κατὰ . . . ἐπιπαριόντες, *i.e. marching to the same point (ἐπι-) along the mountain slope (κατὰ τὸ ὄρος), parallel to (παρ-) the main body.* — τὰς κώμας: see § 24, and Introd. § 40<sup>2</sup>. — 8. ἰατρούς, *nurses, selected from the soldiers.* — 9. οἱ τετρωμένοι: see Introd. § 28<sup>3</sup>, and 18 ff. below.

§ 31. 10. ἡμέρας τρεῖς: for the halts on the retreat to Trapezus, see Introd. § 42<sup>2</sup>. — 11. καὶ ἅμα . . . εἶχον: we should expect ἔχοντες (causal), corresponding to ἔνεκα. — συμβεβλημένας, *collected: cf. συνεννεγμένα in 13.* — 13. τῷ σατραπέουντι, *by the acting satrap, or royal governor: dat. of agent with perf. pass. (G. 1186; H. 769).*

§ 32. 18. ἀπόμαχοι, *non-combatants, of three classes.*

§ 33. 22. πολὺν διέφερον, *they found it very different, i.e. much easier: the more common impers. constr. (which many Mss. and editions have here) would be πολὺν διέφερον . . . ὁρμώντας . . . πορευομένους.* — 23. ἐκ χώρας, *from a position; opposed to πορευομένοι, on the march.*

§ 35. 28. πονηρόν, *a troublesome (wretched) thing.*

Page 109.] 2. αὐτοῖς: G. 1170; H. 767. — πεποδισμένοι, *hobbled (præpediti), their feet being tied together by a short cord.* — 3. τοῦ μὴ φεύγειν ἔνεκα (G. 1546; H. 959). — 4. δεῖ . . . ἀνδρὶ: the dative for the accusative is *very rare* with the infin. after δεῖ, and it is better here (with Rehdantz) to supply τινά (*i.e. a servant*) as subj. of ἐπισάξαι and χαλινῶσαι, and αὐτόν (*i.e. the horseman himself*) as subj. of ἀναβῆναι. Notice the *asyndeton* after χαλινῶσαι. The idea is: a Persian horseman must wait to have his horse bridled, and to put on his own armor, before he can mount. — ἐπισάξαι, *to put on the cloth (ἐπίππιον):* the Greeks had no saddles, and rode either bareback (ἐπὶ ψιλοῦ) or on a cloth. See Morgan's note (No. 42) on Xenophon's *Art of Horsemanship*, 7, 5. — 7. θορύβου ὄντος: temporal, connected by καὶ to νύκτωρ.

§ 36. 9. διαγγελλομένους, *passing the word of command: see p. 105, 13.* — ἐκήρυξε: *sc. ὁ κήρυξ* (G. 897, 4; H. 602 c): see p. 8, 27. — 10. ἀκουόντων, *i.e. within hearing of the enemy.* — 13. λύειν is used in a rare (chiefly poetic) sense = λυσσελεῖν, *to profit, to be expedient: as in English, they thought it did not pay.* — αὐτούς and νυκτός belong to both of the following infinitives.

§ 37. 15. ἀπιόντας (G. 1582; H. 982). — 16. καὶ αὐτοί, *themselves too* (G. 989, 1; H. 680, 2). — ἀναζεύξαντες, *breaking camp, absol., as in p. 141, 2.* — 22. ἀκρ-ωνυχίαν, *spur (nail-tip).* — ὑφ' ἧν, *along the base of which.* — κατάβασις, *descent: cf. ἀνάβασις.*

Page 110.] § 39. 2. ὁ δὲ λέγει (G. 983; H. 654 e): see 5. — 3. ἡμῖν: dat. of advantage (G. 1165; H. 767). — 4. οὐκ ἔστι παρελθεῖν, *there is no getting by.*

Page 110.] § 40. 6. ὅτι οὐκ ἐδόκει : the direct form would be οὐκ ἐδόκει μοι, *I did not think it good*. — ἔρημα, *exposed*. — 8. πῶς τις ἀπελῆ, *how we* (lit. *one*) *shall drive, etc.*, indirect question.

§ 41. 11. ὑπὲρ . . . στρατεύματος, *close above their own* (the Greek) *army*, αὐτοῦ being intensive. — 16. ἐγὼ δ' ἐθέλω, *and I volunteer*: ἐγὼ δέ is more emphatic, as σὺ μέν is omitted with μένε. So ἐγὼ δέ in 17.

§ 42. 20. κελεύει δέ οἱ : οἱ as indirect reflexive (G. 987 ; H. 685) refers to Xenophon and depends on συμπέψαι. — 21. ἀπὸ τοῦ στόματος, *from the front of the square* (cf. οὐρᾶς in 22): see Introd. § 37<sup>2</sup>. — μακρόν, *a long way*.

§ 43. 23. τοὺς ἀπὸ τοῦ στόματος : see note on p. 2. 6. — ἔλαβε τοὺς κατὰ μέσον : *i.e.* to replace the peltasts which he sent from the front, who were probably outside the square, *he took those belonging to one of the flanks, who were within the square*. See Introd. § 37<sup>3</sup> and Figure 8. — 25. αὐτῷ : Xenophon ; cf. note on οἱ in 20, and notice the difference of the two pronouns. — τοὺς τριακοσίους : probably three of the six companies of § 21 ; these had been moved to the front when the attacks came from a new quarter. — οὓς τῶν ἐπιλέκτων (partitive) : by attraction ; the simple form would be τοὺς τριακοσίους τῶν ἐπιλέκτων οὓς εἶχε.

Page 111.] § 44. 1. καὶ αὐτοί : see note on p. 109. 16. — ὥρμησαν ἀμιλλᾶσθαι, *they set out to race or on a race*.

§ 45. 3. διακελευομένων : agreeing with the plural implied in στρατεύματος. — 4. τῶν ἀμφὶ Τισσαφέρνην, *Tissaphernes and his men*. Notice the *chiasmus* in διακελευομένων τοῖς ἑαυτῶν in 3 and τοῖς ἑαυτῶν διακελευομένων in 4.

§ 46. 7. ἀμιλλᾶσθαι : see note on 1. — 8. τὴν λοιπὴν : *sc.* ὁδόν.

§ 48. 11. καὶ ὅς (G. 1023, 2 ; H. 655a). — 14. ἔχων ἐπορεύετο, *marched on with it* (the shield). — 15. θώρακα ἵππικον : the horseman carried no shield (Introd. § 31<sup>3</sup>), and wore a heavy metal cuirass : see note on p. 102, 26. — 16. ὑπάγειν, *to advance slowly*. — 17. παριέναι, *i.e.* *to pass along*, leaving Xenophon to follow slowly with his burden.

§ 49. 20. ἀναβάς, *mounting his horse (again)*. — βάσιμα . . . ἄβατα (*sc.* τὰ χωρία), *passable . . . impassable* (*i.e.* for a horseman) : Krüger makes the construction impersonal, like ἀδυνατὰ ἐστίν, *it is impossible*, for ἀδυνατόν ἐστιν, comparing βατά, p. 143, 24. — 22. φθάνουσιν γενόμενοι (G. 1586 ; H. 984) : φθάνουσιν in its sense of *anticipate* governs τοὺς πολεμίους in 23.

## CHAPTER V.

§ 1. 26. ἀποτραπόμενοι . . . ᾤχοντο, *they turned off by another road and were gone* (G. 1587 ; H. 827). — 27. ἄλλην ὁδόν (G. 1060 ; H. 719a) : adverbial.

Page 112.] 2. ἀγαθῶν, *supplies*.

§ 2. 7. νομαὶ βοσκημάτων, *pasturing herds* (lit. *pastures of herds*). — διαβιβαζόμεναι, *i.e. in course of transportation*.

§ 3. 11. μὴ οὐκ ἔχοιεν depends on the idea of apprehension in ἐννοούμενοι. — ἐπιτήδεια : obj. of λαμβάνειν. — εἰ κάοιεν : sc. οἱ πολέμοι (G. 1503 ; H. 9617). — 12. ὁπόθεν λαμβάνοιεν : indir. question after οὐκ ἔχοιεν (G. 1490 ; H. 9632, 2 end) representing πόθεν λαμβανόμεν : ἔχω is used like *habeo* in *non habeo quid dicam, non habebam quid dicerem*.

§ 4. 13. ἀπήσαν ἐκ τῆς βοηθείας, *had returned from giving help* (evidently to the plunderers of § 2). — 14. κατέβη : *i.e. from the height* (p. 111, 25).

§ 5. 15. Ὅρατε . . . εἶναι ; *don't you see that they admit the country is now ours?* — 17. ἃ γὰρ . . . ἄλλοτρίαν, *for what they stipulated against our doing, when they made the treaty* (cf. ii. 3. 27), *viz., burning the king's territory, (this) they are now themselves (doing, by) burning (it) as if it were another's*: μὴ καίεν . . . χώραν (sc. ἡμᾶς) is in apposition with the antecedent of ἃ. See p. 42, 12, and note ; in both cases a more definite expression (here κάοιεν) is substituted by *anacoluthon* for a more general one like ποιούσι.

§ 6. 23. Οὐκ οὖν ἔμοιγε δοκεῖ, *I don't think so, now*. The reply is mere jest, like the preceding remark of Xenophon.

§ 7. 25. σκηνάς, *encampment* (in the village). — 27. ἔνθεν μὲν . . . ἔνθεν δέ, *on the one hand . . . on the other*.

Page 113.] 2. ὥς μηδέ . . . βάθους (sc. τασί), *i.e. so as not even to let their spears project when they tried the depth* ; their spears found no bottom (G. 1172 ; H. 771). Cf. p. 95, 17.

§ 8. 5. κατὰ τετρακισχιλίους, *four thousand at a time*. ὧν δέομαι, *what I require*. — τάλαντον : see Diet. Rhodes at this time used the Attic talent.

§ 9. 7. Ἀσκῶν : bags of inflated hides are still used in crossing these rivers. — 9. ἀποδαρέντα : from ἀποδέρω. — φυσθέντα refers to δέρματα, *hides*, implied in ἀποδαρέντα, *i.e. flayed and (the hides) blown up*. It appears that there were at least 2000 animals in the train. See Introd. § 39.

§ 10. 11. δεσμῶν, *girths*. — 12. ὀρμίσας, *mooring*. — 13. ἀφείς, *by letting them down* (1563, 3 ; H. 969 a) : this and ἀρτήσας are subordinate to ὀρμίσας. — 14. διαγαγών, *carrying* (the line of floats) *across the stream*. — ἀμφοτέρωθεν δήσας, *fastening them to the two banks, to serve as pontoons, or supports to a floating bridge*.

§ 11. 17. ἔξει τοῦ μὴ καταδύναι, *will keep from sinking* (G. 1549 ; 1615 ; H. 963) : we might have τοῦ καταδύναι, μὴ καταδύναι, or (less frequently)

Page 113.] simply καταδύναι. An equivalent (though different) construction follows, ὥστε μὴ ὀλισθάνειν σχήσει, *will keep you from slipping*, lit. *will keep you so that you may not slip* (G. 1450; H. 953).

§ 12. 19. τὸ ἔργον, *the execution of the plan* (ἐνθύμημα). — 20. οἱ κωλύοντες, *men ready to prevent it*: cf. note on p. 57, 28. — 21. πολλοὶ ἱππεῖς: apposition. — οἱ . . . ἄν ἐπέτρεπον: sc. εἰ ἐπεχείρησαν.

§ 13. 22. ἐπανεχώρουν εἰς τοῦμπαλιν, *etc.*, i.e. they made a day's march backward to some villages which had not been burnt by the enemy (see § 3). — 24. ἔνθεν = ἐξ ἧς (sc. τὴν κώμην), *the village from which* (see § 1). — 25. ὅμοιοι ἦσαν θαυμάζειν, *were like to wonder*, i.e. *seemed amazed*, like ἐφέκσαν θαυμάζειν: the text, however, is very doubtful. — 26. τρέφονται . . . ἔχουεν (G. 1487; H. 932, 2): we might have had two indicatives or two optatives.

Page 114.] § 14. 3. ἤλεγχον . . . χώραν, *they enquired (of the captives) about the whole surrounding country*. See Intro. § 39<sup>1</sup>.

§ 15. 5. τῆς ἐπὶ Βαβυλῶνα (poss. gen.): i.e. *it lay on the road towards Babylon*. — 6. ἦκοιεν (G. 1497, 2; H. 932, 2). — θερῖζειν: the king spent the winter at Babylon, the spring at Susa, and the summer at Ecbatana (see Xen. Cyr. viii. 6. 22). Many Mss. here have θερίζειν καὶ ἐαρίζειν. — 8. διαβάντι . . . πρὸς ἑσπέραν, *to the west after crossing the river* (sc. τινί): this is used like the other adjective phrases with ἦ. — 10. ὅτι is repeated for emphasis in the last clause. — Καρδούχους: the people called Kurds, Armenian *Kordukh*; the region is Kurdistan.

§ 16. 12. ἀκούειν, *listen to or obey*. — ἐμβαλεῖν ποτε εἰς αὐτούς, *once invaded them*. — 15. ὁπότε . . . σπείσαιντο, καὶ ἐπιμιγνύναι (depending on ἔφασαν): in the direct form, ὁπότε . . . σπείσωνται, καὶ ἐπιμιγνύσιν, *whenever they (the Kurds) make a treaty, etc., some of them also mingle, etc.* — 16. σφῶν, ἐκείνων: sc. τινάς (G. 1091; H. 734).

§ 17. 18. ἕκασταχόσε εἰδέναι, *that they knew the way in each direction*. — 21. τούτους: governed by διελθόντας. — 22. ἔφασαν ἥξειν, *they (the captives) said that they (the Greeks) would come*. — 24. εὐπορον . . . πορεύεσθαι: in the direct form, εὐπορόν ἐστιν ὅποι ἂν τις ἐθέλῃ πορεύεσθαι, *it is easy to go whithersoever you wish*, the apodosis being general in sense.

§ 18. 25. ἐπὶ τούτοις, *thereupon*. — 26. ὥρας: part. gen. after ἡνίκα, *at whatever time*. — τὴν ὑπερβολὴν, *the pass*: acc. by anticipation; regularly it would be, *they feared that the mountain-pass might be seized beforehand*.

Page 115.] 2. ἡνίκα' ἂν τις παραγγέλλῃ, i.e. *when the order should be given*: cf. εἴ τις . . . λυποῖ in p. 61, 14: this subjunctive might have been changed to the optative (omitting ἂν), as ἐπειδὴ δειπνήσειαν (in 1) is changed from ἐπειδὴ δειπνήσητε.



## BOOK FOURTH.

HARD FIGHTING IN THE MOUNTAINS. — ENTRANCE INTO ARMENIA. — GREAT SUFFERING FROM COLD AND FAMINE. — TO MOUNT TRECHES, FROM WHICH THE SEA IS SEEN. — ARRIVAL AT TRAPEZUS.

## CHAPTER I.

Page 115.] § 1. See note on ii. 1, 1. Here it is probable that sections 1-4 are interpolated. — 7. ὅσα ἐπολεμήθη: passive of an active constr. ὅσα ἐπολέμησαν (G. 1054; H. 716 b): *to what extent war was made upon the Greeks.*

§ 2. 11. ἐνθα (sc. ἐκεῖσε), (to the place) where. — 12. πάροδος, way along the river. — 15. πορευτέον εἶναι (dir. πορευτέον ἐστίν: impers.). Much of this section repeats what has been stated in iii. 5.

§ 3. 16. τῶν ἀλiscoμένων, the captives taken along the way. — εἰ διέλθοιεν has for its apodosis the sentence ἐν τῇ Ἀρμενίᾳ . . . περὶάσι, including two subordinate protases; it represents εἰ ἐλθόμεν of the direct discourse, and the four following verbs might also have been changed to the opt. (see G. 1498). — 19. περὶάσι, will pass round (G. 1257; H. 828 a). — 20. ἐλέγετο: the subject is τὰς πηγὰς εἶναι. — ἔστιν οὕτως ἔχον, it is just so (G. 144, 5; H. 480).

§ 4. 23. φθάσαι πρὶν . . . καταλαβεῖν: see p. 118, 25, and note.

Page 116.] § 5. 1. τὴν τελευταίαν φυλακὴν: the last watch began at early dawn. See Introd. § 40<sup>3</sup>. — 2. ὅσον . . . διελθεῖν, enough for crossing the plain in the dark; ὅσον (sc. τοσούτον) takes the infinitive from the idea of sufficiency which it implies. — 3. παραγγέλω, i.e. the word of command passed round (cf. p. 115, 2). — 4. τὸ ὄρος: cf. iii. 5. 7 and 17.

§ 6. 6. τὸ ἀμφ' αὐτόν, his own special command: cf. τὸ ὀπλιτικόν, p. 153, 8. So τὸ ἱππικόν, the cavalry, and τὸ Ἑλληνικόν for οἱ Ἕλληνες, the Greeks (p. 117, 4). — γυμνήτας: for the use of light-armed troops see Introd. § 35. — 7. ὀπλίταις: apposition. — 9. μή, that (lest), after κίνδυνος. — πορευομένων (sc. αὐτῶν), as they went, gen. abs. (G. 1568 end; H. 972 a). — ἐπίσποιτο: see ἐφέπομαι.

§ 7. 11. ἔπειτα, i.e. after crossing the hill and descending: cf. § 10. — 12. αἰ, regularly, qualifies ἐφείπετο, affecting also the force of ὑπερβάλλον. the idea being that each detachment in succession followed, as it crossed the height.

§ 8. 16. ἣν λαμβάνειν, there was an opportunity to take. — 19. εἴ πως ἐθελήσειαν, in case the C. should be willing to let them pass, i.e. with a view



**Page 116.]** to this result (G. 1420 ; H. 907) : the implied apod. is *that then they might do this*, or the like. — 20. *ὥς . . . χώρας* = *διὰ τῆς χώρας ὡς φιλίας* (sc. οὔσης), i.e. *to let them go through their country as (being) a friendly one* : cf. p. 14, 27, and p. 62, 5, and the notes.

§ 9. 22. *ὅπου*, *wherever*, is Cobet's emendation for *ὅτου* (one Ms.) or *ὅτι* (most Mss.) : the common reading *ὅτω* is also a conjecture. — *ἀνάγκη* : see Introd. § 26<sup>2</sup> — 23. *καλούντων* (sc. αὐτῶν), *when they called* : see note on *πορευομένων* in 9.

§ 10. 26. *διὰ τὸ . . . εἶναι* (G. 1546 ; H. 959). — 27. *ὅλην τὴν ἡμέραν ἐγένετο*, *went on through the whole day* : the aor. looks at the ascent and descent as a single event, without regard to its duration ; cf. *ἐβασίλευσε δέκα ἔτη*, *he had a reign of ten years*. See *Moods and Tenses*, §§ 56, 57. On the other hand, *ἐπετίθεντο* in p. 117, 1, looks at the attack in its duration or repetition.

**Page 117.]** 3. *ἐξ ἀπροσδοκήτου*, *ex improviso* : the suddenness of the coming of the Greeks is given as the reason for their fewness (*ὀλίγοι ὄντες*). — For the length of the line of march through the mountains, see Introd. § 35 and § 38<sup>4</sup>.

§ 11. 5. *ἐκινδύνευσεν ἄν διαφθαρῆναι*, *would have risked perishing*. — *πολύ*, *a great part* : cf. *τὸ πολύ*, *the greater part*, p. 20, 15. — 8. *συνεώρων*, i.e. *watched each other's signals*.

§ 12. 9. *συνέλθοῦσι . . . ἔδοξε*, i.e. *they came together and resolved* : cf. *δόξαν* in 18. See Introd. § 27<sup>2</sup>. — 11. *ἔχοντας, καταλιπόντας* : accus. where dat. would be allowed (G. 928, 1 ; see H. 941). — 12. *αἰχμάλωτα*, *captives* (*αἰχμή*, *spear*, and *άλίσκομαι*). See Introd. § 28<sup>2</sup>.

§ 13. 14. *ἐποιοῦν* : with subj. *ὑποζύγια* etc. : see note on p. 32, 27. — 15. *ἐπί*, *in charge of*. — For the baggage trains see Introd. § 39. — 18. *δόξαν ταῦτα*, *when they had resolved on this* (G. 1569 ; H. 974a) : commonly explained as accus. absol. corresponding to *ἔδοξε ταῦτα* (cf. 10). We find also *δόξαντα ταῦτα*, *δοξάντων τούτων*, *δόξαντος τούτου*, and *δόξαν* alone. But it is perhaps more natural to supply *πράττειν* with *ταῦτα*.

§ 14. 19. *ὑποστήσαντες* (sc. *τινας*), i.e. *causing any to halt whom they suspected*. — 20. *εἴ τι* : translated *whatever*. — *τῶν ἐιρημνῶν* (sc. *ἀφείναι*), *of the things ordered* (to be abandoned). See § 12. — 21. *οἱ δέ*, *and they* (the soldiers). — *πλὴν . . . ἔκλεψεν*, *unless one smuggled something*. — 22. *οἶον . . . γυναικός* : we should expect *οἶον* (for example) *ἢ παῖδα ἐπιθυμήσας αὐτοῦ, ἢ γυναῖκα* (Kruger). — 23. *τῶν εὐπρεπῶν* is partitive genitive. — 24. *τὰ μὲν . . . τὰ δέ*, *sometimes . . . sometimes*

§ 15. 26. *Εἰς τὴν ὑστεραίαν* : see note on *εἰς τὴν ἔω*, p. 29, 17.

**Page 118.]** § 16. 2 *χωρίων* : diminutive in form, thought not in sense (G. 844 ; H. 558, 1). — 4, 5. *ἀναχάζοντες* and *θαμινά* are both poetic

Page 118.] words. — 5. παρήγγελλον ὑπομένειν, *sent word* (for those in front) *to wait*. — 6. ἐπικέοιντο : cf. ἐπικεῖσθαι, *press upon*, with ἐπιτίθεσθαι, *fall upon*.

§ 17. 7. ἄλλοτε μὲν . . . τότε δέ : *i.e. though on other occasions he halted, on this he did not*. — 8. παρεγγυῶτο, *whenever the word was passed*. — 9. πρᾶγμα τι, *some trouble ahead*. — 10. παρελθόντι (sc. τινί).

§ 18. 13. διὰ τῆς ἀσπίδος : for the effectiveness of the Greek armor, see Introd. § 31<sup>4</sup>. — 14. διαμπερὲς τὴν κεφαλὴν (sc. τοξευθεῖς), *shot directly through the head*, lit. *shot in the head directly through* (G. 1058 ; H. 718).

§ 19. 16. ὥσπερ εἶχεν, *just as he was* (*sicut erat*). — 18. φεύγοντες ἅμα (G. 1572 ; H. 976). — καλῶ τε καὶ ἀγαθῶ : see Diet. and p. 78, 25. — 19. ἀνελέσθαι, *to take up for burial*, a most sacred duty with the Greeks. See Introd. § 29<sup>1</sup>. The last sentence is in the *direct* discourse.

§ 20. 21. μία αὕτη ὁδὸς . . . ὁρθία, *there is one way right there* (αὕτη) *which you see, a steep one* : αὕτη implies a gesture pointing to the road ; in such cases the article may be omitted with a demonstrative, as in νῆες ἐκεῖναι ἐπιπλεοῦσι, *ships are sailing up there* ! Thuc. i. 51 ; so γυναικῶν τουτέων, Hdt. v. 20 ; ἵππους ταύτας, and χώρης τῇσθε, Hdt. iv. 9. See also μία αὕτη πάροδος, p. 145, 17. — 23. ὄχλον οἷ (G. 1021b ; H. 629). — 24. ἔκβασιν, *way out*. See Remarks on pp. li. and lii.

§ 21. 24. ταῦτ' ἔσπευδον (G. 1054 ; H. 716b). — 25. εἴ πως δυνάιμην, *in case I should be able* ; see note on εἴ πως ἐτελήσειαν in p. 116, 19 ; here an apod. is implied like ἵνα φθάσαιμιν. — φθάσαι ( = πρότερος γενέσθαι) emphasizes the following πρῶν, the idea being *to get to the pass before the enemy should have captured it* : cf. p. 115, 23. See *Greek Moods and Tenses*, § 660, with the examples. — 27. οὐ . . . ὁδόν, *say there is no other way*. For οὐ φημι, cf. note on p. 11, 10.

§ 22. 29. ὅπερ refers to the action of ἐνηδρεύσαμεν.

Page 119.] 1. ἀναπνεῦσαι, *to take breath* : Krüger quotes Il. xv. 235, ὥς κε καὶ αὗτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο. — 2. αὐτοῦ τούτου ἕνεκα (G. 1363). — 3. ἡγεμόσιν : sc. αὐτοῖς (G. 916).

§ 23. 6. εἰ εἶδείεν : indir. question representing ἴστε : — 7. οὐκ ἔφη (sc. εἰδέναι) : cf. p. 118, 27, and 10 (below). — 9. ὁρῶντος τοῦ ἑτέρου, *before the other's eyes*. See Introd. § 28<sup>2</sup>.

§ 24. 11. ἐτύγχανε . . . ἐκδεδομένη, *i.e. he happened to have a married daughter there*. — αὐτός emphasizes the omitted subject of ἡγήσεσθαι : *he said he would himself lead* (G. 927). — 12. δυνατὴν . . . ὁδόν, *by a way which even beasts of burden could pass over* : personal constr. of δυνατός (G. 1527). For ὁδόν see G. 1057 ; H. 715b.

§ 25. 13. δυσ-πάρ-ιτον (εἶμι) : cf. ἀμαξιτός, p. 9, 27, and see G. 886 ; H. 585b). — 14. ὃ : object of προκαταλήφοιτο : *and unless they (τις) should*

**Page 119.]** *first* (πρό) occupy this; the direct discourse was εἰ μή τις προκαταλήψεται, ἀδύνατον ἔσται.

§ 26. 16. πελταστὰς is in apposition with λοχαγούς, which τῶν ὀπλιτῶν further explains. — 17. εἴ τις . . . ἔστιν, *whether there was any one* (ἔστιν might have been εἴη after ἐδόκει). — 18. γενέσθαι, *to show himself*: cf. ἐγένετο (end of 28). — 19. ὑποστὰς ἐθελοντής, *standing forth as a volunteer*: cf. ὑφίσταται in 19.

§ 28. 25. ἐρωτῶσιν εἴ τις . . . ἐθέλοι: here ἐθέλει of the direct question becomes opt. after an historic present (G. 1268; H. 828). — 26. τῶν γυμνήτων ταξιάρχων, *light-armed taxiarchs*: cf. λοχαγούς πελτάστας in 16, and see Introd. § 30<sup>3</sup>.

## CHAPTER II.\*

**Page 120.]** § 1. 1. οἱ δέ, *i.e.* Xenophon and Chirisophus. — ἐμφαγόντας, *after eating*. — 3. συντίθενται, *agree with them* (*i.e.* the volunteers). — 4. τὸ ἄκρον: cf. ἄκρον in p. 119, 14. — 5. τοὺς μὲν . . . αὐτοὶ δέ: the volunteers and the officers. — ἄνω ὄντας, *i.e. from their position on the height*. — 6. λέναι (fut.) and συμβοηθήσκειν denote *later* actions than φυλάττειν and σημαίνειν; hence perhaps the change in tense (G. 1286; H. 948 a). See note on p. 144, 5. — ἔκβασιν: see p. 118, 24.

§ 2. 9. ὕδωρ, *rain*. — 11. ὅπως . . . τὸν νοῦν, *that the enemy might have their attention turned to that road*. — 12. (ὅπως) ὥς μάλιστα λάθοιεν, *that they might be, as far as possible, unseen*.

§ 3. 14. ἣν ἔδει . . . ἐκβαίνειν, *i.e. which they must cross before getting to the ascent*. — 15. ὀλοιπρόχους: a poetic word, compounded of εἴλω (βολῶ), *to roll* (cf. δλμος), and τρέχω; probably meaning *rounded by rolling* (*i.e.* in the water). See Liddell and Scott; and Theocr. xx. 49, there quoted: πέτροι ὀλοοιπρόχοι, οὔστε κυλινδῶν χειμάρρους ποταμὸς μεγάλαις περιέξεσε δίναις. The χαράδρα which they were crossing was the dry bed of a winter torrent (χειμάρρους), down which the stones were hurled. See note on χαράδραν, p. 103, 2. — 17. διεσφενδονῶντο, *flew in pieces* (lit. *were flung about, as if from slings*): “diffundebantur: cf. σφενδόνη = *fundu*.” Rehdantz.

§ 4. 19. εἰ μὴ δύναιτο (*sc.* διαβῆναι): gen. cond. with frequentative ἐπιρῶντο. — ταύτη . . . ἄλλη, *sc.* δὸς. — 22. ἀνάριστοι, *breakfastless*. — 24. κυλινδοῦντες: with ἐπαύσαντο (G. 1580; H. 981).

**Page 121.]** § 5. 2. ὥς . . . κατέχοντες, *supposing that they held the summit*: see note on p. 1, 15.

§ 6. 2. οἱ δ' οὐ κατέχον, *i.e.* they were wrong in so thinking: οἱ δέ is irregular in referring to the subj. of the preceding verb (see also G. 983; H. 654 e). — 3. μαστός, *a round hill*. — 4. αὕτη: οὗτος may stand between

\* See Remarks on §§ 1-22 on pp. li. and lii.

**Page 121.]** the article and its noun, provided some qualifying word separates it from the article (G. 975; H. 673 c). — 5. *αὐτόθεν*, *from that spot* (where they were).

§ 7. 8. *ὑπέβαινον*: cf. note on p. 90, 16. — 10. *προσελθόντες* (G. 1586; H. 984). — 11. *ἀλαλάξαντες*: see Introd. § 43<sup>2</sup>. — 13. *εὐζωνοι*, *nimble* (*well-girt*): γάρ introduces the reason why *only a few* (ὀλίγοι) were killed.

§ 8. 17. *ὡς ἐδύναντο*, *as well as they could*, with *ἀναβάντες*. — 18. *ἀνίμων*, *drew up* (like buckets from a well): cf. *ἰμάω*, *to draw*; *ἰμάς*, *a thong or strap*.

§ 9. 21. *ἧπερ*, *by the way by which* (sc. *ἐπορεύθησαν*). — 22. *ὀπισθεν τῶν ὑποζυγίων*, *i.e. in the rear of the baggage train*: see Introd. § 39 (end).

§ 10. 25. *ἢ διεξεύχθαι* (sc. *αὐτοῖς*), *or else be (themselves) entirely separated*: the perfect infinitive here denotes that the action is *decisive*; cf. *ἐκπεπλήχθαι* in p. 25, 19, and the note. — 26. *ἐπορεύθησαν ἄν*: the implied protasis is seen in the following clause (G. 1340). — 27. *ὑποζύγια*: subject of *ἐκβῆναι*, *i.e. there was no other way for the beasts to get through*.

§ 11. 29. *ὀρθίοις τοῖς λόχοις*, *with the companies in parallel columns*: see Introd. § 36, with Figure 7.

**Page 122.]** 1. *οὐ κύκλω*, *i.e. not so as to cut the enemy off*. — 2. *εἰ βούλοιντο*: the apod. is in *ἀφοδοῖν*, *i.e. a way by which they might retreat if they wished to*.

§ 12. 2. *τέως μὲν*, *for some time*. — 3. *ἕκαστος*: in appos. to the omitted subject of *ἐδύναντο*. — 4. *οὐ προσίεντο*, *i.e. they did not let the Greeks get near them, but fled*. — 5. *καὶ τοῦτόν τε . . . καὶ* (see note on p. 9, 3): the thought is, *no sooner had the Greeks passed this, than they saw, etc.*

§ 13. 9. *Ἐννοήσας μὴ*, *becoming anxious lest*, *ἐννοῶ* with the *μή* clause having the idea of *fear*. — 10. *καὶ πάλιν*, *yet again*. — 11. *ἐπιθοῖντο*, for *ἐπιθεῖντο* (G. 741; H. 445 b): such forms follow the analogy of verbs in *ω*. — *παριούσιν*, *as they passed*. — *ἐπὶ πολὺ ἦν*, *stretched out a long way*: cf. p. 34, 24, and note. — 12. *ἄτε . . . πορευόμενα* (G. 1575; H. 977): cf. the Latin constr. of *quippe* with a relative. — *διὰ στενῆς τῆς ὁδοῦ* (G. 971; H. 670 a).

§ 14. 19. *ὁ ὑπὲρ . . . ἐθελοντῶν* (see § 5): of the three expressions which qualify the attributive partic. *καταληφθείσης* (G. 1559; H. 965), only one stands between *τῆς* and the partic., the others being placed outside of *τῆς . . . φυλακῆς* to avoid complicating that construction (G. 969; H. 667 a).

§ 15. 23. *δείσαντας*: causal partic. — *αὐτοῖς*: the barbarians. — *πολιορκοῖντο*: from *πόλις* (*πολι-*) and *ἔργω* (*ἔρκος*); often used, as here, where the force of *πόλις* is forgotten. — 24. *ἀπολιπεῖν*: indir. quot. after *ὑπώπτευσον*. — *ἄρα*, *in fact; as it proved*. — 25. *ἐπὶ τοὺς ὀπισθοφύλακας*, *i.e. they went to attack the part of the Greek rear-guard which had been left*

**Page 122.]** to guard the first hill (§ 13). The Carduchians had seen from their height *what was going on in their rear* (ὀπισθεν), i.e. on the first hill (see § 13), and they hastened to recover that position.

§ 16. 27. ἀνέβαινον : the imperf. expresses the process of mounting ; cf. the following aorists. — 28. ὑπάγειν, *advance slowly*. προσμύξειαν, i.e. *might come up*. — 29. θέσθαι τὰ ὄπλα : cf. p. 25, 24, and the note.

**Page 123.]** § 17. 5. ὀπισθοφύλακας : probably the half of the rear-guard which followed the baggage train (§ 9).

§ 18. 7. ἀντίπορον, *opposite, perhaps the hill captured in the night* (§ 5).

§ 19. 9. ἐφ' ᾧ, *on condition that*, with κάειν (G. 1460 ; H. 999 a). — 10. ἐν ᾧ, *while*, introducing both clauses τὸ μὲν . . . οἱ δέ. — 12. οἱ ἐκ : cf. notes on τῶν παρὰ βασιλέως, p. 2, 6, and p. 9, 4. — συνερρύσαν : from συρρέω.

§ 20. 13. ἴσταντο, *proceeded to form*. — ἤρξαντο : i.e. the Greeks. — 14. ἔνθα . . . ἐκινετο, *where the armed force was stationed* (see § 16) : κείσθαι here is like a passive of θέσθαι (used as in § 16). — 19. ἀπέλιπεν, i.e. *got separated from him, left him* (without his shield).

§ 21. 20. Λουσιεύς, *of Lusi* (Λουσοί, *Buth*) in Arcadia. — προβεβλημένος (sc. τὴν ἀσπίδα), i.e. *with his shield held out in front of both* (G. 1242, 3 ; H. 813). See Introd. § 28<sup>3</sup>.

§ 22. 24. αὐτοῦ, *there*. — ἐν οἰκίαις : see Introd. § 40<sup>2</sup>. — 25. ἐν λάκκοις κονιατοῖς, *in plastered (or cemented) cisterns*. Suidas (s.v. λάκκος) says : “The Athenians and other Greeks used to make large excavations underground, round or square, cement them, and keep wine and oil in them : these they called λάκκοι.”

§ 23. 26. διεπράξατο ὥστε, *so managed or bargained that, etc.*

**Page 124.]** 1. ἡγεμόνα : see iv. 1. 22-24. — ἐκ τῶν δυνατῶν, i.e. *as well as they could*. — 2. νομίζεται : the word νόμος “includes all that is enjoined by law, custom, or the general sentiment, and all that is voluntarily accepted in reliance on these.” J. S. Mill, *Diss.*, Vol. IV. p. 302 (249) x. For the sacred duty of burying the dead, see Introd. § 29<sup>1</sup>.

§ 24. 4. ὅπη εἴη . . . προκαταλαμβάνοντες, *seizing positions in advance wherever the road (place) was narrow*. — 5. ἐκώλυον : conative (G. 1255 ; H. 832) : cf. κωλύειν (pres.) in 6 with ἐπιθοῖντο (aor.) in 9.

§ 25. 6. ὀπισθεν, *from the rear* (cf. § 9). — 7. ἀπό-φραξιν : from ἀπό and φράσσω (φραγ-), a rare word. — 8. τοῖς πρώτοις : dat. of advantage, like τοῖς ὀπισθεν in 12. — ἀνωτέρω γίγνεσθαι, *to get above*.

§ 27. 13. ἤν ὁπότε, *sometimes* (see G. 1029 ; H. 998 b) : cf. p. 139, 19. — 14. αὐτοῖς τοῖς ἀναβάσι, *even to those who had gone up* : cf. § 25 and § 26. — 15. καταβαίνουσιν : temporal. — 16. ἐγγύθεν φεύγοντες : the



Page 124.] opposite of ἐκ πολλοῦ φεύγοντας, p. 101, 3. Note the distinction of φεύγειν, to flee, and ἀποφεύγειν, to escape.

§ 28. 20. πρὸς τὸ κάτω . . . προσβαίνοντες, *i.e.* pressing (stepping) with the left foot against the lower end of the bow, *i.e.* to steady the long bow while drawing it. The bow was held perpendicularly, with one end brought to the ground. See Diod. Sic. iii. 8, where it is said of the Ethiopians: ἐνιοτε δὲ (καθοπλίζονται) ξιλίοις τόξοις τετραπήχεσιν, οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες. The reading προσβαίνοντες has, however, very little authority in this passage of the *Anabasis*, nearly all (and all the best) Mss. having προβαίνοντες, which would mean *advancing* the left foot towards the lower end of the bow, *i.e.* steadying themselves in this way. Strabo (p. 772) tells of Aethiopian elephant-hunts, in which three men used one bow, τῶν αὖν κατεχόντων τὸ τόξον καὶ προβεβηκότων τοῖς ποσὶ, τοῦ δ' ἑλκοντος τὴν νειράν, *i.e.* of them holding the bow, with their feet advanced (*i.e.* each with one foot advanced to steady himself), and the third drawing the string. Arrian (*Ind.* 16) speaks of bows which the Indians drew by bringing them to the ground and *bracing themselves* (ἀντιβάλλοντες) with the left foot. — 21. διὰ . . . θωράκων: see Introd. § 31<sup>4</sup>. — 23. ἀκοντίοις: in appos. with αὐτοῖς. — ἐναγκυλῶντες: the arrows, a yard long, were picked up and used as darts, being fitted with an ἀγκύλη, a loop or strap, fastened at the middle, as a guide in grasping and help in harling. See διηγκυλωμένους, p. 129, 27. — 25. ἦρχε: see Introd. § 30<sup>3</sup>.

### CHAPTER III.

§ 1. 26. αὖ expresses the contrast between the day's fighting and the comfortable quarters. — ἡλίσθησαν, *were quartered*: αὐλίζομαι originally means to pass the night (or live) in an open court (αὐλή): as in *Od.* xii. 265: μυκηθμοῦ τ' ἦκουσα βοῶν αὐλιζομενάων οἴῳ τε βληχῇ.

Page 125.] 1. ὥς, *about*: cf. notes on p. 5, 5 and 9. — 4. τῶν Καρδούχων: depends on ὁρέων.

§ 2. 6. πολλά: as adv. with μνημονεύοντες, *recounting*. — 7. ἐπὶ τὰς ἡμέρας: the day just ended appears to be the fifth since they entered the Carduchian country. Unless two days were occupied in negotiation (see chap. 2, § 23), we must include the two following days spent in Carduchia. The seven days, as usually reckoned, are Nov. 12-18, 401 B.C. — 8. μαχόμενοι διετέλεσαν (*G.* 1580; *H.* 981). — 9. κακὰ . . . σύμπαντα, *i.e.* more evils than all which they had suffered taken together. — ὅσα: sc. ἔπασχον. — 10. ὥς ἀπηλλαγμένοι, *i.e.* feeling free.

§ 4. 18. ὅπλα: appositive. — 19. γέρρα: see Introd. § 14<sup>2</sup>.

§ 5. 21. ὁδὸς . . . ἄνω, *i.e.* the only road which was visible was (one) leading up, etc.: the construction is ἡ ὁρωμένη μία ὁδὸς ἣν ἄγουσα ἄνω.



Page 125.] See p. 118, 22, ἣν ὀρᾶς, and note. — 22. ὥσπερ χειροποίητος (sc. οὔσα), (looking) *as if it had been built*. — ταύτῃ, *here*, i.e. opposite to this road.

§ 6. 23. πειρωμένοις (sc. τισίν), *on trial*. — 26. οὐτ' corresponds to τέ in 27. — ὄπλα refers especially to the shield, which, if held on the side, would be *under water*. — εἰ δὲ μή, *otherwise*, i.e. if any of them did attempt to carry their arms through the river: cf. note on p. 53, 7. — 27. ἐπὶ τῆς κεφαλῆς: i.e. holding them up *above their heads*. — 28. γυμνοί, *exposed*: plur. since τις is collective.

Page 126.] § 7. 1. "Ενθα, *where*. — 4. ὀρώσι μὲν . . . ὀρώσι δὲ . . . ὀρώσι δέ: notice the emphatic repetition. — 6. ἐπικεισομένους, *ready to fall upon* (G. 1582): not or. obl.

§ 8. 10. αὐτόμαται: cf. ἀπὸ τοῦ αὐτοματου, *spontaneously*, p. 9, 1. — περιρρηγῆναι, *fell off* (sc. ἔδοξαν), with αὐτῷ as dat. of advantage. — διαβαίνειν ὅπσον ἐβούλετο, *took as long steps as he pleased* (opposed to δεδέσθαι): διαβαίνειν in this sense was a good omen for *crossing* the river (διαβαίνειν); see § 12, § 14, and § 15. — 13. τὸ ὄναρ: see Introd. § 29<sup>1</sup>.

§ 9. 14. ὥς τάχιστα, *as soon as*. — 15. ἐπὶ τοῦ πρώτου (sc. ἱερείου), *with the first victim*.

§ 10. 19. ἀριστῶντι, *while eating his lunch*: cf. ἀρστοποιεῖσθαι (17), *to prepare breakfast* (or lunch). See also note on δορπησόν, p. 47, 12. — 20. ἐξείη κτλ.: the direct discourse would be ἐξέστιν . . . προσελθεῖν, καὶ ἐὰν καθεῖδῃ . . . εἰπεῖν, ἐὰν . . . ἔλῃ. — αὐτῷ: with προσελθεῖν. — 22. ἐπεγείραντα εἰπεῖν, *to wake him and tell*. — ἔχοι: sc. εἰπεῖν.

§ 11. 23. καὶ τότε, *and this time*. — ὅτι τυγχάνοιεν . . . κατέδοιεν: imperf. and aor. opt., the direct discourse being ἐτυγχάνομεν . . . καὶ κατέδομεν: this true imperf. opt. (G. 1488; II. 935<sup>b</sup>) is rare. — 24. ὥς ἐπὶ πύρ: see Introd. § 40<sup>3</sup>. — ἐν τῷ πέραν, *across the river*. — 26. παιδίσκας diminutive (G. 844; II. 558, 3): cf. παῖσκα in 20, which is a diminutive in form only. — ὥσπερ . . . κατατιθεμένους (G. 924<sup>a</sup>; II. 615), *apparently putting away bags of clothes*.

§ 12. 28. δόξα: the *oratio obliqua* here changes from the opt. to the infin., as if ἔφασαν had already been introduced. — οὐδὲ γὰρ . . . προσβατὸν εἶναι κατὰ τοῦτο (sc. ἔφασαν δόξαι), *for (they said it appeared to them that) neither could the enemy's cavalry come down to the river at this point: οὐδέ (also . . . not, or neither) implies that this ground of safety appeared in addition to other obvious advantages*.

Page 127.] 1. ἐκδύντες . . . διαβαίνειν: in the direct form, ἐκδύντες . . . διαβαίνομεν (see G. 927): distinguish the various *circumstances* of the crossing expressed by the three participles and γυμνοί (sc. ὄντες). — 2. ὥς νενεσόμενοι, i.e. *with the expectation of swimming* if it should be necessary.

Page 127.] — διαβαίνειν : imperf. representing διεβαίνομεν, *we proceeded to cross* ; cf. this with διαβῆναι (in 3) for διέβημεν, *we crossed* (effected the crossing). — 3. πρόσθεν . . . πρίν, *before wetting* (G. 1469 ; 1470 ; H. 924 a) : for the use of πρόσθεν, see *Moods and Tenses*, § 658. Cf. p. 4, 3, and note ; also p. 84, 15. — διαβάντες : past to both λαβόντες and ἤκειν.

§ 13. 5. τοῖς νεανίσκοις ἐγχεῖν (sc. οἶνον), *to pour wine for the young men*. — 6. ἐκέλευε : sc. τοὺς παρόντας : cf. p. 86, 12. — ὀνείρατα (see § 8) : the plural seems to indicate the several points of the dream. — 7. καὶ τὰ λοιπὰ ἀγαθὰ, *also the other blessings* (not portended in the dream). — 8. ἐπιτελέσαι : depending on εὐχέσθαι. See *Introd.* § 29<sup>1</sup>.

§ 14. 13. ὅπως ἂν . . . πᾶσχοιεν : obj. clauses after ἐβουλεύοντο, in which the best Attic usage allowed only the simple ὅπως, generally with the fut. indic. or opt. The meaning is, *they took counsel (i.e. planned) to cross in the best way, etc.* For Xenophon's still greater violation of Attic usage by using ὡς in these and in final clauses, see note on p. 2, 9, and the references.

§ 15. 18. ἐν μέσῳ τούτων, *i.e. between the two divisions* : see *Introd.* § 39<sup>2</sup>.

§ 17. 23. ἀντιπαρήσαν, *went along opposite to them, i.e. the enemy on the other bank*. — 24. κατὰ . . . ὄχθας, *at the ford and where the (opposite) high banks were* (cf. § 11). — 26. στεφανωσάμενος, *putting on a wreath*, probably one made on the spot. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (see *Plutarch's Lysurg.* 22). — 26. ἀποδύς, *throwing off* (probably) his outer garment : ἐκδύντες (in 1), acc. to Rehdantz, means *stripping themselves entirely*. — 27. παρήγγελλε, *gave the word* (sc. ἀποδοῦσι λαμβάνειν τὰ ὅπλα). — 28. ὀρθίους : see p. 121, 29, and the note.

Page 128.] § 18. 2. εἰς τὸν ποταμόν, *i.e. so that the blood ran into the river*. For the ceremonies etc. preceding the passage of the river, see *Introd.* § 29<sup>1</sup> and § 43<sup>2</sup>.

§ 19. 5. ἀνῆλάλαζον, *raised the war-cry, properly shouted ALALA* : the δολολυγή was a loud cry or chant, generally a joyous one raised by women in invoking the Gods.

§ 20. 10. ἐπὶ τὸν πόρον : *i.e. the regular ford* ; see § 3 and § 5. — 11. ἔκβασιν, *passage out* (from the river). — 12. προσποιούμενος, *feigning* : he "made a feint of hastening back to the original ford, as if he were about to attempt a passage there. This attracted the attention of the enemy's horse [on the opposite bank], who became afraid of being attacked on both sides, galloped off to guard the passage at the other point, and opposed no serious resistance to Chirisophus." GROTE. — διαβάς : belongs to omitted subj. of ἀποκλείσειν.

Page 128.] § 21. 13. οἱ πολέμοι: *i.e.* the cavalry mentioned in § 17. — 17. ὥς . . . ἔκβασιν, *i.e.* hastening to the road which led up from the river: ἔκβασιν, as a verbal noun, takes ἄνω and the gen. as if it were ἐκβαίνω. Cf. κατὰ τὴν ἔκβασιν in 11, ἐκβαίνειν in p. 125, 15, and ἐξέβαινεν in 25 (below). — 18. ἔτεινον, *they pushed on.*

§ 22. 19. ἱππέων: see Introd. § 30. — 20. πελταστῶν: see Introd. § 30 and § 43<sup>1</sup>. — 21. φεύγοντας: see 16 and 17. — 22. στρατιῶται: the main body of the soldiers who were crossing with Chirisophus. — ἐβόων μὴ ἀπολείπεσθαι, *called out* (protesting) *that they should not be left behind*, but should follow in the pursuit. — συνεκβαίνειν ἐπὶ τὸ ὄρος, *i.e.* should follow the road leading up from the river (τὴν ἔκβασιν, 11) with Lucius and Aeschines.

§ 23. 23. αὖ, *on the contrary*, as Ch. declined to follow the retreating cavalry, but took a more direct course to attack the enemy on the heights. — 24. κατὰ . . . ποταμόν, *by* (over) the bluffs which reached to the river (§ 11): see G. 969; II. 667 *a*. — 27. ὀπλίτας: the troops of Chirisophus who had not followed the retreating cavalry, the στρατιῶται of 22.

Page 129.] § 24. 2. ἀπεχώρει: the same movement mentioned in §§ 20 and 21. — 4. καταβαίνοντες: with φανεροὶ ἦσαν (G. 1589; II. 981).

§ 25. 6. τῶν σκευοφόρων (neut.), *the baggage train* (of the enemy).

§ 26. 9. ἀκμὴν διέβαινε, *were just (at the point of) crossing*: with the adverbial accus. ἀκμὴν, *just at the point*, cf. τέλος in p. 46, 25, and the common use of ἀρχήν, *at first*. — 10. ἀντία . . . ἔθετο, *formed his line facing them*: cf. note on p. 25, 24. — 11. κατ' ἐνωμοτίας, *by enomoties*, *i.e.* with the four ἐνωμοταί arranged *in line*, probably in eight ranks (Introd. § 32<sup>2</sup>). The troops had formed in λόχοι ὄρθιοι, *company columns* (Introd. § 36): see p. 127, 28. They are now brought into *line of battle* (ἐπὶ φάλαγγος) by moving παρ' ἀσπίδα, *to the left*, lit. *by the shield*. For the process see Introd. § 36<sup>2</sup> and § 33. — 13. παραγαγόντας: might have been dative with λοχαγοῖς in 11 (G. 928, 1). — 14. τοὺς μὲν . . . τοῦ ποταμοῦ, (*he ordered*) *the captains and enomotarchs to (go to) face the Carduchians and to let the rear-leaders stand* (in the rear) *next the river*. The οὔραγοί were thus ready to become the leaders of the companies when the order came to "right about face" (see §§ 29 and 32). — 15. ἰέναι: sc. παρήγγελε, which may have either the dative (11) or the accus. as here (see p. 57, 6). — καταστήσασθαι, transitive, *to cause to stand or to station* (see Dict.).

§ 27. 18. τοῦ ὄχλου ψιλουμένους, *left by the crowd* (of camp-followers, etc.): see 8 and 9 (above).

§ 28. 23. ἰδὼν . . . διαβαίνοντας, *when X. saw them* (on the point of) *crossing* (to aid him). — 25. αὐτοί, (they) *themselves*, *i.e.* Xenophon and

Page 129.] his men. — ἐναντίους : i.e. to meet them. — ἔνθεν καὶ ἔνθεν σφῶν, on both sides of them. — 27. διηγκυλωμένους, with hand on the thong (ἀγκυλη). — ἐπιβεβλημένους (middle), with arrow on the string (sc. τὰ τοξεύματα ἐπὶ ταῖς νευραῖς): cf. v. 2. 12, ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς. — 28. πρόσω τοῦ ποταμοῦ, far into the river (partitive gen.).

Page 130.] § 29. 2. ψοφῇ, ring with the thump of the stone. — παιανίσαντας: cf. 15 below. — 5. σημήνῃ τὸ πολεμικόν, signal the charge (to deceive the enemy). See § 32. — ἀναστρέψαντας ἐπὶ δόρυ, facing about to the right, belongs to the subjects of both ἡγεῖσθαι and θεῖν, as is shown by its position: with ἐπὶ δόρυ, towards the spear (the spear being carried in the right hand). cf. παρ' ἀσπίδα, p. 129, 12. — 8. ὅτι . . . γένηται: oratio obliqua, as if εἶπεν had preceded instead of παρήγγειλεν (1). The direct form would be ἀριστος ἔσται, ὃς ἂν . . . γένηται (G. 1498). For the execution of this manoeuvre, see Introd. § 33.

§ 31. 15. παιανίσαντες . . . δρόμῳ: see Introd. § 43<sup>2</sup>. — 17. ὥς . . . ἱκανῶς, well enough for mountain regions: cf. ut temporibus illis, for those days.

§ 32. 19. σημαίνει (sc. τὸ πολεμικόν): cf. 5. — 21. τάναντία is cognate accus. with στρέψαντες.

§ 33. 22. αἰσθόμενοι, perceiving that the Greeks were crossing. — 24. καὶ . . . Ἑλλήνων, i.e. even after the Greeks had crossed the river.

§ 34. 25. οἱ ὑπαντήσαντες, those who had come to the relief (see § 27 and § 28): cf. ἐναντίως, p. 129, 25. — 26. προσωτέρω τοῦ καιροῦ, i.e. further than they should have gone: cf. p. 129, 28.

#### CHAPTER IV.

Page 131.] § 1. 1. συνταξάμενοι, i.e. in battle array: see Introd. § 35<sup>2</sup>. — 2. πεδῖον ἅπαν, over entirely level country (G. 1057): so γηλόφους in 3: cf. p. 142, 21.

§ 2. 5. εἰς ἣν κώμην, for ἡ κώμη εἰς ἣν (G. 1037, end; H. 995a). — 7. τύρσεις: cf. Lat. turris, Eng. turret, tower.

§ 3. 9. ὑπερήλθον τὰς πηγάς, κτλ.: here they crossed the mountain range which is the watershed between the Tigris and the Euphrates; the Teleboas (generally supposed to be the present Kara-su) flows into the Euphrates. "After the river Teleboas, there seems no one point in the march which can be identified with anything approaching to certainty. Nor have we any means even of determining the general line of route, apart from specific places, which they followed from the river Teleboas to Trebizond." GROTE.

§ 4. 14. Ἀρμενία ἢ πρὸς ἑσπέραν, Armenia to the West (Western Armenia). — 17. ἀνέβαλλεν = ἀνεμίβαζεν, helped to mount: the Greeks had no stirrups.

Page 131.] § 5. 21. εἰς ἐπήκοον : see p. 99, 17.

§ 6. 22. ἐφ' ᾧ : expressing condition (G. 1460 ; H. 999a). — μήτε . . . μήτε . . . τε : see μήτε . . . τε in p. 54, 20. The correlatives are τε . . . τε . . . τε, the first two clauses being negative, the third positive. — 24. ὅσων δέοιντο : depending on the clause with ἐφ' ᾧ, and so a part of the indirect discourse (see G. 1503 ; H. 937a) : the direct form would be ὅσων ἂν δέησθε. — 25. ἐπὶ τούτοις, on these conditions : cf. ἐφ' ᾧ (22).

Page 132.] § 8. 4. χιῶν πολλή : this was in lat. 39°, at an elevation of four thousand feet ; it was near the first of December. — 5. ἔωθεν, in the morning ; lit. from daybreak : the opposite point of view is found in εἰς ἔω, p. 29, 17, and εἰς ἑσπέραν, p. 81, 22. — τάξεις : see συνταξάμενοι, p. 131, 1, and Introd. § 30.

§ 9. 9. ἱερεῖα, cattle for slaughter (orig. for sacrifice, here for food). — 10. τῶν ἀποσκεδαννυμένων τινές, certain of the stragglers. — 11. κατίδοιεν, φαίνοντο : in direct discourse, κατείδομεν and φαίνεται.

§ 10. 14. συναγαγεῖν : subj. of ἀσφαλές εἶναι (without οὐκ), i.e. they thought that safety required them to collect the army again. — 15. ἐδόκει διαιθριάζειν, it seemed to be clearing up (G. 897, 5 ; H. 602c) : originally τὸν Δία was understood. See Aristoph. Birds, 1501 : τί γὰρ ὁ Ζεὺς ποιεῖ ; ἀπαιθριάζει τὰς νεφέλας ἢ ξυννέφει ; Well, what is Zeus about ? Is he clearing off the clouds or clouding up ?

§ 11. 16. ἄπλετος : a poetic word. — 19. κατακειμένων : gen. abs. (G. 1568 end). — 20. ἀλεινόν, warming : see Dict. (G. 925). Cf. triste lupus stabulis. — ὅτῳ μὴ παραρρυνεῖ (see παραρρέω), i.e. the snow kept all warm from whom it did not fall off.

§ 12. 21. ἐτόλμησε, undertook, had the courage. — γυμνός, i.e. without his mantle (ἱμάτιον) : cf. p. 44, 21. — 23. ἀφελόμενος (sc. τὰ ξύλα), i.e. taking the wood away from Xenophon.

§ 13. 26. ἀμυγδάλινον ἐκ τῶν πικρῶν (sc. χρίμα) : for ἐκ τῶν πικρῶν ἀμυγδαλῶν, i.e. ointment of bitter almonds. — 27. τερεβίνθινον, of the terebinth or turpentine-tree. — 28. μύρον, fragrant oil, probably used as a perfume ; while the various kinds of χρίμα were applied to increase the suppleness of the limbs and as protection against cold.

Page 133.] § 14. 2. εἰς στέγας, under shelter (from the weather), is not a repetition of εἰς τὰς κώμας, which implies that they returned to the same villages which they had left (§§ 7-10). — 5. ὑπὸ ἀτασθαλίας, through wantonness, with ἐνέπρησαν, acc. to the better Mss. Others have ὑπὸ τῆς αἰθρίας, sub dio, sub Iove, with σκηνοῦντες.

§ 15. 7. Τημνίτην (a doubtful name) : probably a man from Temnus (in Aeolis). — 8. τὰ πυρά : see § 9. — 10. τὰ μὴ ὄντα, i.e. whatever were not facts, equivalent to a relative clause with indefinite antecedent, ἃ μὴ



Page 133.] ἦν or εἴ τινα μὴ ἦν (G. 1613; H. 1025 a). — ὥς οὐκ ὄντα, i.e. he reported such things *as not being facts*, and would have said οὐκ ἔστιν.

§ 16. 11. πορευθεῖς, i.e. *on his return*. — οὐκ ἔφη ἰδεῖν, *said that he had not seen*: cf. note on p. 11, 10. — 13. σάγαριν (a Persian word), *a battle-axe*. See Introd. § 14<sup>2</sup>. — Ἀμαζόνες: i.e. *in pictures and statues, with which the Greeks were familiar*.

§ 17. 17. τὸ στράτευμα: i.e. the στρατόπεδον of 15, which is evidently the στράτευμα of p. 132, 12. στράτευμα is by *anticipation* object of ἡρώτων instead of being subject of εἶη.

§ 18. 20. παρσκευασθαι: why perfect? — ὥς belongs to ἐπιθησόμενον. — ὑπερβολῇ: cf. ὑπερέβαλλον in 27. — 21. μοναχῇ, *alone*, lit. *in a single way*: cf. διχῇ, *in two ways*. — ἐνταῦθα: repeating ἐπὶ τῇ ὑπερβολῇ κτλ. Cf. τοῦτο, p. 95, 3.

§ 20. 27. πελτασταί: see Introd. p. 43<sup>1</sup>. — 28. τὸ στρατόπεδον: of Tiribazus.

Page 134.] § 21. 6. οἱ ἄρτοκόποι . . . εἶναι, i.e. *men who said they were his bakers and his cup-bearers*: if the οἱ before οἰνοχόοι is correct, which is doubtful, we have this construction, οἱ ἄρτοκόποι (sc. φάσκοντες εἶναι) καὶ οἱ οἰνοχόοι φάσκοντες εἶναι. The magnificent furniture found in the camp of Mardonius after the battle of Plataea, probably including that left behind by Xerxes himself, is described by Herodotus, ix. 80 and 82.

§ 22. 9. ἐπίθεσις, i.e. *some attack* from Tiribazus. — 10. ἀνακαλεσάμενοι: for the recall, see Introd. § 43<sup>2</sup>.

## CHAPTER V.

§ 1. 13. ὅπη δύναιτο: the direct form would be πορευτέον ἐστὶν ὅπη ἀν δυνάμεθα. — 17. τὸ ἄκρον: see p. 133, 20.

§ 2. 20. Εὐφράτην: this was the eastern branch, now called "Murad-su."

§ 3. 23. διὰ . . . πεδίου: we should say, *over a plain and through deep snow*. — 24. παρασάγγας δέκα (most Mss. have πεντεκαίδεκα, as in 20): as a march of 15 parasangs (about 50 miles) seems incredible under the circumstances, most editors omit πεντεκαί-, leaving δέκα. One Ms. has πέντε. Even on Grote's view of the parasang (see Introd. § 41<sup>2</sup>), it is strange to have the same distance given for three days' journey through deep snow and for three days of unobstructed marching (20). — τρίτος (sc. σταθμός). — 26. ἀποκάων, *blasting* (here with cold): cf. Latin uro.

§ 4. 27. εἶπε σφαγιάσασθαι, *bade them sacrifice*; ἔφη σφαγιάσασθαι would mean *he said that he had sacrificed* (see G. 1623; H. 946 b): εἶπον



Page 134.] with the infinitive generally has the force of a verb of *commanding*. — 28. σφαγιάζεται (middle): *sc. ὁ μάντις*; or the verb may be passive and impersonal, *sacrifice is made*.

Page 135.] 1. ἀνείναι, *to abate*. Boreas was gratefully worshipped by the Athenians. His wife was Oreithyia, daughter of their king Erechtheus; and they invoked the aid of their "brother-in-law" (by order of an oracle) with great effect against the fleet of Xerxes in 480 B.C. See Hdt. vii. 189.

§ 5. 4. διεγέγοντο . . . κάοντες, *i.e. they got through the night by keeping up a fire* (cf. ταύτην . . . διεγέγοντο, p. 47, 23). — 8. πυρρός: the genitive commonly follows μεταδίδωμι, denoting the *whole* of which a part is given; the rare accusative denotes the *part* which is given. Hence a noun like μέρος after such verbs can be only in the accusative. — ἄλλο τι εἴ τι: ἄλλο τι being one of the objects of μεταδοῖεν, the common expression εἴ τι ἄλλο (cf. p. 22, 5) would have been ambiguous here after εἰ μὴ μεταδοῖεν. — 9. ἔχοιεν, like μεταδοῖεν (8), expresses a past gen. supposition: we might have had ὅ τι ἔχοιεν. On the contrary, εἶχον in 10 (below) is not conditional at all.

§ 6. 9. ἔνθα δὴ, *thereupon*; but (10) ἔνθα δέ, *and where*. — 11. ἔστε ἐπὶ, *clear down to*: so ἄχρι and μέχρι can be used to emphasize εἰς or ἐπὶ. — 12. παρὴν, *there was an opportunity*.

§ 7. 15. ἐβουλιμίαςαν: from βου-λίμια (βοῦς and λιμός), *ox-hunger, bulimy*, which was a disease in which the patient suffered from ravenous hunger, *hunger-faintness*; βοῦς, like ἵππος, in composition sometimes expresses magnitude: see Liddell and Scott, under βου-. Cf. ἵππο-σέλιον, *horse-parsley*, and our *horse-mackerel, horse-radish, etc.* — 16. καταλαμβάνων τοὺς πίπτοντας, *coming upon those who fell by the way* (*i.e. in consequence of hunger-faintness*).

§ 8. 21. διδόντας, *as givers, i.e. to distribute the food*: we might have δώσοντας to express the purpose. — παρατρέχειν, *to run along* (the lines), to look for the patients. — 22. τοῖς βουλιμιώσιν: depends on διδόντας.

§ 9. 25. ὑδροφορούσας ἐκ τῆς κώμης, *i.e. who came from the village to fetch water*; the village-fountain being outside the wall. — 27. ἐρύματος, *fortification* (ἐρύομαι, *to defend*).

Page 136.] § 10. 2. πορεύονται, and εἷη and ἀπέχει in 3, might all be optative or all indicative, and there is good Ms. authority for πορεύοντο and ἀπέχοι. — 3. ὅσον, *about*.

§ 11. 6. ἐδυνήθησαν, *were (still) able-bodied*: see τὰ μὴ δυνάμενα in 12.

§ 12. 14. διεφθαρμένοι . . . τοὺς ὀφθαλμούς, *with their eyes blinded by the snow*; the acc. is retained from the (possible) active constr. διαφθεῖρην τοὺς ὀφθαλμούς αὐτοῖς, *to blind their eyes for them* (G. 1239): τοὺς δακτύλους

Page 136.] is in the same construction after ἀποσσεσηπότες, which is passive in sense, *having lost their toes by mortification*. Cf. note on p. 75, 28.

§ 13. 16. τοῖς ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, *help (or protection) to the eyes against the snow*: χιόνος is objective genitive, as we might say ἐπικουρεῖν τινι χιόνα, like εἰ τῷ χειμῶνα ἐπεκούρησα, *if I ever protected any one against the winter*, Anab. v. S. 25. Cf. Lat. *alicui defendere frigus*. So we can say φαρμακὸν νόσοι, *a medicine for a disease*, and also φάρμακον ὑγείας, *a medicine to cause health*. On the other hand, τῶν ποδῶν (sc. ἐπικούρημα) in 18 gives the more common use of the objective genitive, *help to the feet*. — 18. ἐπορεύετο (G. 1395; H. 894c): there is good authority for the more regular πορεύετο (like the following κινεῖτο, ἔχει, and ὑπολύετο). — 19. εἰς τὴν νύκτα ὑπολύετο, *took off his shoes for the night*; opposed to ὑποδεδεμένοι ἐκοιμῶντο (20), *slept with their shoes on*: δέω and λύω refer to *tying* and *untying* the leather straps (ἱμάντες).

§ 14. 20. ὅσοι: the antecedent would be a genitive dependent on ποδας. — 21. περιεπήγνυντο, *froze on* (their feet). — 22. ἦσαν . . . καρβάτιναι, (*their shoes*) *were brogues*: Hesychius calls them ἀγροικὸν ὑπόδημα μονόδερων. — 23. νεοδάρτων (νέος and δέρω). — βοῶν, *ox-hides*: cf. ἐλέφας, both *elephant* and *ivory*.

§ 15. 26. ἐκλελοιπέναι, *was wanting*. — 27. ἀτρίζουσα ἐν νάπη, *steaming in a dell*. — 28. οὐκ ἔφασαν πορεύεσθαι, *i.e. said they were going no further*; see note on p. 11, 10. We learn from Anab. v. S. 8-12, that Xenophon flogged a mule-driver at this time for attempting to bury alive a sick soldier whom he had been ordered to carry. The man afterwards complained of his flogging; but when the facts were known, the army cried out that he had received less than he deserved. See Introd. § 28<sup>3</sup>.

Page 137.] § 16. 1. ὀπισθοφύλακας (without τοὺς), *some of the rear-guard*. — 2. πάσῃ τέχνῃ καὶ μηχανῇ, *by every art and device*. — 4. τελευτῶν, *finally*. — σφάττειν: sc. τινά (as subj.), *i.e. Xenophon or anybody else*. — 5. δύνασθαι ἄν: sc. ἔφασαν.

§ 17. 7. εἰ τις δύναίτο, *if they (one) could*: cf. εἰ τις μὴ λυποῖται, p. 61, 14. — 9. ἀμφὶ . . . διαφερόμενοι, *quarrelling about what they had, i.e. their booty*.

§ 18. 11. ὅσον ἐδύναντο μέγιστον, *i.e. as loud as they could* (G. 1054; H. 716b). — 13. ἤκαν ἑαυτοὺς, *threw themselves*: they rushed down into the dell over the snow-banks. — 14. οὐδεὶς . . . ἐφθέγγετο, *i.e. not a sound was heard from them afterwards*.

§ 19. 17. ἐπ' αὐτοὺς, *i.e. to get them*. — 19. ἐγκεκαλυμμένοις, *wrapped up*. — 20. φυλακὴ οὐδεμία: this implies that sentinels were generally posted; see in 26, φυλακὰς καταστησάμενοι. — ἀνίστασαν, *tried to make*

**Page 137.]** *them get up.* — 21. ὅτι . . . ὑποχωροῦεν, *that those before them (on the road) did not make way for them.*

§ 20. 24. ὅλον τὸ στράτευμα, *i.e.* what seemed to be the whole army; but Chirisophus with the van was already quartered in the village (§§ 9-11). — οὕτως, *i.e.* like those in § 19.

§ 21. 29. ἀναστήσαντας, *rousing* (them), agreeing with the omitted subj. of ἀναγκάζειν.

**Page 138.]** § 22. 1. τῶν ἐκ τῆς κόμης (G. 1091; 1097; H. 736): see note on p. 2, 6. — 2. σκεφομένους agrees with τινάς implied with τῶν. — 4. κομίζειν: infin. of purpose.

§ 23. 10. τοὺς ἑαυτῶν: the troops were organized in τάξεις (Introd. § 30<sup>2</sup>), each under its own commanders.

§ 24. 15. πώλους: *cf.* Lat. *pallus*; Eng. *foal*. — ἑπτακαίδεκα: this number seems too small (see § 35), but correcting numerals by conjecture is unsatisfactory. — 16. ἐνάτην ἡμέραν, *eight days before* (G. 1063; H. 721).

§ 25. 19. κατάγειοι, *underground*: Mr. H. F. Tozer (*Turkish Armenia*, p. 396), thus describes one of the modern dwellings in this region, made by burrowing into a mound or a sloping hill-side. "After you have entered by a low door, you find a considerable area, divided up into a number of compartments. . . . These pens are almost entirely stables for cattle, but one inner compartment, which, fortunately for the occupants, has a *small window in the roof*, is devoted to human beings. . . . The low side-walls are formed of large stones piled together, and these support trunks of poplars laid at intervals, with numerous branches across and between them, while the whole is covered by a thick layer of clay which forms the roof." The "window in the roof" is a relic of the ancient στόμα, and now men and beasts both use the front door. — τὸ μὲν στόμα ὥσπερ φρέατος (*sc.* δν), *i.e.* the mouth (or entrance) being like that of a well, that is, *narrow* (opposed to εὐρέϊαι): στόμα is in partitive apposition (G. 914; H. 624 d) with οἰκίαι; but in the clause with δέ the construction changes, and we have κάτω (*below*) δ' εὐρέϊαι for τὰ δὲ κάτω εὐρέα (*sc.* δντα).

§ 26. 24. οἶνος κρέθινος, *barley-wine, i.e. beer*. — 25. κρατήρσιν, *large bowls*, like the Greek mixing-vessels. — 26. ἰσοχειλεῖς, *floating on the top*, lit. *on a level with the brim* (χείλος). — κάλαμοι, *straws*, without joints (γόνατα): with γόνυ *cf.* Lat. *genu*, Eng. *knee*.

§ 27. 28. ἔδει μύζειν, *he had to suck*: ἔδει has here none of its common potential force (G. 1400; H. 897), but is merely a past tense of δεῖ. The straw was necessary to avoid the floating barley.

**Page 139.]** 1. ἄκράτος, *strong*, lit. *unmixed* (α priv. and κεράννυμι). — 2. συμμαθόντι, *to one used to it* (G. 1172, 2; H. 771 b).

Page 139.] § 28. 5. οὔτε στερήσοιτο . . . ἀπίασιν: the direct discourse would be οὔτε στερήσει . . . τὴν τε οἰκίαν σου ἀντεμπλήσαντες . . . ἀπιμεν. στερήσοιτο is middle, with passive meaning. — 6. ἀντεμπλήσαντες, *filling in recompense* (for information). — ἦν ἀγαθὸν τι . . . φαίνεται, *if he should appear to have given them good guidance* (G. 1054; H. 716 b). — 8. ἔστ' ἂν, *until*: γένωνται and φαίνεται (7) might be opt.

§ 29. 11. ἐν πάσιν ἀφθόνοις, *amid an abundance of everything*: ἀ-φθονος = *without stint*. — 13. ἐν ὀφθαλμοῖς, *in sight, i.e. keeping an eye on them*, explaining ἐν φυλακῇ (12).

§ 30. 18. ἀφίεσαν, *i.e. the soldiers quartered in the villages never let them go until, etc.* — παραθεῖναι: the ordinary infin. with πρίν. The weight of Ms. authority here is for the infin.; the generic opt. with πρίν seems not to occur (see *Moods and Tenses*, § 646).

§ 31. 19. οὐκ . . . οὐ, *and everywhere*.

§ 32. 23. προπιεῖν, *to drink (his) health*. — εἰλκεν, *he would draw him*. — ἔνθεν . . . βούν, *whence he had to drink stooping, sucking like an ox*: we should expect βούς (*sc. πίνει*).

Page 140.] § 33. 4. βαρβαρικαῖς, *foreign, outlandish*. — 5. ὥσπερ ἐνεοῖς, *as if deaf and dumb*; *i.e. by signs, as they could not understand Greek*.

§ 34. 9. οἱ ἵπποι: the breed of horses in this region is still celebrated. — 10. δασμός (*sc. τρέφονται*): see G. 916. — 11. Χάλυβας: the people and the country have the same name: *cf. Δελφοί*. — ἢ εἴη: indirect question, for πῇ ἐστὶν ἡ ὁδός;

§ 35. 12. πρὸς . . . οἰκέτας, *to his family (i.e. the chief's), who were in their own village, where Xen. was quartered* (§ 24 and § 28): οἰκέτης has its primitive meaning here (*cf. 25, below*). The reflexive ἐαυτοῦ here refers to the object (not the subj.) of the sentence, αὐτόν being in a prominent position (G. 994; H. 683 b). — 13. εἰλήφει, probably at the time mentioned in iii. 3. 19; but *cf. iv. 4. 21*. — παλαιότερον (*sc. ὄντα*), *when he was rather old*, belongs to εἰλήφει. — 14. ἀναθρέψαντι καταθύσαι, *i.e. to fat him up and sacrifice him*. — 15. δεδιώς: giving the reason of διδῶσι in 14. — 16. τῶν πώλων (*sc. τινά*). — 18. ἐκάστῳ: perhaps this means each general and captain in his own division: see § 24.

## CHAPTER VI.

§ 1. 24. ἡμέρα ὀγδόη: the delay of a week was caused by the exhaustion of the troops after the severe trials of the past 32 days, from Nov. 7 to Dec. 8. See *Introd.* § 42<sup>2</sup>. — τὸν μὲν ἡγεμόνα παραδίδωσι, *he gives him (i.e. τὸν κωμάρχη) as a guide (cf. ἡγείτο in p. 141, 2)*. There is a

**Page 140.]** difficulty in this pronominal use of *τόν*, with *κωμάρχη* immediately following (26); and it is harder to take *τὸν ἡγεμόνα* as *the guide* (when he is called the *κωμάρχης* in the next clause. Perhaps we should read *αὐτὸν μὲν ἡγεμόνα παραδίδωσι*, *he gives the κωμάρχης himself*, as opposed to *τοὺς δὲ οἰκέτας*. We should expect *τὸν μὲν κωμάρχην . . . τοὺς δὲ οἰκέτας καταλείπει αὐτῷ*. — 25. *τοὺς . . . κωμάρχη*, i.e. *he leaves the chief's family behind* in their village. — 28. *ὅπως . . . ἀπίοι*: i.e. *intending to let him take his son home with him*; the thought of Xen. was *ὅπως, εἰ καλῶς ἡγήσεται* (sc. *ὁ κωμάρχης*), . . . *ἀπίη*.

**Page 141.]** § 2. 3. *αὐτοῖς*: see note on *ἄλλοις*, p. 54, 13. — *λελυμένος*, i.e. *not δεδεμένος*: see *τὸν ἡγεμόνα δῆσαντες*, p. 120, 2. — 6. *οὐκ εἶεν* (sc. *κώμαι*). — 7. *ἔδρσε δ' οὐ*: this is added to account for the guide's escape, not to show the kindness of Chirisophus.

§ 3. 8. *ἀποδράς ῥῆχτο* (G. 1587). — 11. *ἀμέλεια*, *neglect*, i.e. in letting the guide escape. — 12. *ἐχρήτο*: cf. note on p. 70, 7.

§ 4. 14. *Φάσιν*: the famous Colchian river Phasis, for which the Greeks probably mistook this stream, flows into the Euxine from the East. This was probably the upper part of the Araxes, flowing into the Caspian.

§ 5. 16. *ἐπὶ τῇ . . . ὑπερβολῇ*, *on the pass leading over to the plain*: cf. note on p. 133, 20.

§ 6. 20. *κατὰ κέρας ἄγων*, *leading (his men) in column* (partie, of manner). See Introd. § 35<sup>1</sup>. — 21. *παράγειν*, *to lead along, to bring into line of battle* (*ἐπὶ φάλαγγος*). For the movement by which this was effected, see Introd. § 34<sup>2</sup> and Fig. 4. Note that Ch. halted 30 stadia (about 3½ miles) from the enemy (19) to execute this manœuvre.

§ 7. 23. *ὀπισθοφύλακες*: see Introd. § 35<sup>1</sup>. — 26. *ὅπως ἀγωνιούμεθα*: compare this object clause with the final clause *ὅπως γένοιτο* in 22.

**Page 142.]** § 9. 2. *ἐπὶν τάχιστα*: cf. p. 83, 4. — 7. *προσγενέσθαι* following *εἰκός*, *will join them* (G. 1286; H. 948a): in *Cyrop.* v. 3. 30, we have *οὐδένα εἰκός βουλήσεσθαι*. See *Moods and Tenses*, § 136, with the examples.

§ 10. 10. *ὅπως μαχοῦμεθα* is in appos. with *τοῦτο* (G. 1363), and is the regular form of the object clause; but *ὅπως λάβωμεν . . . ἀποβάλωμεν* (in appos. with *τοῦτο* in 11) is the less common form (G. 1374; H. 885b). — 13. *σώματα ἀνδρῶν*: we should say *human lives*.

§ 11. 14. *τὸ ὅρος . . . τὸ ὀρώμενον*, *that part of the mountain which is visible*; unusually emphatic position of *τὸ ὀρώμενον*. — 15. *ἐφ'*: *ἐπὶ* here denotes *extent*. — *οὐδαμοῦ . . . ἀλλ' ἢ*, *nowhere else than*: *ἀλλ' ἢ* for *ἄλλο ἢ*, *other than, except*, has but one accent, so that *ἀλλ'* looks like the elided form of *ἀλλά*. — 17. *ὅρους τι*, *some part of the mountain*. — *κλέψαι λαθόντως*, *to surprise by stealth*: here the idea of *κλέψαι*, *to take (like a thief)*,



**Page 142.]** is more prominent than it would be in the more common and nearly equivalent idiom κλέψαντας λαθεῖν (G. 1586; H. 984). The same is true of ἀρπάσαι φθάσαντας (18), *to seize in advance*, compared with ἀρπάσαντας φθασαι, *to be beforehand in seizing*. See *Moods and Tenses*, § 893. — 18. εἰ δυναίμεθα : opt. as if πολὺ κρεῖττον ἂν εἴη, and not πολὺ κρεῖττον (sc. ἐστί), preceded.

§ 12. 21. ὄρθιον ἰέναι, *to march up hill*; ὁμαλές (ἰέναι), *to march over level ground*: see note on πεδίον, p. 131, 2. — ἔνθεν καὶ ἔνθεν, *on both sides of us*. — 22. τὰ πρὸ ποδῶν, i.e. *what is immediately before him*. — 23. μεθ' ἡμέραν, *by day*; lit. *after (the coming of) day*. — 24. τοῖς ποσίν: to be taken with τραχεῖα (sc. γῆ). — ἰούσιν and βαλλομένοις (G. 1172, 1; H. 771): cf. προῖοις, p. 95, 17, and πειρωμένοις, p. 125, 23. — 25. τὰς κεφαλὰς βαλλομένοις, *with their heads pelted*, representing an active constr. τὰς κεφαλὰς αὐτοῖς βάλλουσιν (G. 1239). See note on p. 75, 28.

§ 13. 26. ἐξόν: causal. — 28. αἰσθησιν παρέχειν, i.e. *betray ourselves*. — δοκοῦμεν δ' ἂν . . . ἂν . . . χρῆσθαι, *it seems to me that we should find*, etc.: ἂν belongs to χρῆσθαι (= χρῶμεθα ἂν), and is repeated to give a potential force to the whole apodosis (G. 1312; H. 864). We translate δοκοῦμεν impersonally merely that we may render the infin. by a finite verb, and so give the force of ἂν. See note on p. 71, 6. The protasis is in προσποιούμενοι (= εἰ προσποιώμεθα), *if we should make a feint*. — 29. ἔρημοτέρῳ, *with fewer defenders*.

**Page 143.]** 1. μένοιεν: ἂν is understood from the preceding sentence, as if χρῶμεθα ἂν had really stood there. See *Moods and Tenses*, § 226 (last example cited). — αὐτοῦ, *here*, as opposed to τῷ ἄλλῳ ὄρει.

§ 14. 2. συμβάλλομαι (sc. λόγους), i.e. *give my ideas*. — 4. τῶν ὁμοίων, *equal citizens or peers*, a name given to the Dorian aristocracy of Sparta. — ἐκ παίδων: as we say, *from a child*. — 6. ὅσα μὴ κωλύει: conditional (G. 1428, 1; 1430; H. 913; 914 A).

§ 15. 9. μάλα qualifies καιρὸς ἐστίν: *a very fit time*. — 10. τοῦ ὄρους: gen. of part: cf. ὅροις κλέψαι τι, p. 142, 17. — 11. ὥς: see G. 1368.

§ 16. 12. ἀλλὰ μέντοι (more emphatic than ἀλλά), *but really*. — 14. δεινοῦ τοῦ κινδύνου: the penalty of embezzlement might be death: δεινοῦ, *formidable*, refers back to δεινοῦς in 13. — καὶ μέντοι, *and in truth*. — 15. ὑμῖν ἄρχειν, *to be your rulers* (lit. *to rule for you*), distinct from ὑμῶν ἄρχειν, *to rule over you*.

§ 17. 21. κλωπῶν: referring to the preceding jokes on κλοπή. — τούτων καὶ πυνθάνομαι, *I learn from them also*, i.e. *besides other things*. — 22. νέμεται αἰξὶ καὶ βουσίν, *it is grazed by goats and cattle* (instrum. dat.): this corresponds to an act. constr. νέμονται τὸ ὄρος αἰξί, the herdsmen (οἱ νέμοντες) being the subj. Cf. Verg. *Aen.* xi. 319: *exercent colles*,



Page 143.] *atque horum asperrima pascunt.* See *Cyr.* iii. 2. 20. — 24. **βατά** (*sc.* τὰ χωρία), *passable*; but see note on βάσιμα and ἀβατα, p. 111, 20 and 21.

§ 18. 24. **ἐλπίζω μενεῖν** see note on p. 142, 7. — 26. **ἐν τῷ ὁμοίῳ**, *on a level with them*, with an allusion to the obvious meaning *on a par with them*. — 27. **ἡμῖν . . . ἴσον**, *to the same level with us*.

§ 19. 28, 29. **Καί, ἀλλά**: observe the spirit of these abrupt connectives. — 29. **ἀλλὰ ἄλλους πέμψον**: the idea is *don't go yourself, but send others, etc.*

Page 144.] § 20. 4. **σύνθημα ἐποιήσαντο κάειν**: *cf.* συντίθενται φυλάττειν . . . συμβοηθήσειν, p. 120, 3–7.

§ 21. 6. **ἐκ τοῦ ἀρίστου**, *after breakfast*. — 8. **ὡς μάλιστα** belongs to δοκοίη.

§ 22. 9. **οἱ ταχθέντες**, *those appointed to go* (see § 20).

§ 23. 14. **θυσάμενος**: *cf.* p. 114, 25. See *Introd.* § 29<sup>1</sup>. — 15. **κατὰ τὰ ἄκρα ἐπῆσαν**, *advanced along the heights*; *cf.* τοῖς κατὰ τὰ ἄκρα in 17.

§ 24. 16. **τὸ πολὺ**, *the main part*. — 18. **τοὺς πολλούς**, *i.e. the two main bodies*. — **ἀλλήλων**: following ὁμοῦ (G. 1149; H. 757), which generally takes the dative.

§ 26. 24. **τὸ ἄνω** (*sc.* μέρος), *for τοὺς ἄνω*. See § 24. — 27. **ἀχρεία**: see p. 149, 21.

§ 27. 27. **θύσαντες καὶ τρόπαιον στησάμενοι**: see *Introd.* § 43<sup>2</sup> (end). — 29. **γεμούσας**, *full*, *lit. loaded* (said of ships).

## CHAPTER VII.

Page 145.] § 1. 1. **Ταόχους**: a tribe of mountaineers, still known among their kindred by the name of Tao. — 4. **ἐν οἷς . . . ἀνακεκομισμένοι**, *where they also carried and kept all their provisions* (*i.e.* besides using the strongholds for defence).

§ 2. 6. **συνεληλυθότες ἦσαν αὐτόσε**, *there were collected there (thither)*: the partic. and ἦσαν come very near to a periphrastic pluperfect. — 8. **εὐθὺς ἦκων**, *as soon as he came (to it)*: see G. 1572; H. 976. — 9. **τάξις**: see *Introd.* p. 30, 2.

§ 3. 12. **πελτασταῖς καὶ ὀπλίταις**: in appos. to *δοπισθοφύλαξι*; see p. 116, 7, and p. 146, 13. — 13. **Εἰς καλόν**, *in the nick of time*. — 14. **οὐκ ἔστι** implies a future, as *apod.* to εἰ μὴ ληφόμεθα.

§ 4. 17. **εἰσελθεῖν**: we might have had *μὴ εἰσελθεῖν* and other forms: see G. 1549; H. 963. — **Μία . . . ἔστιν**, *there is that one passage there*: see note on p. 118, 21. — 20. **οὕτω διατίθεται**, *is served thus*. — 22. **σκέλη, πλευράς**: after the passive *συντετριμμένους* (G. 1239); see note on p. 75, 28.

§ 5. 23. **ἀναλώσωσιν**, *use up*. — 24. **ἄλλο τι ἢ . . . παρίεμαι**, *is there anything to prevent us from passing by? literally, is anything else (the*

**Page 145.]** *case*) *than* (*this, that*) *nothing prevents, etc.?* (G. 1604 ; H. 1015b) : *ἄλλο τι* (without *ἤ*) is the more common form ; see p. 69, 26. — 25. *εἰ μὴ, nisi, except* (*sc. ὀρώμεν*).

§ 6. 27. *τρία ἡμίπλευρα* : *i.e.* 150 feet. — 28. *βαλλομένους, under fire* (of stones).

**Page 146.]** 1. *διαλειπούσαις, scattered*. — *ἀνθ' ὧν, behind which*. — 2. *φερομένων, flying* (through the air) : *cf. φέρονται* in 6, below.

§ 7. 7. *πολλοί* (*pred.*), *in great numbers*. — *αὐτὸ τὸ δέον, the very thing we want*. — 8. *ἐνθεν, (to the point) from which*. — 9. *μικρόν τι* : *i.e.* the fifty feet called *τὸ λοιπὸν* in 3.

§ 8. 13. *ἡγεμονία* : the company which led the column was changed daily ; see *Introd.* § 40<sup>1</sup>. — *λοχαγῶν* : *appos.* ; see p. 145, 12. *Cf.* 19 : *ὀπισθοφυλάκων λοχαγοί*.

§ 10. 23. *βήματα* : *acc. of extent* (or *cognate acc.*). — *ἐπεὶ φέροντο, whenever the stones began to fly*. — 25. *ἄμαξαι, (here) cart-loads*.

§ 11. 27. *μὴ οὐ πρῶτος παραδράμη, i.e. that he might not get by first*.

**Page 147.]** § 12. 4. *αὐτοῦ τῆς ἔντος, the rim of his shield* : *ἔντος* is a poetic word. — 10. *ἡνέχθη* : *cf. φέρονται*, p. 146, 6.

§ 13. 11. *δαινόν* : see *Introd.* § 28<sup>2</sup>. — 13. *ὥσαύτως* : *adverb of ὁ αὐτός*. — 14. *Στυμφάλιος* : of *Stymphālus* in *Arcadia*, famous in the story of *Heracles*. — *ὡς ρίψοντα* : *ὡς* refers to *τινά* as the person whose intention is expressed.

§ 14. 16. *ῥῥοντο φερόμενοι* : see G. 1587.

§ 15. 21. *παρασάγγας πεντήκοντα* : see *Introd.* § 41. — 23. *πτερύγων, flaps* (generally of leather covered with metal) at the bottom of the *θώραξ*. — 24. *σπάρτα ἐστραμμένα, plaited cords forming a fringe*.

§ 16. 25. *μαχαίριον, diminutive of μάχαρα*. — 26. *ὅσον ξυήλην, about as long as a Spartan dagger* : *ξυήλην* is *accus.* by a peculiar attraction, where we should expect *ξυήλη* (*sc. ἐστί*) : *cf.* G. 1036. — 27. *ἀποτέμοντες . . . ἐπορεύοντο, i.e. they used to cut off their heads* (*i.e.* *ὦν κρατεῖν δύναιντο*) and carry them along on their march : *ἀν* belongs (grammatically) to *ἐπορεύοντο* (G. 1296 ; H. 835), but the iterative force of the whole sentence extends to *ἀποτέμοντες* ; we might have had *ἀπέτεμον ἀν καὶ ἐπορεύοντο*. — 28. *ὅποτε . . . ἔμελλον, i.e. whenever they were to be seen by the enemy*.

**Page 148.]** 2. *μίαν λόγχην ἔχον, i.e. with a sharp point at only one end* : the Greek spears had also a point (*στυράξ*) at the butt, so as to stick in the ground. *λόγχη* is properly the *metal point* of a spear, but is often used for the whole weapon. *δῶρον* is the more common word for *spear* (as a whole), though this is properly the *wooden shaft*, *δῶρον* and *δρός* being related to our word *tree*. — 3. *πολίσμασιν* : derived from *πολιζω, to build* (*prop. a city, πόλις*) ; see G. 837 ; H. 553, 1.

Page 148.] § 17. 4. *μαχοῦμενοι* (fut.), *ready to fight*. — 5. *ἐν τοῖτοις* makes the storing of provisions *in* the strongholds more prominent than the carrying them *into* these. Krüger (*Spr.* § 68, 12, A. 2) remarks that this use of *ἐν* is confined, in Attic Greek, to the perfect and pluperfect (which mark the action as *completed*) and to verbs like *τίθημι*. Cf. *ἐν οἷς . . . εἶχον ἀνακεκομισμένοι* in p. 145, 4. — 7. *διετράφησαν*: a return to the independent sentence, as if *ὥστε* had not preceded: cf. *ὕπώπτεον* in p. 122, 22. — *τοῖς κτήνεσιν* ᾄ: the assimilation is here omitted.

§ 18. 8. *Ἄρπασον*: the Greeks do not cross this river. — 12. *ἐπεσιτίσαντο*: see *Introd.* § 42.

§ 19. 16. *διὰ . . . χώρας*, *through the country of their own enemies*: *πολέμιος* sometimes (as here) governs the genitive, chiefly (and originally) when it has the force of a substantive: cf. *πρὸς τοὺς ἐκείνους ἐχθίστους*, p. 91, 18. See G. 1144, 1; H. 754 d. — *ἐαυτῶν* refers to the people of *ὁ ἄρχων* (the subject): cf. 20. — 17. *ὅπως ἄγοι*: optative after an historic present.

§ 20. 19. *εἰ δὲ μή*: cf. note on p. 53, 7. — *ἐπηγγείλατο*, *agreed, offered*. — 20. *τὴν ἐαυτοῦ πολέμιαν* (sc. *χώραν*): cf. note on 16.

Page 149.] § 22. 4. *δασειῶν . . . ὠμοβόεια*, *covered with raw hides of shaggy oxen*: *βοῶν* is gen. of material.

§ 23. 6. *πλείων τε καὶ ἐγγύτερον*: adj. and adv. together with *ἐγγίκετο*, *the shout was becoming louder and getting nearer*. — *οἱ αἱ ἐπιόντες*, *those who successively came up*; so (7) *τοὺς αἱ βοῶντας*, *those who successively raised the shout*. — 9. *μεῖζόν τι*, *something more important* (than he had thought).

§ 24. 10. *παρεβοῦνται*, *came up to the rescue*, thinking it was an attack of the enemy (§ 22). — 12. *παρεγγυώντων*, *passing the word along*: *παρεγγυᾶν* is properly to hand over something as a pledge (*ἐγγύη*).

§ 25. 15. *ἀφίκοντο πάντες*: the description in the last sections shows that the Greek column was very long: see *Introd.* § 35<sup>1</sup>. — 17. *ὅτου δὴ παρεγγυήσαντος*, *some one* (whoever he may have been) *giving the word*: *ὅστις* always has this indefinite sense when it is joined with *-ουν* (*ὅστισούν*), rarely with *δὴ* (as here). In v. 2. 24, we have *ὅτου δὴ ἐνάψαντος*, *some one or other setting it on fire*.

§ 26. 21. *κατέτεμνε*: i.e. that the natives might not remove them: cf. p. 144, 27.

§ 27. 23. *ἀπὸ κοινοῦ*, *from the common stock*: see *Introd.* § 26 (end). — 25. *δαρικοὺς δέκα*: about \$54.00. See note on p. 33, 2. — *τοὺς δακτυλίους*, *their rings* (chiefly seal rings). "The free Greek, if not of the very poorest class, wore a ring, not only as an ornament, but as a signet to attest his signature, or for making secure his property." Becker's

Page 149.] *Charicles*. — 27. οὐ σκηνήσουσι : rel. clause of purpose (G. 1442 ; H. 911). So ἦν πορεύονται. These clauses are very rarely changed to the fut. opt. after past tenses. — 28. ὤχετο ἀπιδών : G. 1587.

## CHAPTER VIII.

Page 150.] § 2. 5. ὑπὲρ δεξιῶν (neut.), *over the right (on the right, above)* : we have also ἐν δεξιᾷ (sc. χειρὶ), *on the right* ; cf. ἐξ ἀριστερᾶς, *on the left hand* (in 5). See δέξιος and ἀριστερος in Diet. — οἶον χαλεπώτατον : like ὡς (or ὅτι) χαλεπώτατον. — 6. ὁ ὀρίζων, *the frontier stream* : cf. Eng. *horizon*. — 7. ἔδει διαβῆναι, *they had to pass*. — δένδρεσι : more common than the reg. dat. δένδροις. — 9. ἔκοπτον : i.e. to clear the banks of the river so that the army could pass over. (See p. 151, 6.)

§ 3. 13. εἰς τὸν ποταμὸν ἔρριπτον : i.e. the stones all fell into the river ; see the following clause with γάρ.

§ 4. 16. δεδουλευκέναι : distinguish δουλεύω, *to be a slave*, from δουλόω, *to enslave* (see G. 867 ; H. 572). — 18. εἰ μὴ τι κωλύει, *if there is nothing to hinder* (a present supposition) : see the answer, οὐδὲν κωλύει, in 19.

§ 5. 21. ἐρωτήσαντος (sc. αὐτοῦ). — 22. ἀντιτετάχεται : Ionic perfect (G. 701 ; H. 464 a).

§ 7. 28. εἰ δοίεν ἄν (indir. question), *whether they would give* ; they asked δόλητε ἄν ;

Page 151.] 4. πιστὰ εἶναι : see Introd. § 29<sup>2</sup>.

§ 8. 6. συνεξέκοπτον : i.e. *helped the Greeks cut down the trees*. — ὁδὸν ὠδοποιοῦν (G. 546), *they worked on the road*, to help the Greeks reach the river. — διαβιβῶντες : see G. 665, 2 ; H. 424. — 7. μέσοις τοῖς : see p. 6, 9, and note.

§ 9. 12. φάλαγγα : i.e. they at first thought of attacking the height *in line of battle*. The arguments against this are given in §§ 10–13. — 14. βουλευσασθαι συλλεγείσιν, i.e. *to come together and consult* (G. 928, 1), as if it had been συλλεγῆναι καὶ βουλευσασθαι.

§ 10. 16. παύσαντας . . . ποιῆσαι, *that they should give up the phalanx, and should form the companies in columns*. — 18. διασπασθήσεται, *will be broken up (torn asunder)* : i.e. the line will not be able to march all at the same pace (see next clause). — 18. τῇ μὲν, τῇ δέ, *here, there*.

§ 11. 21. ἐπὶ πολλῶν, *many (men) in depth*, opposed to ἐπ' ὀλίγων (in 24), *few in depth*. See Introd. § 32<sup>2</sup>, with Fig. 2, in which the depth of the line is 8. With a depth of only 4, the line would be doubled in length, but greatly weakened. On the other hand, the deeper and shorter line could be more easily outflanked. In 21, πολλῶν is a conjectural emendation for πολλούς, which it is hard to explain, especially with ἐπ'

Page 151.] *δολίγων* (24) following.—22. *περιττεύουσιν ἡμῶν*, *will outflank us* (G. 1120). — 23. *τοῖς περιττοῖς*, *i.e. those by whom they will outflank us*. — *χρήσονται . . . βούλονται*, *i.e. we shall be at their mercy*. — 24. *οὐδὲν ἂν εἴη* has two protases, both future, but of different forms: see *Moods and Tenses*, § 510. — 26. *ἄθρων*, *in a mass*: predicate with *ἐμπροσθέντων*.

Page 152.] § 12. 1. *τοσοῦτον . . . λόχοις*, *to cover sufficient ground with the companies by leaving spaces between them*. — *τοσοῦτον ὅσον*, *so much as, sufficient*, takes the infinitive as an adjective (*Moods and Tenses*, § 759): the idea is, *to cover ground enough to have the outer companies get beyond the enemy's wings*. See note on *ὀρθίους τοῖς λόχοις*, in p. 121, 29. — 6. *οἱ κράτιστοι ἡμῶν*, *i.e. the best of our captains* (sc. *λοχαγοί*). — *πρῶτων*: for *πρῶτοι*, which is perhaps necessary here; see p. 153, 7.

§ 13. 7. *τὸ διαλείπον*, *the interval between the columns*: cf. *τὸ διέχον*, p. 107, 1. — 12. *οὐδεὶς μηκέτι μένη*, *not a man will stand his ground for a moment* (G. 1360; H. 1032): the compounds of *οὐ* and *μή* (as here) can be used in these emphatic future expressions.

§ 14. 16. *ἐμποδῶν τὸ μὴ εἶναι*, *in the way of our being* (G. 1551, cf. 1549; H. 961*a*). — 18. *ὤμοις καταφαγεῖν*, *devour (them) raw*, a common expression, rather stronger than *our cut them in pieces or gobble them up*: cf. *Il. iv. 35*, *ὤμον βεβρώθεις Πριάμον Πριάμοιό τε παῖδας ἄλλους τε Τρῶας*.

§ 15. 22. *εἰς τοὺς ἑκατόν*: 100 was the full number of a company (*λόχος*). See *Introd.* § 32<sup>2</sup>. The 80 companies make 8000 hoplites. For these compared with the original numbers, see *Introd.* § 23<sup>2</sup>. — 24. *τοῦ δεξιοῦ*: sc. *ἔξω*. See *Introd.* § 43<sup>1</sup>.

§ 16. 26. *εὐξάμενοι καὶ παιανίσαντες*: see *Introd.* § 43<sup>2</sup>.

Page 153.] 1. *ἔξω γενόμενοι*: *i.e. with a view to outflanking the enemy*.

§ 17. 2. *ἀντιπαράθεοντες*, *i.e. hastening along (their own line), to confront the Greeks and so save themselves from being outflanked*, by extending their line. — 4. *κενόν*, *empty*, *i.e. without men enough*.

§ 18. 5. *κατὰ τὸ Ἀρκαδικόν*, *i.e. belonging to the Arcadian division*. — 6. *φεύγειν*: sc. *τοὺς πολεμίους*.

§ 19. 9. *ὡς ἤρξαντο θεῖν*: see 6.

§ 20. 14. *τὰ μὲν ἄλλα*, *in other matters*, opposed to *τὰ δὲ σμῆνη* (= *ἔσμοι*), *swarms of bees*. — *ἐθαύμασαν*, *found strange*, is emphasized by *καὶ*, which has no exact English equivalent. — 17. *κάτω διεχώρει αὐτοῖς*, *i.e. they had a diarrhoea*: *διεχώρει* is impersonal. — 20. *ἀποθνήσκουσιν*: in same construction as *μεθουσιν* and *μαινομένοις*.

§ 21. 21. *ὥσπερ τροπῆς γεγενημένης*, *as if they had suffered a defeat* (see note on p. 15, 14), referring to the disheartened condition of a defeated army. — 23. *πῶς* makes *τὴν αὐτήν* less definite. — *ἀνεφρόνουν*,



**Page 153.]** *began to come to their senses.* — 24. ἀνίσταντο: opposed to ἔκειντο (20). — φαρμακοποσίας (φάρμακον, *drug*, and πίνω, *drink*), *being drugged*. The idea is, the men recovered from the effects of eating the honey, as they would have done from the effects of *drugging* or *poisoning*. “Most modern travellers attest the existence, in these regions, of honey intoxicating and poisonous, such as Xenophon describes. They point out the *Azalea Pontica* as the flower from which the bees imbibe this peculiar quality. Professor Koch, however, states that after careful inquiries he could find no trace of any such.” GROTE.

§ 22. 26. Τραπεζοῦντα: the modern Trebizond on the Black Sea.

**Page 154.]** 1. Σινωπέων, *the people of Sinope*, a Greek city on the coast of Paphlagonia.

§ 24. 6. συνδιεπράττοντο (sc. τοῖς Ἕλλησιν), *they negotiated with the Greeks*. — 7. ὑπέρ, *in behalf of*. — 8. ξένια: see G. 916; H. 726; and cf. ξένια (accus.) in 5.

§ 25. 10. ἦν εὖξαντο: see iii. 2. 9. — 11. ἱκανοὶ ἀποθῆσαι: cf. ἱκανώτερα φέρειν, 85, 24. — 12. Δὴ τῷ σωτήρι (see Diet. s.v. Ζεύς): we should expect σωτήρια, *thank offerings for safe deliverance*, after σωτήρι; this is found in iii. 2. 9. — ἡγεμόσυνα (found only here), *thank offerings for safe guidance*, made to Ἡρακλῆς Ἠγεμών; the wanderings of Hercules were believed to give him special sympathy with wanderers. — 15. ἔφυγε οἴκοθεν, *was banished from home*. — 16. ἄκων (Hom. ἀέκων, from α- and ἐκών), *accidentally*. The Greeks looked upon a person who had caused the death of another, even by accident, as a polluted person, and he was obliged to leave the country, at least for a time. The law of Athens — a relic of the Draconic legislation, usually famous for its severity — provided that a person who had committed involuntary homicide should leave the country within an appointed time and by a prescribed road, and should remain in exile until he should become reconciled with the family of the person whom he had killed; but the law protected him in his departure and during his absence, so far as it could, and his property was not confiscated like that of persons condemned to perpetual banishment. Even inanimate objects which had caused the death of a person through no human agency, or when the agent was unknown, were, according to the Draconic law, solemnly tried before the court at the Prytaneum, and on conviction formally cast out of the country as polluted. — 17. ἐπιμελεθῆναι, προστατῆσαι: infinitives of purpose after εἶλοντο (14).

§ 26. 18. τὰ δέρματα, *the hides of the victims* (§ 25), which were to be offered as prizes in the games. — 19. ὅπου . . . εἴη: the direct words of the command would have been ὅπου πεποίηκας. — δρόμον, *race-course*:



Page 154.] *cf.* ἵππóδρομος, *hippodrome*. — 21. τρέχειν, *for running*. — ὅπου ἂν τις βούληται, *wherever any one shall please*: the future apod. is found in τρέχειν. — 23. οὕτως, *like this*: placed emphatically after the adjectives which it qualifies. — Μᾶλλον τι ἀνιάσεται, *will hurt himself rather more*, and so they will try harder to keep on their feet; as if this were a recommendation of the spot for a race-course.

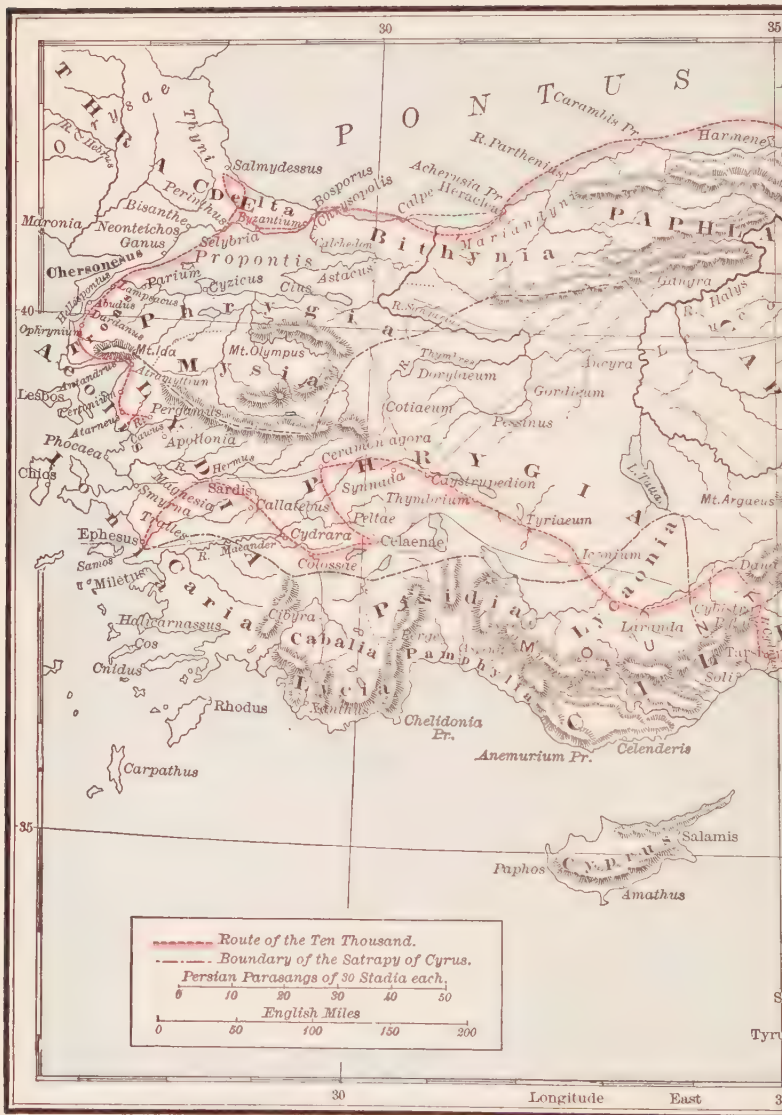
§ 27. 25. στάδιον: cognate accus. with ἡγωνίζοντο; like δόλιχον with ἔθειον, and πάλην *etc.* with ἡγωνίζοντο understood (G. 1052; H. 715 b). — τῶν αἰχμαλώτων οἱ πλείστοι, *the greater part (being) of the number of the captives*, appos. to παῖδες. — δόλιχον (noun), *the long race*, variously estimated from 6 to 24 stadia in length, probably variable. The adj. δολιχός (oxytone), *long*, appears in the Homeric δολιχόσκιον ἔγχος. The δολιχοδρόμος ran several times round the ordinary στάδιον: for the stadium, see note on p. 17, 2. — 27. παγκράτιον, *double (lit. complete) contest*, one which combined both πάλη and πυγμή. There is a *lacuna* in the Mss. between παγκράτιον and καλή, and the words ἑτεροὶ καὶ usually inserted here have little or no authority. — 28. κατέβησαν, *entered (the contest)*: *cf.* Lat. *descendere in certamen*.

Page 155.] § 28. 1. αὐτούς, *i.e.* the horses: object of ἄγειν, *bring*. — ἐλάσαντας and ἀναστρέψαντας agree with τοὺς ἵππείας understood, the subject of ἄγειν. — 2. τὸν βωμόν, *the stand*, probably a mound of turf, to mark the starting-place in the race.

According to Koch's chronology (see L. Dindorf's Oxford edition, p. xxxvii), the march of Cyrus from Sardis took place March 6, 401 B.C., the battle of Cunaxa was fought September 3, the Greeks crossed the river Zapatas and began their retreat October 23, and the army arrived at Trapezus February 8, 400 B.C.

For a brief account of the further fortunes of the "Ten Thousand," see the Introduction, § 4.





THOUSAND GREEKS.





AN  
ILLUSTRATED DICTIONARY

TO  
XENOPHON'S ANABASIS

WITH  
*GROUPS OF WORDS ETYMOLOGICALLY RELATED*

BY  
JOHN WILLIAMS WHITE, PH.D., LL.D., LITT.D.

AND  
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ASSISTANT PROFESSOR OF GREEK AND LATIN  
IN HARVARD UNIVERSITY

καὶ δὴ καὶ τὸ περὶ τῶν ὀνομάτων οὐ  
σμικρὸν τυγχάνει ὄν μάθημα. ΠΛΑΤ. *Crat.* 384 b.

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## PREFACE.

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THIS Dictionary has not been compiled from other vocabularies and lexicons, but has been made from the *Anabasis* itself, on the basis of an independent collection and examination of all the places where each word occurs. The editors have aimed to give all words found in the principal editions of the *Anabasis* now in use, including Dindorf's fourth edition and Hug's recension of the Teubner text, as well as the editions of Krüger, Vollbrecht, Rehdantz and Cobet, and Goodwin and White's edition of the first four books.

In the definitions, they have intended to give all the meanings that each word has in the *Anabasis*, beginning, when possible, with the etymological meaning, and passing through the simpler variations to the more remote. Each meaning or group of meanings is supported by at least one citation. The number of citations given, except in the case of conjunctions, particles, pronouns, and prepositions, is determined by the importance of the word as shown by the frequency of its occurrence in the *Anabasis*. When a word is of common occurrence in all the books (as Ἑλλην and ἔρχομαι), this is indicated by a row of one or more citations from each book. But a few words, like κατακαίνω, though not common, are cited at length because their treatment in lexicons has been defective. Under each word the first passage in which it occurs is always cited. When but one citation is made for a word, that word is found only once in the *Anabasis*.

In treating of the derivation of words, special attention has been given to their connexion with one another and with related words in Latin and English. Because of the importance of this subject, etymological explanations have for the most part been removed from the body of the Dictionary, and added at the end in the form

of one hundred and twenty-four groups of related Greek, Latin, and English words. These groups include the greater number of the words in the *Anabasis*, presented in the natural order of their development from a common element. The groups are not complete for the entire language, since they contain in the main only words found in the *Anabasis* and selected Latin and English words. For a fuller treatment, Vaniček's *Griechisch-Lateinisches Etymologisches Wörterbuch* may be consulted, as well as the books named on page 247. These groups should be specially and separately studied. Too little attention is given to the manner in which pupils acquire their Greek vocabulary. The result is often a confused half-knowledge of the meaning of words. The acquisition of a vocabulary becomes both easy and interesting, if the method is used which recognizes the great advantage of grouping words that are related.

At the end of many articles are placed phrases or idioms of special difficulty or interest in which the given word appears. In selecting English equivalents for these phrases, as for the words themselves, the editors have been governed by a desire to keep the Greek ideas alive, and to avoid that strange dialect which seems to have been devised by the Adversary for the express use of schools, and which has done much to make Greek (and Latin also) a dead language indeed. Further, at the suggestion of a well-known teacher, Latin equivalents have been given for many Greek words and phrases, in the hope of encouraging the comparative study of the two languages in schools. Latin words, unless included within square brackets, are of course not necessarily etymological equivalents.

Simple constructions that follow a given verb, such as the 'direct' or 'indirect object,' are not indicated unless some other construction also is found in the *Anabasis* with this verb. When more than one construction is found, at least one citation is given for each. It may be thought that some articles are swelled beyond their due limits by the statement of constructions at length, but the editors have preferred to risk this criticism rather than to be too brief. They believe, too, that the fulness with which such words are treated will be found of real assistance by many teachers, especially by those who teach Greek composition by means of exercises based on the *Anabasis*.

Among the 'principal parts' of verbs, only those tenses have been admitted of which forms are actually found in Attic prose or poetry before Aristotle. To ascertain the facts has been a task of no little difficulty, since, except for the 'irregular verbs,' the present attempt has not before been made in a Greek dictionary. Veitch's well-known work has been of great assistance, and so have various indexes to the most important authors. But there must still be many Attic forms not yet catalogued. No tense, however, is here given which is not represented by a form in some Attic author.

Under geographical words, the modern name, when it differs from the ancient, is generally added in parenthesis (see *e.g.* Ἰαλυσ). As many of these names are Turkish, the following vocabulary may be of service. It is taken from Dr. Sterrett's preface to his *Epigraphical Journey in Asia Minor*, in Vol. II. of the Papers of the American School of Classical Studies at Athens.

*Ak*, white.

*Böyük*, large.

*Dagh*, mountain.

*Hissar*, castle.

*Irmak*, large river.

*Kara*, black.

*Kieui*, village.

*Kilis*, church.

*Kizil*, red.

*Su*, water, large river.

*Tchai*, small river.

The Greek vowels *a*, *i*, and *u*, when long, and all long vowels in Latin words, are marked with the usual sign wherever they occur in the Dictionary. The same mark is placed on the penult of English transliterations of Greek and Latin proper substantives and adjectives in all cases where the pupil is in danger of giving the English word the wrong accent.

The editors hope that the illustrations and the articles on manners and customs, on military organization and equipment, and on other topics relating to the objective side of old Greek life, may help to arouse the pupil's interest as he reads Xenophon's graphic account of the achievements of the Ten Thousand. As works of art, some of the illustrations leave much to be desired, but they may nevertheless serve to make Xenophon's narrative seem more real to the youthful reader. The sources of the illustrations are stated on page 243 ff.

The publication of this book discharges an obligation which Mr. White rashly assumed many years ago. He would not be able

to meet it now if his colleague, Mr. Morgan, had not come to his aid. Mr. White begs to acknowledge his obligations for assistance when the book was in the early stages of making, to Gardiner M. Lane, Esq., of Cambridge, to Dr. F. B. Goddard, of Columbia College, and to Professor F. L. Van Cleef, of the University of Wisconsin. Both editors would acknowledge their more recent indebtedness for valuable help to Mr. Charles B. Gulick and to Miss Lucy A. Paton.

CAMBRIDGE, Dec. 1, 1891.

## DIRECTIONS AND EXPLANATIONS.

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WHEN a verb is 'regular' and all the six 'principal parts' are found in Attic Greek, only the present and future tenses are given, followed by *etc.* The parts of 'irregular verbs' are given in full, so far as they occur in the authors, as well as all the existing parts of those 'regular' verbs of which some parts are not found in Attic. The theme is inserted among the 'principal parts,' just after the present tense, unless the verb is of the First or Variable-vowel class. A hyphen prefixed to a tense signifies that the tense occurs only in compounds. The parts of a compound verb are not given if the simple verb occurs in its proper place in this Dictionary.

The form of the genitive is given for substantives of the A-declension, the gender is indicated in the O-declension, and both genitive and gender are given in the Consonant-declension.

The derivation of the word is indicated in square brackets just before the definition. When the root or word given in these brackets is in heavy-face letter, refer to the Groups of Related Words alphabetically arranged (p. 247 ff.). If a word is given in light-face type in these brackets, without further statement, refer to that word in its proper alphabetical place in the body of the Dictionary. If no square brackets occur, the derivation of the word is unknown or its etymological connexion is doubtful. English cognate words are printed in small capitals, English borrowed words in heavy-face letter. (See p. 247.)

For information in regard to the illustrations, see p. 243 ff.

The following Abbreviations are used:—

abs. = absolute, absolutely.  
acc. = accusative.  
acc. to = according to.  
act. = active, actively.  
adj. = adjective, adjectively.

adv. = adverb, adverbial, adverbially.  
antec. = antecedent.  
aor. = aorist.  
apod. = apodosis.



appos. = apposition, appositive.  
 art. = article.  
 attrib. = attributive.  
*cf.* = *confer*, compare.  
 comp. = comparative.  
 cond. = condition, conditional.  
 conj. = conjunction.  
 contr. = contraction, contracted.  
 dat. = dative.  
 def. = definite.  
 dem. = demonstrative.  
 dep. = deponent.  
 dim. = diminutive.  
 dir. = direct.  
 disc. = discourse.  
 Dor. = Doric.  
 edit. = edition, editor.  
 editt. = editions, editors.  
*e.g.* = for example.  
 encl. = enclitic.  
 Eng. = English.  
 esp. = especial, especially.  
*etc.* = and so forth.  
 f., ff. = following (after numerical statements).  
 fem. = feminine.  
*fin.* = *sub fine*.  
 freq. = frequently.  
 fut. = future.  
 gen. = genitive.  
*ibid.* = in the same place.  
*i.e.* = that is.  
 impers. = impersonal, impersonally.  
 impf. = imperfect.  
 imv. = imperative.  
 indef. = indefinite.  
 ind., indic. = indicative.  
 indir. = indirect.  
 inf. = infinitive.  
 interr. = interrogative, interrogatively.

intr. = intransitive, intransitively.  
 Lat. = Latin.  
 masc. = masculine.  
 mid. = middle.  
 Ms., Mss. = manuscript, manuscripts.  
 neg. = negative.  
 neut. = neuter.  
 nom. = nominative.  
 obj. = object.  
 opp. to = opposed to.  
 opt. = optative.  
 p., pp. = page, pages.  
 part. gen. = partitive genitive.  
 partic. = participle.  
 pass. = passive, passively.  
 pers. = person, personal.  
 Pers. = Persian.  
 pf. = perfect.  
 pl. = plural.  
 plpf. = pluperfect.  
 poet. = poetic.  
 pred. = predicate.  
 prep. = preposition.  
 pres. = present.  
 pron. = pronoun.  
 prop. = proper, properly.  
 prot. = protasis.  
*q.v.* = which see.  
 refl. = reflexive, reflexively.  
 rel. = relative, relatively.  
 R. = root.  
*sc.* = *scilicet*.  
 sing. = singular.  
 subj. = subject.  
 subjv. = subjunctive.  
 subst. = substantive, substantively.  
 sup. = superlative.  
*s.v.* = *sub voce*.  
 trans. = transitive, transitively.  
 voc. = vocative.

# DICTIONARY TO THE ANABASIS.

ἀ-, an inseparable particle, (1) *negative*, orig. ἀνα-, afterwards ἀν- (which is its usual form before vowels, whereas ἀ- is used before consonants), gives the word to which it is prefixed a negative meaning, Lat. *in-*, Eng. *un-*; (2) *copulative* (older form ἀ-, in ἀ-θρόος, ἀ-παξ, ἀ-πᾶς, ἀ-πλόος, *q.v.*) signifies union, Eng. *together*; (3) *euphonic* or *prothetic*, a phonetic element occurring especially before two consonants, but also before simple liquids, nasals, and *f*, merely facilitates pronunciation.

ᾶ, see ὄs.

ἄβατος, ον [R. βα], *not to be trodden*. Of mountains or a country, *impassable*, for men or horses, iii. 4. 49, iv. 1. 20, 6. 17; of a river, *not to be crossed*, except by boats, *not fordable*, v. 6. 9.

Ἀβροζέλης, ου, *Abrozelmes*, a Thracian, interpreter to Seuthes, vii. 6. 43.

Ἀβροκόμας, ᾶ (Dor. gen.), *Abrocomas*, satrap of Phoenicia and Syria, and commander of one-fourth of the king's army, 300,000 men, i. 7. 12. From cowardice or treachery he abandoned the Cilician Pass at the approach of Cyrus, i. 4. 5, though he afterwards burned the boats used for crossing the Euphrātes in order to impede his advance, i. 4. 18, *cf.* i. 3. 20. At Issi his Greek mercenaries, 400 in number, deserted to Cyrus, i. 4. 3. He did not reach Cunaxa until five days after the battle, i. 7. 12.

Ἀβῦδος, ῆ, *Abūdus*, a city of Troas, mentioned by Homer, but later colonized by the Milesians, on the Asiatic side of the Hellespont at the point where the strait is narrowest, i. 1. 9. It was here that Xerxes built his famous bridge, and from here Leander swam the Hellespont to Hero in Sestus.

ἀγαγεῖν, ἀγάγη, ἀγαγών, see ἄγω.

ἀγαθός, ῆ, ὅν, *good*, in the broadest sense, as opposed to κακός. Hence, of persons, *good* (in war), *brave*, *valiant*, i. 9. 14, iii. 2. 3, v. 8. 25, *upright*, *virtuous*, i. 9. 30; of things, *serviceable*, *useful*, *profitable*, *excellent*, ii. 1. 12, iv. 4. 9, *favourable*, *advantageous*, iii. 1. 38, v. 7. 10, *fertile* (of land), ii. 4. 22, *auspicious* (of a dream), iii. 1. 12. As subst., ἀγαθόν, τὸ ἀγαθόν, *good*, *good thing*, *benefit*, *service*, *resource*, *advantage*, *blessing*, ii. 5. 8, iii. 1. 45, vi. 1. 20, vii. 7. 52; in the plur., *good things*, *blessings*, *means of living*, *advantages*, *wealth*, *products*, iii. 1. 20, 22, 2. 11, iv. 6. 27, v. 6. 4, vi. 6. 1, vii. 6. 32. Phrases: ἀγαθόν τι ποιεῖν τινα, *do one some service*, i. 9. 11, v. 7. 10; ἀγαθόν τι βουλευεσθαι, *take good counsel*, iii. 1. 34; ἀγαθόν τι ἐξηγεῖσθαι, *give good guidance*, iv. 5. 28; ἀγαθὰ πάσχειν, *receive benefits*, vii. 3. 20; καλὸς καὶ ἀγαθός, καλὸς κᾶγαθός, *noble and good*, *possessing the virtues of a noble man*, 'gentleman,' ii. 6. 19, 20; ἐπ' ἀγαθῷ, *for one's good*, v. 8. 18. Comp. ἀμείνων,

βελτίων, κρείττων, sup. ἄριστος, βέλτιστος, κράτιστος, q.v.

**ἀγάλλω** (ἀγαλ-), ἀγαλῶ, ἡγῃλα, *glorify*; mid., *glory in, take delight in*, either with ἐπὶ and the dat., or with the simple dat. of the cause, ii. 6. 26.

**ἄγαμαι**, ἡγασάμην, ἡγάσθην, *admire*, i. 1. 9.

**ἄγαν**, adv. [R. αγ], *very, exceedingly*, vii. 6. 39.

**ἀγαπάω**, ἀγαπήσω, etc., *treat with affection, love*, with acc., i. 9. 29; *be well content, be thankful*, with a clause with ὅτι, v. 5. 13.

**Ἀγασίᾱς**, ου, *Agasias*, a Stymphalian Arcadian, iv. 1. 27, one of the captains in the Greek army, iv. 7. 9, and the fast friend of Xenophon, vi. 6. 11. He was one of the volunteers through whose brave efforts a mountain fastness of the Taochi was stormed, and a supply of provisions obtained for the army, iv. 7. 11; was foremost in storming the stronghold of the Drilæa, v. 2. 15; advocated Xenophon's election as commander-in-chief, vi. 1. 30; was one of three envoys to demand money from Heraclæa, vi. 2. 7; and was delivered to Cleander, governor of Byzantium, for punishment for rescuing one of his own company whom Dexippus was carrying off, but was set free at the request of an embassy from the army, vi. 6. 7 sqq.

**ἀγαστός**, ἡ, ὅν [verbal of ἄγαμαι], *admirable, praiseworthy*, i. 9. 24.

**ἄγγειον**, τό [dim. of ἄγγος, τό, vessel], *vessel, wine-jar*, vi. 4. 23, vii. 4. 3.

**ἄγγελῖα**, ᾗς [ἀγγέλλω], *message, announcement*, ii. 3. 19.

**ἄγγέλλω** (ἀγγελ-), ἀγγεῖλω, ἡγγεῖλα, ἡγγεῖλαι, ἡγγεῖλθην, *bring news, announce, report*, with πρὸς and the acc. of the person and the simple acc. of the thing, i. 7. 13, or with the dat. of the person and a partic. clause, ii. 3. 19.

**ἄγγελος**, ὁ [ἀγγέλλω, cf. Eng. *angel, ev-angelist*], *messenger, scout, envoy, herald*, i. 2. 21, 3. 8, ii. 1. 5, 3. 3, vii. 6. 12.

**ἀγείρω** (ἀγερ-), ἡγείρα [ἀγείρω], *collect*, iii. 2. 13.

**ἀγένεος**, ον [γένυς], *beardless*, ii. 6. 28.

**Ἀγησιλάος**, ὁ, *Agēsilaüs*, king of Sparta from B.C. 398 to 361-360. He obtained the throne on the death of his brother Agis, whose son Leotychides was declared illegitimate. Although unattractive in person, and lame, he was always famous as patriot, warrior, and general. In command of the expedition against Persia in 396, he was victorious in Asia Minor until 394, when he was recalled on the news of the alliance of Athens, Thebes, and other states against Sparta. Xenophon accompanied him on his return, v. 3. 6, and is said to have been with him at his victory at Coronæa. He twice saved the city of Sparta from the attacks of Epaminondas, and died during a campaign in Egypt at the age of 80. An encomium on Agēsilaüs is attributed to Xenophon.

**Ἀγίᾱς**, ου, *Agias*, an Arcadian in the Greek army, one of the five generals entrapped and put to death by Tissaphernes after the battle of Cunaxa, ii. 5. 31 sq. At this time he was about 35 years of age. He was a man free from the charge of cowardice or unfaithfulness, ii. 6. 30. Cleānor was chosen general in his place, iii. 1. 47.

**ἄγκος**, ους, τό [R. αγκ], *bend*. Hence *mountain-glen, valley*, iv. 1. 7.

**ἄγκυρα**, ᾗς [R. αγκ], *anchor*, iii. 5. 10.

**ἀγνοέω**, ἀγνοήσω, etc. [R. γνω], *not know or recognize*, iv. 5. 7, vii. 3. 38; *be in doubt*, vi. 5. 12.

**ἀγνωμοσύνη**, ης [R. γνω], *want of knowledge, ignorance*. Hence in plur., *misunderstandings*, ii. 5. 6.

**ἀγνώμων**, *ον*, *gen. ονος* [R. γνω], without knowledge, senseless, inconsiderate, devoid of judgment, vii. 6. 23, 38.

**ἀγορά**, *ās* [ἀγείρω], assembly, meeting, v. 7. 3, place of assembly, Lat. *forum*, esp. *market-place*, *market*, i. 3. 14, v. 1. 6, vii. 1. 19, in Greek cities commonly situated in the middle of the city. So on the march the market was set up near the general's tent in the middle of the camp. Hence, *market* in the sense of *provisions for sale*, v. 5. 19, vi. 2. 8. Phrases: ἀμφὶ ἀγορᾶν πλῆθυσαν, περὶ πλῆθυσαν ἀγορᾶν, about the time of full market, forenoon, when the market was full of people and ordinary business was going on, i. 8. 1, ii. 1. 7; ἀγορᾶν παρέχειν τι, ἀγορᾶν ἀγειν, furnish a market, offer provisions for sale, ii. 4. 5, iv. 8. 23, v. 7. 33; ἀπὸ τῆς ἀγορᾶς ζῆν, subsist by purchasing provisions (as distinguished from living by plunder), vi. 1. 1; ἀγορᾶ χρῆσθαι, purchase provisions, vii. 6. 24.

**ἀγοράζω** (ἀγοραδ-), ἀγοράσω, etc. [ἀγείρω], frequent the market. Hence, *buy, purchase*, i. 5. 10, v. 7. 13, vii. 3. 5; mid., *buy for oneself*, i. 3. 14.

**ἀγορᾶνóμος**, ὁ [ἀγείρω + R. νεμ], market-master, market-inspector, commissary, v. 7. 2, 23 sq., 29.

**ἀγορεύω**, ἀγορεύσω, etc. [ἀγείρω], speak in the assembly, harangue, speak, say, v. 6. 27.

**ἀγρεύω**, ἀγρεύσω, etc. [R. αγ], take in the chase, catch; pass. ἀγρευόμενα θηρία, beasts of the chase, v. 3. 8.

**ἄγριος**, *ā*, *ον* [R. αγ], living in the fields, wild, i. 2. 7, 5. 2, v. 7. 24.

**ἀγρός**, ὁ [R. αγ], field, land, τὰ ἐκ τοῦ ἀγροῦ ὠρεῖα, the products of the land, v. 3. 9; the country, as opposed to the town, vi. 2. 8.

**ἀγρυπνέω**, ἀγρυπνήσω [R. αγ + ὕπνος], lie awake, be watchful, vii. 6. 36.

**ἄγω**, ἄξω, ἡγάγον, ἤλα, ἤγαυ, ἡχθην [R. αγ], set going, drive, lead. Hence, *lead, bring*, as persons, horses, or beasts of burden, ii. 4. 18, iv. 3. 13, 5. 36, 7. 19, 8. 28, vi. 6. 6; *lead*, as a general does, i. 3. 5, 8. 12, v. 7. 1, 27; *carry*, as freight, arms, mill-stones, or men, i. 5. 5, 7. 20, 9. 27, v. 1. 4, 8. 6; *direct, guide* in a given way, vi. 3. 18; *apprehend, carry off*, vi. 6. 21, 24, 28; sometimes apparently intrans., with the object to be supplied from the context, *lead the way, lead on, march*, i. 3. 21, 10. 6, ii. 2. 16, vii. 2. 2, and then actually so (of troops), *march, go*, iv. 8. 9; so of a road, *lead, go*, iii. 5. 15, iv. 3. 5. Phrases: ἄγε δὴ, ἄγετε δὴ, come now! well then! ii. 2. 10, v. 4. 9, vii. 6. 33; ἀγειν ἐπὶ γάμψ, take home as one's wife, ii. 4. 8; φέρειν καὶ ἀγειν, Lat. *ferre et agere*, plunder, despoil, where φέρειν strictly refers to the plunder that is carried off, ἀγειν to men and cattle, ii. 6. 5, v. 5. 13; ἡσυχλᾶν ἀγειν, keep quiet, be at peace, iii. 1. 14; ἀγων, ἀγοντες, the partic. often where we should use *with*, ii. 4. 25, iv. 4. 16, v. 4. 11; ἐπὶ θάνατον ἀγεσθαι, ἀγεσθαι ἐπὶ θανάτῳ, see under θάνατος, i. 6. 10, v. 7. 34; ἀγορᾶν ἀγειν, bring, furnish provisions for sale, v. 7. 33.

**ἀγώγιμος**, *ον* [R. αγ], capable of being carried; τὰ ἀγώγιμα, things portable, freight, cargo, v. 1. 16.

**ἀγών**, ὦνος, ὁ [R. αγ], gathering, assembly, assembly at the great national games. Hence, *contest, struggle, games*, i. 7. 4, iii. 2. 15, as in the phrase ἀγῶνα τιθέναι or ποιεῖν, hold games, i. 2. 10, iv. 8. 25, v. 5. 5.

**ἀγωνίζομαι** ἀγωνίζομαι, etc. [R. αγ], contend, fight, engage, of an army, iii. 1. 16, iv. 8. 9, v. 2. 11, with πρὸς and the acc., ii. 5. 10; contend in games, with cognate acc. of the contest, iv. 8. 27.

ἀγωνοθέτης, ου [R. αγ + R. θε], *judge of a contest, president in the games*, iii. 1. 21.

ἄδειπνος, ου [R. δα], *without supper, supperless* (see s.v. δειπνον), i. 10. 19, iv. 5. 21.

ἀδελφός, ὁ, voc. ἀδελφε [ἀ-copulative and δελφός, uterus], *brother*, i. 1. 3, ii. 3. 28, vi. 3. 21, vii. 2. 25.

ἀδεῶς, adv. [δέιδω], *without fear, fearlessly, confidently*, i. 9. 13, vi. 6. 1.

ἄδηλος, ου [δηλος], *doubtful, uncertain*, v. 1. 10, vi. 1. 21; οὐκ ἄδηλον (litotes), *indisputable, absolutely certain*, vii. 7. 32.

ἀδιάβατος, ου [R. βα], *not to be crossed except by boats, not fordable*, ii. 1. 11, iii. 1. 2.

ἀδικέω, ἀδικῶ, etc. [R. 1 δακ], *be unjust, be in the wrong*. Hence, *do wrong*, abs., ii. 6. 20, vi. 1. 2, 14, *wrong, injure, harm*, with the acc. of the pers., ii. 5. 3, vii. 6. 41, and the cognate acc. of the thing, i. 9. 13, vii. 6. 14, sometimes with both accs. in the same sentence, i. 6. 7, v. 4. 6, the cognate acc. remaining unchanged in the pass., v. 7. 34. The pres. is often used in the sense of the perf., *have done wrong, be in the wrong*, i. 5. 11, ii. 6. 21, v. 7. 26, and so in the pass., *be wronged, have suffered wrong*, i. 6. 7, vii. 7. 31.

ἀδικία, ἄς [R. 1 δακ], *injustice, wrongdoing*, ii. 6. 18.

ἄδικος, ου [R. 1 δακ], *unjust, unprincipled*, i. 6. 8, ii. 6. 25. As subst., ὁ ἄδικος, *the wrong-doer*, τὸ ἄδικον, *injustice*, i. 9. 13, 16. Sup. ἀδικώτατος, *as ἀδικώτατα πάσχειν, be treated most unjustly*, vii. 1. 16.

ἀδικῶς, adv. [R. 1 δακ], *unjustly*, v. 7. 29.

ἀδόλως, adv. [δόλος], *without deceit or treachery, faithful*, ii. 2. 8, iii. 2. 24.

Ἀδραμύττιον, see Ἀτραμύτειον.

ἀδύνατος, ου [δύναμις], *unable, powerless, impossible, impracticable*, ii. 4. 6, iii. 5. 12, iv. 1. 25, v. 6. 10, vii. 7. 24.

ᾄδω, ᾄσομαι, ᾄσα, ᾄσθην, Att. for ἀείδω, *sing*, iv. 7. 16, v. 4. 14, 17. Sometimes with cognate acc., iv. 3. 27, vi. 1. 6.

ἄει, adv. [older form αἰεῖ, cf. αἰών, an age, Lat. *aevum*, Eng. *ever*, *aye*], *always, ever, in each case, regularly, constantly, successively, at the time, from time to time*, i. 9. 19, iii. 2. 31, 38, iv. 1. 7, 7. 23, v. 4. 15.

ἄετός, ὁ [R. 2 αε], *eagle*. The bird consecrated by the Greeks to Zeus, which, as his messenger, foretold men their affairs. On this account the seers carefully gave heed to its flight and cry, vi. 1. 23, 5. 2. The standard of the Persian king was a golden eagle, i. 10. 12.

ἄθεος, ου [θεός], *godless, impious*, ii. 5. 39.

Ἀθῆναι, ὧν [Epic Ἀθήνη, Ἀθηναίη, Att. Ἀθηνᾶ, Ἀθηναῖα, *Athēna*], *Athens*, the chief city of Attica, famous for its splendid buildings and its political history. It was situated somewhat south of the centre of the plain of the Cephissus, four miles distant from the sea. Its harbour, called Piraeus, was distant from Athens towards the south-west about five miles, and was connected with it by 'the long walls.' The most extensive and noblest buildings of the city were on the Acropolis, the chief ornament of which was the Parthenon, the temple of Athēna. At the time of its greatest prosperity Athens had between 180,000 and 200,000 inhabitants. iii. 1. 5, 2. 11.

Ἀθηναῖα, ἄς [cf. Ἀθῆναι], *Athēna*, the watchword agreed upon by Seuthes and the Greeks because of their relationship, vii. 3. 39, cf. vii. 2. 31. In Greek mythology Athēna is the goddess of warlike prowess and wisdom, and the protectress of Athens. According to the myth she sprang into being full-armed from the head of Zeus.

Ἀθηναῖος, *ā*, *ον* [Ἀθῆναι], *Athenian*. Used in the *Anab.* as a subst., *Αθηναῖος, ὁ, an Athenian*, i. 8. 15, ii. 5. 37, 6. 2, iii. 1. 5, iv. 6. 16, vi. 2. 10.

Ἀθῆνησι, locative adv. [Ἀθῆναι], *at Athens*, iv. 8. 4, vii. 7. 57.

ἄθλον, τό [*cf.* ἄθλος, ὁ, *contest*, Eng. *athlete*], *prize of contest*, prize, i. 2. 10, iii. 1. 21.

ἀθροίζω (ἀθροῖδ-), *ἀθροίσω*, etc. [ἀθρόος], *press close together, collect*, as troops, Lat. *cōgō*, i. 1. 6, 10. 5; mid., *muster, intrans.*, i. 1. 2, 9. 7, vi. 3. 4.

ἀθρόος, *ā*, *ον* [ἀ- copulative and θρόος, *noise*, older form ἀθρόος], *in a noisy crowd, close together, in a body, all together*, of living men, dead bodies, and villages, i. 10. 13, iv. 6. 13, 7. 8, vi. 5. 6, vii. 3. 9, 41; strengthened by πολλός, *in a mass*, used of men and missiles, iv. 8. 11.

ἀθῦμέω, ἀθῦμήσω [R. 1 θυ], *be disheartened, lose courage*, *be disheartened*, iii. 2. 18, 4. 20, 5. 3, v. 4. 19, vi. 2. 14, 6. 36, vii. 1. 9.

ἀθῦμητέος, *ā*, *ον*, verbal [R. 1 θυ], *must lose courage*, iii. 2. 23.

ἀθῦμιᾶ, *ās* [R. 1 θυ], *faintheartedness, discouragement, dejection, despondency*, iii. 2. 8, 3. 11, iv. 3. 7, 8. 10, 21.

ἄθυμος, *ον* [R. 1 θυ], *without heart or courage, dispirited, depressed, fainthearted*, i. 4. 9, iii. 1. 36, vii. 8. 16.

ἀθύμως, adv. [R. 1 θυ], *faintheartedly, dejectedly*, iii. 1. 40; ἀθύμως ἔχειν, *be disheartened or despondent*, iii. 1. 3, vi. 4. 26.

αἶ, αἶ, see ὁ, ὅς.

αἰγιαλός, ὁ, *seashore, beach*, vi. 4. 1, 4. 7.

Αἰγύπτιος, *ā*, *ον* [Αἴγυπτος], *Egyptian*, ii. 1. 6. As subst., *Αἰγύπτιος, ὁ, an Egyptian*, i. 4. 2, 8. 9, ii. 5. 13.

Αἴγυπτος, ἡ, *Egypt*, the land of the Nile. For over a century before the time of the *Anabasis* Egypt had

been under Persian rule, but had been liberated by Amyrtaeus in the time of Darius II., 414 B.C. The Persians attempted to subjugate the land again, and the Ten Thousand Greeks after the death of Cyrus offered their assistance, but Egypt remained independent until 350 B.C. In 332 B.C. it was subdued by Alexander the Great. ii. 1. 14.

αἰδέομαι, αἰδέσομαι, ἡδεσάμην, ἡδεσμαι, ἡδέσθην [αἰδέομαι], *respect with fear, reverence, respect the memory of, revere*, iii. 2. 4, 5.

αἰδήμων, *ον*, gen. *ονος*, sup. *αἰδημονέστατος* [αἰδέομαι], *respectful, modest*, i. 9. 5.

αἰδοῖον, τό, comm. pl. [αἰδέομαι], *the private parts*, Lat. *pudenda*, iv. 3. 12.

αἰδώς, οὗς, ἡ [αἰδέομαι], *respect*, ii. 6. 19.

αἰεῖ, see ἀεῖ.

Αἰήτης, *ον*, *Aeētes*, king of Phasis in Colchis, v. 6. 37, and not to be confused with the mythical owner of the golden fleece. But the king of Phasis doubtless claimed descent from the other.

αἰθρίᾶ, *ās* [αἶθω], *clear sky*, iv. 4. 14.

αἶθω [αἶθω], *set on fire, kindle, burn*, iv. 7. 20; mid. intrans., *be on fire, burn*, vi. 3. 19.

αἰκίζω (αἰκιδ-), comm. dep., *αἰκίζομαι, αἰκιοῦμαι*, etc. [ζοῖκα], *outrage, torture, maltreat, mutilate*, ii. 6. 29. Phrase: τὰ ἔσχατα αἰκισάμενος, *torturing most cruelly*, Lat. *ultimīs cruciātibus adficere*, iii. 1. 18.

αἷμα, *ατος, τό, blood*, v. 8. 15.

Αἰνᾶς or Αἰνεῖας, *ον*, *Aenēas*, a Stymphalian captain in the Greek army, iv. 7. 13.

Αἰνιάν, *ἄνος, ὁ, an Aenianian*. The Aenianians were an ancient Hellenic race and settled finally in the upper valley of the Sperchēus in southwestern Thessaly. i. 2. 6, vi. 1. 7.



αἴξ, αἰγός, ὁ, ἡ, *goat*, iii. 5. 9, iv. 5. 25, v. 3. 11.

Αἰολίς, ἰδος, ἡ, *Aeolis*, v. 6. 24, a district on the coast of northern Lydia, between the rivers Hermus and Caïcus, colonized by Aeolians. The chief city was Cyme. In a wider sense the name included all the Aeolic colonies as far north as the Troad.

αἰρετός, ᾧ, ὄν, verbal [αἰρέω], *must be taken*, iv. 7. 3.

αἰρετός, ἡ, ὄν [αἰρέω], *that may be taken or chosen, chosen*; οἱ αἰρετοί, *the men chosen, the deputies*, i. 3. 21.

αἰρέω (ἐλ-), αἰρήσω, εἶλον, ἦρηκα, ἦρημαι, ἥρεθην [αἰρέω], *take, seize, capture, of persons or things*, i. 4. 8, 6. 2, v. 2. 9, 4. 26, vii. 3. 26; mid., *take for oneself, choose, prefer, elect, side with*, i. 3. 5, 7. 3, 4, 9. 9, ii. 6. 6, iii. 4. 42, iv. 8. 25, v. 6. 3, 7. 28, vi. 1. 25, vii. 3. 5, 6. 15; correspondingly, in the pass., *be elected, chosen*, iii. 1. 46, 47, 2. 1, v. 8. 1, vi. 1. 32, 6. 22. Phrase: *δτι ἀρχων ἦρητο, ex officio*, vi. 2. 6.

αἶρω (ἀρ-), ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην, Att. for ἀείρω (ἀερ-), etc. [ἀείρω], *raise*, i. 5. 3, v. 6. 33, vii. 3. 6.

αἶς, see *δς*.

αἰσθάνομαι (αἰσθ-), αἰσθήσομαι, ἦσθόμην, ἦσθημαι [R. 1 αF], *perceive, learn, see, observe, become aware of*, with the simple acc., i. 1. 8, iv. 1. 7, which is often to be supplied from the context, i. 8. 22, iv. 3. 33, with a partic. clause, i. 9. 21, iv. 6. 22, or with a clause with *δοι*, *ὡς*, or *δοι*, i. 2. 21, io. 5, iii. 1. 40, v. 7. 19; with gen., *hear, hear of*, vi. 3. 10, vii. 2. 18.

αἰσθησις, εως, ἡ [R. 1 αF], *perception*; αἰσθησιν παρέχειν, *afford perception, i.e. be perceived*, iv. 6. 13.

αἰσιος, ὄν [αἶσα, *fate, fortune*], *booding well, auspicious*, vi. 5. 21.

Αἰσχίνης, ὄν, *Aeschines*, an Acanthian, in command of peltasts, iv. 3. 22, 8. 18.

αἰσχροός, ᾧ, ὄν [αἰδέομαι], *shameful, base, infamous, disgraceful*, i. 9. 3, ii. 5. 20, iv. 6. 14, vi. 2. 10, vii. 7. 22; comp. αἰσχιών, sup. αἰσχιστος, v. 7. 12, vii. 6. 21.

αἰσχροός, adv. [αἰδέομαι], *shamefully, disgracefully, ignominiously*, iii. 1. 43, vii. 1. 29.

αἰσχύνη, ἡς [αἰδέομαι], *shame, dishonour, disgrace*, ii. 6. 6, vii. 7. 11. Phrases: *δι' αἰσχύνην ἀλλήλων*, *from a sense of shame before one another*, iii. 1. 10; *ὥστε πᾶσιν αἰσχύνην εἶναι*, *so that all were ashamed*, ii. 3. 11.

αἰσχύνω (αἰσχυν-), αἰσχυνῶ, ἥσχυνά, ἥσχύνθην [αἰδέομαι], *dishonour, shame*; mid. as pass. dep., *be or feel ashamed, feel shame before, stand in awe of*, i. 3. 10, 7. 4, ii. 3. 22, 5. 39, vi. 5. 4, vii. 6. 21, 7. 9.

αἰτέω, αἰτήσω, etc. [αἰτέω], *ask for, beg, demand*, with the simple acc. of the thing, iii. 1. 28, two accs., one of person, the other of thing, i. 1. 10, 3. 14, iii. 4. 2, v. 8. 4, vi. 2. 4, or with acc. of thing and παρά with gen. of pers., i. 3. 16. Mid., *entreat, beseech, beg for, obtain by entreaty*, with acc. of pers., ii. 3. 19, the acc. of thing and παρά with gen. of pers., v. 1. 11, with acc. of pers. and inf., vi. 6. 31, or the infin. and παρά with gen. of pers., ii. 3. 18.

αἰτιά, ᾧς [αἰτέω], *a charge, imputation, blame, censure*, vi. 6. 15, 16; αἰτιάων (αἰτιάς) ἔχειν, *be blamed, censured, held responsible*, vii. 1. 8, 7. 56, with ὑπό and gen. of pers., and either ἐν with dat. or περὶ with gen. of thing, vii. 6. 11, 15.

αἰτιάομαι, αἰτιάσομαι, etc. [αἰτέω], *blame, find fault with, reproach*, iii. 3. 12, vi. 6. 16, 20, 26; *accuse, charge*, with inf., i. 2. 20, v. 5. 19, vi. 2. 9, or with acc. of pers. and *δοι* with a clause, iii. 1. 7, iv. 1. 19, vii. 1. 8.

αἰτιος, ᾧ, ὄν [αἰτέω], *causing, to blame, culpable, responsible*, i. 4.

15, v. 5. 19; of persons or things, *cause of, reason for, to blame for*, with gen. of thing, ii. 5. 22, v. 5. 19, vi. 1. 20, 6. 15; with acc. and inf., vi. 6. 8. As subst., τὸ αἴτιον, *the cause*, iv. 1. 17; τούτου ὁ αἴτιος, *the author of this*, vii. 7. 48; αἴτιος οὐδέν, *guiltless*, vii. 1. 25.

**αἰχμάλωτος**, ον [R. ακ + αἰρέω], *captured by the spear, captured*, of persons or things, iii. 3. 19, iv. 1. 12, 7. 26. As subst., οἱ αἰχμάλωτοι, *prisoners of war, captives*, iv. 8. 27, vii. 4. 5; τὰ αἰχμάλωτα, *booty*, both persons and things, iv. 1. 13, v. 3. 4.

**Ἀκαρνανίαν**, ἄνος, ὁ, *an Acarnanian*. The Acarnanians inhabited the province of Acarnania in the west of Greece, bounded on the south and west by the Ionian Sea, on the north by the Ambracian Gulf, and on the east by the river Achelōus and Aetolia. iv. 8. 18.

**ἄκαυστος**, ον [καίω], *unburnt*, iii. 5. 13.

**ἀκέραιος**, ον [R. 2 κρα], *undiluted, undiminished, i.e. complete, perfect*; of troops, *in fine condition, fresh*, vi. 5. 9.

**ἀκήρυκτος**, ον [R. καλ], *unproclaimed*; of a war in which no overtures from the enemy are received, *truceless*, iii. 3. 5.

**ἀκινάκης**, ον [Persian word], *a short, straight sword or poniard*, i.

8. 29, the general form of which was identical with that of the scabbard represented in the accompanying cut. The *acinaces* was worn on the right side, and hung from a leathern belt over the hip. In the illustration, from a bas-relief found at Per-



No. 1.

sepolis, the single lines at the right and left represent the outline of the front and back of the dress of the wearer. This weapon was

peculiar to the Persians, Medes, and Scythians. A golden *acinaces* was often given by the kings of Persia as a mark of honor, i. 2. 27. An *acinaces* taken from Mardonius was preserved in the Acropolis at Athens, and was worth, Demosthenes says, not less than 300 darics.

**ἀκινδύνος**, ον [κινδύνος], *without danger*; sup. ἀκινδυνότατος, *safest*, vi. 5. 29.

**ἀκινδύνως**, adv. [κινδύνος], *without danger, in security*, ii. 6. 6.

**ἄκληρος**, ον [κλήρος, ὁ, lot, portion, cf. Eng. *clergy, clerk*], *without portion, in poverty*, iii. 2. 26.

**ἀκμάζω** (ἀκμαδ-), ἀκμάσω [R. ακ], *be at highest point, in full bloom, at the height of one's ability*, with inf., iii. 1. 25.

**ἀκμή**, ἡς [R. ακ], *point*; acc. as adv., *at the point, just*, iv. 3. 26.

**ἀκόλαστος**, ον [κολάζω], *undisciplined*; of soldiers, *undisciplined*, ii. 6. 10.

**ἀκολουθέω**, ἀκολουθήσω, etc. [R. κελ], *accompany, follow*, with σύν and dat., vii. 5. 3.

**ἀκόλουθος**, ον [R. κελ], *going the same way, consistent*, of things, ii. 4. 19.

**ἀκοντίζω** (ἀκοντιδ-), ἀκοντιῶ [R. ακ], *hurl the javelin*, iii. 3. 7, v. 2. 12; *throw a javelin at, hit with a javelin, hit*, with acc. of pers., i. 10. 7; with acc. of pers. and dat. of the weapon, i. 8. 27.

**ἀκόντιον**, τό [R. ακ], *javelin, dart*, the weapon of the ἀκοντιστής (*q.v.*), shorter and lighter than the δόρυ, *q.v.* The javelin had a leather thong permanently attached to it at its centre of gravity (iv. 2. 28, cf. iv. 3. 28), through the end of which the finger was put when it was hurled (see *s.v.* διαγκυλόδομαι). This thong was wrapped round the shaft and gave the javelin when hurled a rotary motion, similar to that of the ball shot from a rifled gun. In the heroic age this weapon was

used chiefly in hunting, but later throwing the javelin was one of the regular exercises in the Greek gymnasium, and became one of the five events in the *pentathlon*. Here the object was either to hit a mark or throw a long distance, and the javelin was light and short with a long, thin point.

**ἀκόντισις**, εως, ἡ [R. ακ], *javelin-throwing*, i. 9. 5.

**ἀκοντιστής**, οὔ [R. ακ], *javelin-thrower*, iii. 3. 7, iv. 3. 28. The javelin-throwers, doubtless, carried each several javelins (see s.v. ἀκόντιον). They had no defensive armour (helmet, breast-plate, etc.), since they were to fight at a distance, and with the bowmen and slingers constituted the light-armed troops. See s.v. γυμνῆς and πελταστής.

**ἀκούω**, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην [R. κοφ], *hear, learn, listen to*. Used either abs., iii. 1. 27, v. 5. 8, or as follows: with the simple gen. or acc. of the thing, i. 3. 7, iv. 2. 8, 4. 21, v. 7. 21; with the gen. of source, vii. 3. 8; with the gen. of the pers. and acc. of the thing, i. 2. 5, ii. 5. 16; with the acc. and partic., i. 2. 21, v. 5. 7, or a clause introduced by *ὅτι* or *ὥς*, i. 3. 21, vi. 6. 3, 23, either construction being sometimes accompanied by the gen. of the person, i. 8. 13, io. 5, vi. 2. 13; with the acc. and inf., i. 3. 20, iii. 1. 45, iv. 6. 14, 16; with *περί* and gen., ii. 5. 26, accompanied by the acc. of the thing and a *ὥς* clause, vi. 6. 34, or by the acc. of the thing and gen. of the source, vii. 7. 30; followed by a rel. clause, v. 7. 12, vii. 3. 5, 4. 21. Also, *hear of*, with acc., i. 4. 9, 9. 4; *hearken to, give heed to, obey*, with gen., ii. 6. 11, iii. 5. 16. The pres. is sometimes used in a sense that strictly requires the perf., *have heard, am told, understand*, i. 9. 28, v. 1. 13, 5. 23, 8. 23. Phrases: *εὖ ἀκούειν, hear good of*

*oneself*, hence with *ὑπό* and gen. of pers., *be in good repute among men*, Lat. *bene audire*, vii. 7. 23; ἀκούντων τῶν πολεμίων, *within hearing of the enemy*, iii. 4. 36; *ὅτι πλείστων ἀκούντων, within the hearing of every possible man*, vii. 3. 7.

**ἄκρᾱ**, ἄς [R. ακ], *summit, height*; then the fortified stronghold thereon, *citadel*, v. 2. 17, vii. 1. 20.

**ἄκρατος**, ον [R. 2 κρα], *unmixed*, of wine, v. 4. 29, hence *strong*, iv. 5. 27. It was the custom among the Greeks to mix water with their wine. The usual proportion was three to one or two to one, sometimes three to two, the amount of water always exceeding that of wine. The mixture was made in large bowls (see s.v. κρατήρ), and was dipped from these by means of a ladle or wine-pitcher (see s.v. οἰνοχόος).

**ἄκριτος**, ον [κρίνω], *unjudged, without a trial*, v. 7. 28, 29.

**ἀκροβολίζομαι** (ἀκροβολιδ-), ἠκροβολισάμην [R. ακ + βάλλω], *throw from a distance or height*, as opposed to fighting a pitched battle, *skirmish*, abs., iii. 4. 18, v. 2. 10, or with dat., iii. 4. 33.

**ἀκροβόλις**, εως, ἡ [R. ακ + βάλλω], *throwing from a distance, skirmishing, skirmish*, iii. 4. 16, 18.

**ἀκρόπολις**, εως, ἡ [R. ακ + R. πλα], *upper city, acropolis, citadel*, i. 2. 1, 6. 6, vii. 1. 20.

**ἄκρος**, ᾱ, ον [R. ακ], *pointed, at the point, highest, topmost*. As subst., τὸ ἄκρον, *height, summit, eminence*, of a hill or mountain, iii. 4. 27, 44, iv. 7. 25, v. 4. 26; τὰ ἄκρα, *the heights*, i. 2. 21, v. 2. 16, vii. 3. 44; τὸ ἀκρότατον, *the highest peak, the chief stronghold*, v. 4. 15; κατὰ τὰ ἄκρα, *along the heights*, iv. 6. 23, 24, vi. 3. 19.

**ἀκρωνυχία**, ᾱς [R. ακ + δυνξ, nail], *tip of the nail, spur, crest*, of a mountain, iii. 4. 37, 38.

**ἀκτῆ**, ῆς, *foreland, promontory, coast, beach*, vi. 2. 1.

ἄκυρος, ον [κύρος, τό, power, authority], of no force, null and void, vi. 1. 28.

ἄκων, ονσα, ον [for ἀέκων by contr., see ἐκών], unwilling, reluctant, used as partic. without ὦν, iii. 1. 10, vii. 3. 30; as adv. with a partic., unintentionally, accidentally, iv. 8. 25; ἄκοντός τινος, sc. ὀντος, against a man's will, without his consent, i. 3. 17, ii. 1. 19, vii. 6. 40.

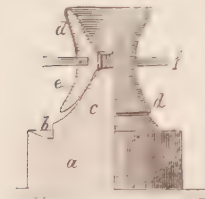
ἀλαλαῖω [ἀλαλαγ-, ἀλαλαξομαι, ἡλάλαξα [ἀλαλαγή, shouting, ἀλαλή, battle-cry], raise the battle-cry of ἀλαλή, shout the war-cry, iv. 2. 7, vi. 5. 26, 27. Poetic, except in Xen. and late prose.

ἀλλεινός, ἡ, ὄν [ἀλέα, εἶλη, prop. warmth of the sun, σέλας, brightness, cf. Lat. *sōl*, sun, Eng. *SUN-TRY*], warm; as subst., τὸ ἀλλεινόν, source of warmth, iv. 4. 11.

ἀλέξω [ἀλεξ-, ἀλεξομαι, ἡλεξάμην [R. ἀρκ], ward off, only in mid., ward off from oneself, defend oneself from, repulse, obj. in acc. or implied, i. 3. 6, iii. 4. 33, v. 5. 21, vii. 7. 3; return like for like, requite, i. 9. 11.

ἀλέτης, ον [ἀλέω, grind], lit. grinder. Used only as an adj. in the phrase ὄνος ἀλέτης, i. 5. 5, the upper mill-stone, marked *dd* in the annexed cut, which represents a mill found at Pompēi.

At the right, not quite one-half of the outside of the mill is shown; at the left, a vertical section. The stone base is



No. 2.

marked α, and terminates above in the cone-shaped lower mill-stone (μύλος) c, in the top of which is set solidly a heavy iron peg (α in No. 3). The upper stone (ὄνος)

*dd* is in the form of an hour-glass, the lower half revolving closely upon c. The ὄνος is closed at its narrowest part by a thick iron plate (b in No. 3) in which there are five holes. The peg in the upper part of c (α in No. 3) passes through the hole at the centre of this plate; through the others, arranged round it, the grain, which was put into the upper half of *dd*, or the hopper, passed downward. When the upper stone was turned by means of the bar f the grain gradually worked its way downward, and was ground into flour in the groove e by the friction of the two rough surfaces, and fell into the mill δ below.



No. 3.

ἄλευρον, τό [ἀλέω, grind], flour, wheaten flour, always in the plur., i. 10. 18, iii. 4. 31; as distinguished from barley meal, i. 5. 6.

ἀλήθεια, ἄς [R. λαθ], truth, truth-telling, candour, sincerity, ii. 6. 25, 26, vii. 7. 24. Phrase: τῇ ἀληθείᾳ, Lat. *rē uerā*, in fact, in reality, vi. 2. 10.

ἀληθεύω, ἀληθεύσω, ἡλήθευσα [R. λαθ], speak the truth, i. 7. 18, vii. 7. 25; report correctly, iv. 4. 15; with acc., tell the truth about, v. 6. 18.

ἀληθής, ἐς [R. λαθ], unconcealed, and so true, of things, v. 5. 24, vii. 2. 25; as subst., τὸ ἀληθές, the truth, truth, Lat. *uērū*, ii. 6. 22; ἀληθῇ λέγειν, speak the truth, ii. 5. 24, iii. 3. 13, v. 8. 10.

ἀληθινός, ἡ, ὄν [R. λαθ], agreeable to truth, real and true, genuine; στρατεύμα ἀληθινόν, an army worthy of the name, i. 9. 17.

ἀλιευτικός, ἡ, ὄν [ἀλιεύω, fish, ἄλς, ὁ, salt, ἄλς, ἡ, sea, cf. Lat. *sāl*, sea, salt, Eng. *SALT*], of or belonging to a fisherman; with

πλοῖον, fishing boat, vii. 1. 20.

ἄλιζω (ἄλιδ-), ἡλιστα, ἡλισθην [ἄλις], *gather, collect, assemble*, ii. 4. 3; in mid. intrans., *assemble, meet*, vi. 3. 3.

ἄλιθος, ον [λίθος], *without stones, free from stones*, of land, vi. 4. 5.

ἄλις, adv., *in heaps or crowds, in plenty, enough*, with gen., v. 7. 12.

Ἀλίσαρνη, ης, ἡ, *Halisarne*, a city in Mysia, south of Pergamus, vii. 8. 17.

ἀλίσκομαι (ἀλ-, ἄλο-), ἀλώσομαι, ἐάλων or ἥλων, ἐάλωκα or ἥλωκα [αἰρέω], pass. to αἰρέω, *be captured, taken, caught*, of persons, animals, places, and things, i. 4. 7, iii. 4. 8, 17. 5. 14, v. 3. 10, vii. 3. 10. The pres. sometimes approaches the signification of the perf., as οἱ ἀλίσκόμενοι, *the captives*, iv. 1. 3, cf. i. 5. 2.

ἄλκιμος, ον [R. ἀρκ], *stout, brave, warlike*, iv. 3. 4, 7. 15.

ἄλλά, adversative conj. [ἄλλος], *otherwise, in another way, on the other hand, still, but*. It introduces something different from what has been said before, or opposed to it, and occurs frequently after negatives, i. 1. 4, 4. 18, ii. 4. 2, 6. 10, vi. 4. 2, vii. 1. 31. It often introduces an antithesis, which emphasises the thought, i. 8. 11, iii. 2. 3, 13, v. 7. 32. At the beginning of a speech, by way of an abrupt transition, or to break off discussion, *well, well but, however, for my part*, i. 7. 6, 8. 17, ii. 1. 10, 5. 16. In conditional sentences, the apodosis may be opposed to the protasis by ἄλλά, *yet, still, at least*, ii. 5. 19, vii. 7. 43. An objection in the form of a question is introduced by ἄλλά, v. 8. 4. At the beginning of a second question ἄλλά is best translated *or*, ii. 5. 18. After questions containing a negative idea, or one to be refuted, *rather, on the contrary*, iv. 6. 19, v. 1. 7, 7. 30. ἄλλά is joined with various particles, as follows: ἄλλά γάρ, *but really*, iii. 2. 25, 26, v. 7. 11,

vii. 7. 43; ἄλλά γε, *but at any rate*, iii. 2. 3; ἄλλά γέ τοι, *yet at least*, ii. 5. 19; ἄλλά μᾶλλον, *but rather*, iii. 1. 35; ἄλλά μέντοι, *yet truly*, iv. 6. 16; ἄλλά μὴν, *but, but then*, used when the speaker resumes an interrupted thought, ii. 5. 12, 14; ἀλλ' ὅμως, *but nevertheless*, i. 8. 13, v. 8. 19.

ἄλλ' ἢ, i.e. ἄλλο ἢ, *other than*, with the accent of the first word lost; after a negative, *except*, iv. 6. 11, vii. 7. 53.

ἄλλῃ, as adv. [ἄλλος], *in another way*, iv. 2. 4, 10; *elsewhere, somewhere else*, ii. 6. 4, v. 6. 7, vi. 3. 7; *elsewhere, in another direction*, only in phrases, as ἄλλος ἄλλῃ ἐτράπετο, *one one way, another another, different ways*, iv. 8. 19; ἄλλος ἄλλῃ διώκων, vii. 3. 47.

ἀλλήλων, reciprocal pron. [ἄλλος], *of one another, each other*, i. 10. 4, iii. 1. 10; ἀλλήλοις, i. 2. 27, iii. 3. 1, v. 2. 11; ἀλλήλους, iii. 2. 5, iv. 3. 29, vii. 1. 39.

ἄλλοθεν, adv. [ἄλλος], *from another place; ἄλλοι ἄλλοθεν, some from one point, others from another*, i. 10. 13.

ἄλλομαι (ἀλ-, ἀλοῦμαι, ἡλάμην or ἡλόμην [cf. Lat. *salio*, *leap*], *leap, jump, hop*, iv. 2. 17, vi. 1. 5.

ἄλλος, η, ο [ἄλλος], *other, another*, i. 1. 7, 9, 3. 16, ii. 1. 20, iv. 5. 28. When preceded by the art., *the other, the remaining, the rest, the rest of*, i. 2. 15, iv. 3. 6; οἱ ἄλλοι Ἕλληνες, *the rest of the Greeks*, ii. 1. 4; τὸ ἄλλο στράτευμα, *the rest of the army*, i. 2. 25, 4. 17; οἱ ἄλλοι πάντες, *all the rest*, ii. 1. 16. τὰ ἄλλα is used adverbially, *as for the rest*, i. 3. 3, 7. 4, iv. 8. 20. When joined with one of its own cases or an adv. derived from the same stem, it is used distributively, like Lat. *alius*, as ἄλλος καὶ ἄλλος, *one and another, another and another*, i. 5. 12, vii. 3. 27, 6. 10; ἄλλοι . . . ἄλλοι, *some . . . others*, i. 8. 9, vii. 1. 17; ἄλλος ἄλλα λέγει, *one says*



this, another that, ii. 1. 15; ἄλλος ἄλλῃ, one in one place, another in another, vi. 3. 7, or one in one direction, others in another, iv. 8. 19, vii. 3. 47; ἄλλοι ἄλλοθεν, Lat. *alī aliunde*, some from one quarter, others from another, i. 10. 13; ἄλλοι ἄλλως, Lat. *alī aliter*, some one way, others another, i. 6. 11. τῇ ἄλλῃ, with *ἡμέρα* understood, means next day, ii. 1. 3, iii. 4. 1, vi. 1. 15; ἄλλος ἄλλον εἴκε, one pulled up the other, v. 2. 15. Used with numerals ἄλλος may be best translated besides, further, ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, and there were further six thousand horsemen, i. 7. 11, cf. vii. 3. 48, 8. 15; so also in enumerating several objects, as οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο δένδρον, for there was no grass, and besides not a single tree, i. 5. 5, cf. iii. 3. 18, v. 4. 25. Resembling this is the phrase οἱ μὲν ἄλλοι Κρήτες, v. 2. 31, where ἄλλοι distinguishes the Cretans from their leader and does not mark a class of Cretans; English has not this idiom, but cf. French *nous autres Français*. Phrases: ἄλλος τις, any other, some other, ii. 1. 14; οὐδεὶς ἄλλος, nobody else, i. 10. 16, iv. 4. 4, vii. 6. 39; εἰ τις ἄλλος or εἰ τις καὶ ἄλλος, if anybody, whatever other, i. 4. 15, 5. 1, 6. 1, iv. 1. 23; ὥς τις καὶ ἄλλος, as (well as) any other man whosoever, i. 3. 15, ii. 6. 8; οὐδὲν ἄλλο ἢ, nothing else than, only, ii. 2. 13, iii. 2. 18, iv. 2. 27, vii. 4. 8; οὐδὲν ἄλλο εἰ μὴ, nothing else except, ii. 1. 12; ἄλλο τι ἢ; is anything else true than? equivalent to οὐ or ἄρ' οὐ, Lat. *nōne*, ii. 5. 10, iv. 7. 5.

ἄλλοσε, adv. [ἄλλος], to another place, in the phrase *τινὲς οἰχόμενοι ἄλλοσε*, some having gone one way, others another, vi. 6. 5 (where some read ἄλλοι ἄλλῃ).

ἄλλοτε, adv. [ἄλλος], at another time, at other times, iv. 1. 17; ἄλλοτε καὶ ἄλλοτε, every now and then, ii. 4. 26, v. 2. 29; εἰ ποτε καὶ

ἄλλοτε, if ever in the world, vi. 4. 12.

ἄλλότριος, *ā*, on [ἄλλος], another's, strange, foreign, Lat. *aliēnus*, iii. 5. 5, vii. 2. 33; hence, lost, forfeit, iii. 2. 28.

ἄλλως, adv. [ἄλλος], otherwise, in another way, iii. 2. 39, v. 2. 20, vii. 5. 5; in a different way than is fitting, at random, rashly, Lat. *temere*, v. 1. 7. Phrases: ἄλλοι ἄλλως, some in one way, others in another (see under ἄλλος), i. 6. 11; ἄλλως εἶχειν or γίγνεσθαι, be different, be otherwise, iii. 2. 37, vi. 6. 10; ἄλλως πως, in any other way, iii. 1. 20, 26, vi. 4. 2; ἄλλως τε καὶ, on other grounds and particularly, hence especially, v. 6. 9, vii. 7. 40.

ἄλόγιστος, on [R. *λεγ*], unreasoning, foolish, ii. 5. 21.

ἄλσος, *ous*, τό, grove, esp. about a temple or shrine, a sacred grove, v. 3. 12.

\*Ἄλυσ, *vos*, ὁ, the *Halys* (Kizil-Irmak), the principal river in Asia Minor, rising in Pontus, and flowing southwesterly into Cappadocia, then northwesterly through Galatia, and, finally, between Paphlagonia and Pontus into the Euxine. It was two stadia wide near its mouth and impassable except by boats, v. 6. 9, cf. Hdt. i. 75. The Greeks sailed by its mouth, vi. 2. 1.

ἄλφιτον, τό, in Attic always pl., barley meal, i. 5. 6, iv. 8. 23.

ἄλωπεκή, ἡς [ἄλώπηξ, fox, cf. Lat. *uolpēs*, fox], fox-skin cap, worn over the head and ears by the Thracians, vii. 4. 4. Observe the form of the cap worn by Paris, s.v. *τέθριππον*, and by the Amazon, s.v. *φαρέτρα*.

ἄλώσιμος, on [αἰρέω], easy to capture, of places, v. 2. 3.

ἄλώσονται, see ἄλίσκομαι.

ἄμα, adv. [ἄμα], at the same time or moment, at the same time with, together, i. 2. 9, 8. 18, iii. 4. 31, v. 4. 17; together with, with dat. of pers., ii. 4. 9. Phrases: ἄμα τῇ

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ἡμέρα, *at daybreak*, ii. 1. 2, iii. 1. 13, vi. 5. 1; ἅμα τῇ ἐπιούσῃ ἡμέρᾳ, *as the next day was breaking*, i. 7. 2; ἅμα ἡλίῳ ἀνατέλλοντι, ἀνίσχοντι (or ἀνέχοντι), *dύνοντι, at sunrise, at sunset*, ii. 1. 3, 2. 13, 3. 1. ἅμα μὲν... ἅμα δέ, emphatic expression of the idea, where in Eng. we should naturally translate the adverb with the second clause only, iii. 4. 19, iv. 1. 4, vi. 2. 14. ἅμα is sometimes joined to the first of two verbs where we should expect it with the second, v. 5. 13, vii. 6. 20. It often appears to be closely connected in sense with the partic., but grammatically modifies the verb, as ἅμα ταύτ' εἰπὼν ἀνέστη, *as soon as he had said this, he rose*, iii. 1. 47, cf. ii. 4. 5, iv. 1. 19, v. 3. 5.

**Ἀμαζών**, ὄνος, ἡ, *an Amazon*. The Amazons were a mythical, warlike race of women, the ideal of female bravery and strength. They have a prominent place in Greek mythology, and are frequently represented in Greek works of art. They lived about the river Thermōdon, and their chief city was Themiscyra. From here they invaded at different times the greater part of the known world. There was a celebrated representation of the battle of the Amazons with the Athenians in the Stoa Poecile at Athens. The cut given *s.v.* *φάρετρα* represents an



No. 4.

Amazon, as pictured on a Greek vase, attendant on Hippolyte in

her struggle with Theseus. She is armed simply with bow and quiver, and wears upon her head the so-called *μίτρα*, a cap of wool or leather not unlike a helmet. In the accompanying cut, from a sarcophagus in the Museum of the Capitol at Rome, the Amazon is armed with quiver (see *s.v.* *φάρετρα*), shield (see *s.v.* *πέλτη*), helmet (see *s.v.* *κράνος*), and battle-axe (see *s.v.* *σάγαρις*). iv. 4. 16.

**ἄμαξα**, ἡ [ἅμα + R. *αγ*], a heavy wagon, originally and generally with four wheels (and therefore with two united axles, as the name signifies), designed especially for baggage, used also for carrying arms, provisions, and wounded men. i. 5. 7, 7. 20, 10. 18, ii. 2. 14. See *s.v.* *ἄρμα* and *ἀρμάμαξα*. Phrases: ἄμαξα πετρῶν, *wagon-load of stones*, iv. 7. 10; βοῦς ὑφ' ἀμάξης, *draught-ox*, vi. 4. 22, 25.

**ἀμαξιαῖος**, ὁ, ον [ἅμα + R. *αγ*], *fit for a wagon, large enough to load a wagon*, iv. 2. 3.

**ἀμαξιτός**, ὁν [ἅμα + R. *αγ*], *passable by wagons*; ὁδὸς ἀμαξιτός, *wagon-road*, i. 2. 21.

**ἁμαρτάνω** (ἁμαρτ-), ἁμαρτήσουςαι, ἡμαρτον, ἡμαρτηκα, ἡμαρτησαι, ἡμαρτήθην, *fail of one's aim, miss the mark, miss*, with the gen. of the person, i. 5. 12, iii. 4. 15, or of the thing, vii. 4. 17; hence *fail* (in conduct), *do wrong, sin against*, with cognate acc. and περί with acc. of the pers. wronged, iii. 2. 20; μικρὰ ἁμαρτηθέντα, *small blunders*, v. 8. 20.

**ἀμαχεῖ**, adv. [R. *μαχ*], *without fighting or resistance, without a struggle*, i. 7. 9, iii. 4. 46, iv. 6. 12.

**ἀμαχητί**, adv. [R. *μαχ*], *without fighting*, iv. 2. 15.

**Ἀμβρακιώτης** or **Ἀμπρακιώτης**, ον, *an Ambraciot*, a citizen of Ambracia (Arta), which was a colony of the Corinthians in Epīrus, 80 stadia north of the Ambracian Gulf, i. 7. 18, v. 6. 16, vi. 4. 13.

ἀμείνων, *ον*, gen. *ονος*, comp. of ἀγαθός, *q.v.*, *better, braver, stouter*, iii. 1. 21, 23, 2. 15, v. 6. 28, vii. 6. 44, 7. 54; joined with κρείττων, *braver and mightier*, i. 7. 3; neut. as adv., *better*, ii. 1. 20, vii. 3. 17.

ἀμέλεια, *ας* [R. *μελ*], *carelessness, neglect in guarding*, iv. 6. 3.

ἀμελέω, ἀμελήσω, *etc.* [R. *μελ*], *be careless, be heedless, neglect, slight*, with gen. of the person or thing, i. 3. 11, v. 1. 15, 4. 20, vii. 2. 7.

ἀμελῶς, *adv.* [R. *μελ*], *heedlessly, negligently*, v. 1. 6.

ἄμετρος, *ον* [μέτρον], *without measure, countless*, iii. 2. 16.

ἀμήχανος, *ον* [R. *μακ*], *without means, destitute of means* (of persons), ii. 5. 21; *impossible* (of things), *impracticable*, i. 2. 21; πολλά κἀμήχανα, *many difficulties*, ii. 3. 18.

ἀμύλλασθαι, ἀμύλλεσθαι, *etc.*, *imp. pass.* [ἀμύλλα, *contest*], *contend, struggle*; with ἐπὶ or πρὸς and acc., *race for, struggle for*, iii. 4. 44, 46.

ἄμπελος, ἡ, *vine*, i. 2. 22, vi. 4. 6.

Ἀμπρακιώτης, *see* Ἀμβρακιώτης.

ἀμυγδάλινος, *η, ον* [ἀμυγδάλη, *almond*, cf. Eng. *almond*], *of almonds*, iv. 4. 13.

ἀμύνω (ἀμυν-), ἀμυνῶ, ἤμυνα [root *μν*, *shut, fasten*, ἀ- *prothetic, q.v.*, cf. Lat. *moenia*, *ramparts*, *mūniō*, *fortify*], *ward off*. *Mid.*, *ward off from oneself, defend oneself, avenge oneself upon*, ii. 3. 23, iii. 1. 14, 29, v. 4. 25, vii. 3. 35.

ἀμφί, *prep.* [akin to ἀμφω, cf. Lat. *ambi-*, *amb-* in composition, *round about*], *orig. on both sides of*, hence *about*, followed by the acc. and very rarely by the gen. Used of persons, places, and things, sometimes of time and number. With gen., *about, concerning*, of things; ἀμφ' ὧν εἶχον διαφέρεισθαι, *quarrel over what they had*, iv. 5. 17. With acc., of place, *round, about*, of persons, countries, or things, i. 2. 3, v. 2. 17, vii. 8. 2;

of the object affected, ἀμφὶ στρατεύμα δαπανᾶν, *spend money on an army*, i. 1. 8; of time, *about, at*, ἀμφὶ δροπῆστον, *about supper-time*, i. 10. 17; cf. ii. 2. 5, iv. 5. 9, vi. 4. 26; with numerals preceded by the art., *about*, Lat. *circa*, i. 2. 9, 7. 10, iii. 1. 33. Phrases: οἱ ἀμφὶ with an acc. of a pers. may denote either the followers of that pers., or that pers. and his followers, as οἱ ἀμφὶ βασιλέα, *the king's attendants*, i. 10. 3, cf. i. 8. 1, 21, but οἱ ἀμφὶ Χειρίσοφον, *Chirisophus and his men*, iv. 3. 21, cf. iii. 2. 2, 5. 1; τὰ ἀμφὶ τάξεις, *tactics*, ii. 1. 7; ἀμφὶ ταῦτα ἔχειν, *be busy about this, occupied*, v. 2. 26, vii. 2. 16; ἀμφὶ τὰ ἐπιτήδεια εἶναι, *be busied about the provisions*, iii. 5. 14. In composition ἀμφὶ signifies *on both sides, about*.

ἀμφιγνώεω, *imp.* ἡμφεγνῶν, ἡμφεγνόησα, ἡμφεγνόησθην [R. *γνω*], *think on both sides, be in doubt or puzzled*, ii. 5. 33.

Ἀμφίδημος, ὁ, *Amphidēmus*, father of Amphicrates (see the next word), iv. 2. 13.

Ἀμφικράτης, *ους, ὁ*, *Amphicrates*, an Athenian, son of the preceding, one of the captains of the Greek army, and killed by the Carduchi in the retreat, iv. 2. 13, 17.

ἀμφιλέγω [R. *λεγ*], *speak on both sides, have a dispute, quarrel*, i. 5. 11.

Ἀμφιπολίτης, *ου, an Amphipolitan*, a native of Amphipolis, i. 10. 7, iv. 6. 1, a colony of Athens founded in 437 B.C. in eastern Macedonia, on the left bank of the river Strymon, just below its egress from lake Cercinītis and 25 stadia from the sea. The Strymon flowed almost round the town. The ruins of Amphipolis can be seen near Neochorio at the present day.

ἀμφορεύς, *ἔως, ὁ* [in Epic ἀμφιφορεύς, R. *φερ*], Lat. *amphora*, a jar primarily intended for liquids,

as wine or oil, but used variously, as for pickled dolphin, v. 4. 28. As the name implies, the ἀμφορεύς had two handles, and was so large as to need two persons to carry it. As a liquid measure it contained 39.39 liters, 41.6+ quarts U. S. liquid measure, having one and one-half times the capacity of the Roman *amphora*. In form it was more or less bulky, had a neck and mouth which were generally of moderate size in comparison with the body of the vessel, and



No. 5.

either rested on a foot, as in the illustration, or was pointed at the lower end. The ἀμφορεύς was sometimes highly ornamented.

ἀμφότερος, ᾶ, ον [ἀμφω], *both*, from its signification generally plural (in Anab. only dual or pl.); when used with the art., put in the pred. position, i. 1. 1, 4. 4, iii. 1. 31, vii. 6. 17. Sometimes used subst., *both parties*, i. 5. 17, ii. 5. 41, v. 3. 8.

ἀμφοτέρωθεν, adv. [ἀμφότερος], *on both sides, from both sides*, i. 10. 9, iii. 5. 10; with the gen., iii. 4. 29.

ἀμφω [akin to ἀμφί, cf. Lat. *ambo*, *both*, Eng. *both*], gen. and dat. ἀμφοῖν, *both*, ii. 6. 30, vi. 2. 6.

ἄν, a post-positive particle without an exact equivalent in English, but having force according to the construction in which it is employed. Three uses of ἄν are to be distinguished: I. In conditional, relative, and temporal protases and in final clauses; II. In apodosis; III. In iterative sentences. I. With subjv. in protases with εἰ, when εἰ and ἄν combine to form ἐάν, ἄν, or ἥν, or with rel. advs. like ἐπεὶ, ἐπειδὴ, ὅτε, etc., combining to form ἐπ'άν, ἐπειδ'άν, ὅτ'άν, etc. (for this use see under the different words); with a rel., as ὅς, ὅστις, ὁπόσος, etc., i. 3. 5, 4. 15, ii. 5. 18, or a temporal conj., as ἕως, πρὶν, μέχρι, ἕστε, i. 1. 10, 4. 8, 13, ii. 3. 9, 24; in a final clause with ὥς and subjv., ii. 5. 16, vi. 3. 18. II. In apodosis, where ἄν belongs to the verb and is used with secondary tenses of the ind. in conditions contrary to fact, ii. 1. 4, iii. 2. 24, vii. 5. 5, 6. 9; with the opt. in less vivid fut. conditions, i. 3. 19, ii. 3. 23, vi. 1. 28, vii. 1. 21; in Mss. it is sometimes found with the fut. ind., which in edit. is corrected to the opt., ii. 5. 13, v. 6. 32; with the inf. or partic. in indir. disc. representing the ind. or opt., i. 1. 10, 3. 6, 7. 5, 9. 8, 29, ii. 1. 12, 2. 1, iii. 1. 17, v. 2. 8, vi. 4. 7, vii. 7. 30, 40; the protasis may be implied in the context, iii. 5. 12, iv. 2. 10, vii. 6. 23, or be altogether lacking with an independent potential ind. or opt. with ἄν, i. 5. 8, 9. 3, ii. 5. 20, iii. 1. 7, 2. 24, iv. 6. 12, 7. 7, v. 6. 15, 7. 10, vi. 5. 17, vii. 7. 27; ἄν is sometimes repeated for emphasis or in a long sentence, i. 3. 6, 6. 2, ii. 5. 20, iv. 6. 13,

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vii. 7. 38; the verb to which ἀν belongs may be omitted when it can easily be supplied from the context, i. 3. 6, iii. 2. 24, v. 4. 34, or ἀν itself may be omitted for the same reason, i. 6. 2, iv. 6. 13. III. In the iterative construction, with impf. and aor. ind., i. 9. 19, ii. 3. 11, iii. 4. 22, iv. 7. 16.

ἀν, conditional conj., contracted form of ἐάν, *q.v.*

ἀν-, see ἀ-.

ἀνά, prep. [*cf.* Eng. *on*], *up* (opposed to κατά), followed by the acc. It is used of place (in the Anab. not of time), *up, up along, upon, over, throughout*, iii. 5. 16, vii. 4. 2; with numerals to signify distribution, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, *at the rate of five parasangs a day*, iv. 6. 4; ἀνὰ ἑκατόν, *by hundreds, a hundred each*, iii. 4. 21, v. 4. 12, vi. 5. 11; and to express mode and manner, ἀνὰ κράτος, *from weakness up to the full measure of strength, at full speed*, i. 8. 1, io. 15, iv. 3. 20, v. 2. 30. In composition ἀνά signifies *up, back, again*, and is sometimes simply intensive.

ἀναβαίνω [R. βα], *go up, ascend, climb up, a mountain or stronghold*, either with the obj. omitted, iv. 2. 8, 12, 8. 19, v. 2. 15, or with ἐπὶ and acc., i. 2. 22, iii. 4. 25, iv. 8. 13, v. 2. 22; *march up* (from the coast to the interior, Lat. *ēscendō*), i. 1. 2, 4. 12, ii. 5. 22, iii. 1. 2; *mount* (a horse), with ἐπὶ and acc., i. 8. 3, iii. 4. 35, vii. 6. 42; *embark* (*sc.* ἐπὶ τὰ πλοῖα), vi. 1. 14.

ἀναβάλλω [βάλλω], *throw up, v. 2. 5; help to mount*, with ἐπὶ and acc., iv. 4. 4.

ἀνάβασις, *ews, ῆ* [R. βα], *going up, ascent, march upward*, of a hill, iv. 1. 10. Esp. applied to the expedition from the coast to Babylon, made by Cyrus the Younger against his brother, King Artaxerxes, and used as the title of

Xenophon's history, i. 4. 9, iii. 1. 1, vii. 8. 26.

ἀναβιβάζω (βιβάζω, βιβαδ-, -βιβάσω or βιβῶ, -εβίβασα [R. βα], *make go, causative to βαίνω*), *make go up, lead up*, i. 10. 14.

ἀναβοάω [R. βοF], *let up a shout, cry out*, v. 4. 31.

ἀναβολή, ῆς [βάλλω], *that which is thrown up, mound, earth-work*, Lat. *uallum*, v. 2. 5.

ἀναγγέλλω [ἀγγέλλω], *bring back word, report*, Lat. *renūtiō*, i. 3. 19, 21 (some read ἀπαγγέλλω).

ἀναγιγνώσκω [R. γνω], *know again what has been seen before, recognize*, v. 8. 6; hence of written characters, *read*, i. 6. 4, iii. 1. 5.

ἀναγκάζω (ἀναγκαδ-, ἀναγκάσω, etc. [ἀνάγκη], *force, compel, oblige*, generally with acc. and inf., ii. 1. 6, iii. 4. 49, v. 8. 8, vii. 2. 6; in pass. with inf., iii. 3. 12, iv. 1. 16, 19, vii. 6. 28; abs., iii. 4. 19.

ἀναγκαῖος, ᾱ, ον [ἀνάγκη], *forced, necessary, indispensable, inevitable*, iii. 1. 43, 5. 17, iv. 1. 12, 15; ἀναγκαῖον τι, *some necessity*, i. 5. 9. As subst., οἱ ἀναγκαῖοι, *one's relatives*, Lat. *necessārī*, ii. 4. 1.

ἀνάγκη, ῆς, *force, necessity, stress*, iii. 4. 32; pl., *pressure, distress*, iv. 5. 15; ἀνάγκη ἐστὶ (more often without ἐστὶ), *it is necessary, one must*, i. 6. 8, iv. 1. 9; with inf., iv. 6. 10, v. 5. 17, vii. 6. 24, or with acc. and inf., ii. 1. 17, 4. 26, iii. 2. 8, 4. 19, vii. 2. 15, or with dat. and inf., i. 3. 5, v. 5. 12. Phrases: ἀνάγκη, *by or of necessity, necessarily*, v. 5. 16, vii. 7. 29; ἐν ἀνάγκῃ ἔχουσθαι, *be constrained by necessity, be compelled*, ii. 5. 21; ἀνάγκη κατέχεσθαι, *be mastered by necessity*, ii. 6. 13; ἐν ἀνάγκῃ εἶναι, *be in straits, in a tight place*, vii. 6. 27.

ἀναγνοῦς, see ἀναγιγνώσκω.

ἀνάγω [R. αγ], *lead up, take up*, from the coast to the interior, or from a lower to a higher place, ii. 3. 21 (some read the simple verb), 6. 1, iii. 4. 28; with ἐκ and the gen.,

*lead up out of, extricate*, vii. 6. 24; *withdraw*, v. 2. 8 (some read ἀπαγαγεῖν); mid., *put to sea, set sail*, v. 7. 17, vi. 1. 33, 2. 1.

**ἀναζεύγνυμι** [R. ζυγ], *yoke up* beasts of burden, hence transferred to an army, *break camp*, iii. 4. 37, iv. 6. 1.

**ἀναθαρρέω** [θρασύς], *regain courage, pluck up courage again*, vi. 4. 12.

**ἀναθεῖναι, ἀναθείς**, see ἀνατίθημι.

**ἀνάθημα**, ατος, τό [R. θε], *a thing set up*, esp. in a temple, hence *votive offering*, v. 3. 5.

**ἀναθορυβέω** (θορυβέω. θορυβήσω, etc. [θόρυβος], *make an uproar*), *send up a shout, cry out, applaud*, v. 1. 3, vi. 1. 30.

**ἀναθρέψαντι**, see ἀνατρέφω.

**ἀναιρέω** [αἶρέω], *take up, pick up*, of things, mid., v. 7. 21, vii. 3. 22; also mid., *take up one's dead for burial, carry off the dead*, iv. 1. 19, v. 7. 30; in this sense rare in act., vi. 4. 9. Of an oracle or deity, *take up the subject, answer, direct*, act., iii. 1. 6, 8, v. 3. 7, vii. 6. 44. Phrase: ἀνελέσθαι πόλεμον, *begin a war*, opp. to καταλῦσαι, v. 7. 27.

**ἀνακαίω** [καίω], *light up, kindle*, iii. 1. 3.

**ἀνακαλέω** [R. καλ], *call again and again*, vi. 6. 7; mid., *summon*; σάλπιγγι ἀνακαλεῖσθαι, Lat. *receptui canere, sound the retreat*, iv. 4. 22.

**ἀνακεῖον**, τό, equal to ἀνώγειν, q.v.

**ἀνακοινώω** [κοινώω], *communicate, consult a god*, iii. 1. 5, vi. 1. 22, mid., *confer with a friend, communicate*, iii. 1. 5, v. 6. 36, in both voices with dat. of the person.

**ἀνακομίζω** [κομίζω], *carry up*; mid., *lay up for oneself, store away*, iv. 7. 1, 17.

**ἀνακράζω** [R. καλ], *lift up the voice, raise a shout, shout*, iv. 4. 20, 5. 18, v. 1. 14, vi. 1. 6, 4. 22; with an obj. by prolepsis, v. 8. 12. Phrase: ἀνέκραγε πολεμικόν, *gave a war-shout*, vii. 3. 33.

**ἀναλαλάζω** [ἀλαλάζω], *raise the war-cry, cry ἀλαλή*, iv. 3. 19.

**ἀναλαμβάνω** [λαμβάνω], *take or pick up*, of persons or things, v. 2. 32, vi. 5. 1, vii. 1. 41; *take along with*, of soldiers, i. 10. 6, iv. 7. 24, vii. 3. 36.

**ἀναλάμπω** [λάμπω], *burst into flames, flame out*, v. 2. 24.

**ἀνᾱλίσκω** (ἀνᾱλ-, ἀνᾱλο-) ἀνᾱλῶσω, ἀνᾱλῶσα. ἀνᾱλῶκα. ἀνᾱλῶμαι, ἀνᾱλῶθην, *use up, expend, exhaust*, iv. 7. 5, 7, 10, vii. 7. 34.

**ἀνάλωτος**, ον [αἶρέω], *not to be taken, invincible, impregnable*, v. 2. 20.

**ἀναμένω** [R. μα], *wait for, await*, Lat. *expectō*, with acc. and inf., iii. 1. 14, 24, or the simple acc., v. 8. 14; abs., *stay where one is, remain, wait*, v. 1. 5, vi. 4. 19, vii. 3. 36.

**ἀναμίγνυμι** ἀμῖγναι, μιγ-, μίξω, ξμίξα, ἐμίγμαι, ἐμίχθην and ἐμίγην [R. μιγ], *mix*, μιχ up, pass., *mingle*, with ἐν and dat. of the person, iv. 8. 8.

**ἀναμνησκω** [R. μα], *remind of*, with two accs., iii. 2. 11; *recall, make mention of*, v. 8. 26; pass., *recall to mind, remember*, Lat. *remīniscor*, with the acc., vii. 1. 26, the acc. and a partic., vi. 1. 23, or with a rel. clause, vi. 5. 23, vii. 6. 24, 7. 25, 27.

**ἀνανδρος**, ον [ἀνήρ], *unmanly, cowardly*, ii. 6. 25.

**Ἀναξίβιος**, ὁ, *Anaxibius*, a Spartan admiral in command at Byzantium, and a friend of Chirisophus, v. 1. 4, vi. 6. 13, vii. 1. 2. After promising to take the Greeks into his service and enticing them to Byzantium, he treated them with cruelty and faithlessness in order to curry favor with Pharnabazus, who had promised to reward him, vii. 1. 3-39, 2. 4. Succeeded in office by Polus, he found himself snubbed by Pharnabazus, and laid schemes for revenge with Xenophon, but unsuccessfully, vii. 2. 5-15. In



389-8 B.C. he was defeated and slain by the Athenian Iphicrates at Abydus.

**ἀναξυρίδες**, ἰδων, αἱ [Persian word], trousers, worn by the Persians in Cyrus's suite, i. 5. 8. These trousers were close-fitting, and were in vogue among nations of the East. They are often worn also by the Amazons, as depicted on the monuments. See s.v. φαρμακία.

**ἀναπαύω** [παύω], *make to cease, mid., rest oneself, go to rest, pass the night*, i. 10. 16, ii. 4. 23, iii. 1. 3, iv. 5. 19, 20, vi. 5. 30, vii. 3. 39, 41; *repose, refresh oneself*, vi. 5. 30.

**ἀναπείθω** [R. πιθ], *bring over to another opinion, persuade*, i. 4. 11, v. 7. 1; with a clause with ὥς, ii. 6. 2.

**ἀναπετάννυμι** [πεταίνω, πετα-, πετα-, ἐπέτατα, πεταται, ἐπέτασαν] [cf. Lat. pateō, lie open, pandō, spread out, Eng. PATHON], *spread out*, unfold, throw wide, of gates, vii. 1. 17.

**ἀναπηδάω** [πηδάω, πηδήσας, ἐπηδήσα-, πεπήδηκα [R. πεδ], leap), *leap up, spring to one's horse*, vii. 2. 20.

**ἀναπνέω** [πνέω], *breathe again, catch one's breath*, iv. 1. 22, 3. 1.

**ἀναπράττω** [πράττω], *exact, collect*, of dues, with acc. of the thing and παρά with gen. of the pers., vii. 6. 40, 7. 31.

**ἀναπτύσσω** (πτύσσω, πτυγ-, πτύξω, ἐπτυξα, ἐπτυγμαι, -επτύχθην, fold), *unfold, fold back*, as a military phrase, ἀναπτύσσειν τὸ κέρας, 'fold back' the wing, an intended movement by which the Greek force in i. 10. 9 would have been brought to face to the right, but still in line, with their rear resting on the river Euphrates.

**ἀναπυνθάνομαι** [πυνθάνομαι], *inquire again and again, ask carefully*, v. 5. 25; *learn by questioning, inform oneself*, with acc. and a partic., v. 7. 1.

**ἀναρίθμητος**, ον [R. αρ], *not to be counted, innumerable*, iii. 2. 13.

**ἀνάριστος**, ον [ἄριστον], *without breakfast, not having had breakfast*, Lat. impransus, i. 10. 19, iv. 2. 4, vi. 5. 21.

**ἀναρπάζω** [R. ἀρπ], *snatch up, carry off as booty*, i. 3. 14, vii. 1. 15.

**ἀναρχία**, ἄς [ἄρχω], *lack of leaders, anarchy*, iii. 2. 29.

**ἀνασκευάζω** [R. σκυ], *pack up, get ready; hence, remove*, vi. 2. 8.

**ἀναστάς**, see ἀνίστημι.

**ἀνασταυρόω** (σταυρόω, ἐσταύρωσα, -εσταύρωμαι, ἐσταυρώθην [R. στα], *fence with pales*), *set up on a stake, impale*, iii. 1. 17.

**ἀναστέλλω** [στέλλω], *send back, keep back, repulse*, v. 4. 23.

**ἀναστήναι**, ἀναστήσας, see ἀνίστημι.

**ἀναστρέφω** [στρέφω], intrans., *turn back, retreat, wheel round, face about*, i. 4. 5, 10. 8, iv. 3. 29; *turn about*, of horses, *into the home stretch*, iv. 8. 28; *mid., conduct oneself, proceed*, Lat. uersor, as ὡς δεσπότης ἀναστρέφεσθαι, *behave like a Czar*, ii. 5. 14; pass., *be turned back, face about, rally*, i. 10. 12.

**ἀνασχεῖσθαι**, ἀνάσχωμαι, see ἀνέχω.

**ἀναταράττω** [ταράττω], *stir up; perf. pass., be in confusion or disorder*, i. 7. 20.

**ἀνατείνω** [τείνω], *stretch up, hold up; of a show of hands in voting, χειροτονία*, iii. 2. 9, 33, v. 6. 33; *perf. partic. ἀνατεταμένος*, of the royal standard, *an eagle with extended wings, with wings displayed*, i. 10. 12.

**ἀνατέλλω** [τέλλω, τελ-, ἔτειλα, -τέταλμαι [R. τал], *make to arise*), intr., *rise; ἄμα ἡλὶφ ἀνατέλλοντι, at sunrise*, ii. 3. 1.

**ἀνατίθημι** [R. θε], *put or lay upon*, of things, esp. baggage, iii. 1. 30, iv. 7. 26; *mid., with ἐπί and acc., ii. 2. 4; set up as a votive offering, dedicate*, v. 3. 5, 6.



ἀνατρέφω [τρέφω], *bring up, fatten*, of a horse for sacrifice, iv. 5. 35.

ἀναφεύγω [R. φυγ], *flee up*, with ἐπὶ and acc. of the place, vi. 4. 24.

ἀναφρονέω [φρήν], *come back to one's senses, recover one's senses*, iv. 8. 21.

ἀναχάζω (the simple χάζω, *make retire*, is Epic only), *cause to retire*; hence mid., *retreat, draw back*, iv. 7. 10, and so once the act. used intrans. in the same sense, iv. 1. 16.

ἀναχωρέω [χωρέω], *move back, retire*, of troops, iii. 3. 13, iv. 3. 6, vi. 4. 10; ἐπὶ πόδα ἀναχωρεῖν, Lat. *pedem referre, retreat with one's face to the foe*, v. 2. 32.

ἀναχωρίζω [χωρίζω], *make retire, draw off*, of troops, v. 2. 10.

ἄνδρα, see ἀνής.

ἀνδραγαθία, ἄς [ἀνής + ἀγαθός], *manly virtue, bravery, valour*, v. 2. 11.

ἀνδράποδον, τό, *attendant on a freeman, slave*, esp. a captive taken in war, who became the slave of his conqueror, i. 2. 27, ii. 4. 27, iv. 1. 12, v. 6. 13, vi. 6. 38, vii. 8. 12.

ἀνδρεῖος, ᾱ, ον [ἀνής], *manly, valorous*, vi. 5. 24.

ἀνδρείότης, ητος, ἡ [ἀνής], *manliness, valour*, Lat. *uirtus*, vi. 5. 14.

ἀνδρίζω, ἀνδρίσω [ἀνής], *make a man of*; mid., *play a man's part, act bravely*, iv. 3. 34, v. 8. 15.

ἀνέβην, see ἀναβαίνω.

ἀνεγείρω [ἐγείρω], *wake up, arouse*; pass., *be aroused, awake*, iii. 1. 12, 13.

ἀνείλον, see ἀναιρέω.

ἀνεῖναι, see ἀνέημι.

ἀνείπον [εἶπον], *proclaim*, of a herald, with inf., or with ὅτι and a clause, ii. 2. 20, v. 2. 18.

ἀνεκτίμπλημι [R. πλα], *fill out or up again*, iii. 4. 22.

ἀνελίσθαι, see ἀναιρέω.

ἄνεμος, ὁ [cf. Lat. *anima*, *breath*, *wind*, *animus*, *soul*], *wind*, iv. 5. 4; ἄνεμος βορρᾶς ἐναντός, *a north wind full in the face*, iv. 5. 3.

ἀνεπιλήπτως, adv. [ληπτός, verbal of λαμβάνω], *not to be attacked, without blame, in security*, vii. 6. 37.

ἀνερεθίζω (ἐρεθίζω, ἐρεθιδ-, ἐρεθισω or ἐρεθιῶ, etc., *excite*), *provoke*; pass., *be instigated, egged on*, vi. 6. 9.

ἀνερωτάω [ἐρωτάω], *ask with authority, demand*, ii. 3. 4, iv. 5. 34.

ἀνέστην, see ἀνίστημι.

ἀνεστράφην, see ἀναστρέφω.

ἄνευ, improper prep. [akin to negative prefix ἀ-], *without*, followed by the gen., i. 3. 11, 13, ii. 2. 3, 3. 10, 6. 6, 18.

ἀνευρίσκω [εὐρίσκω], *find out, discover*, vii. 4. 14.

ἀνέχω, inpf. and aor. mid. with double aug., v. 6. 34, i. 8. 26 [R. σέχ], *hold up*; mid., *control oneself*, i. 8. 26; *stand firm against, tolerate, endure*, abs., v. 6. 34, with the simple acc., i. 7. 4, 8. 11, with acc. and a partic., vii. 7. 47, or with the gen. and a partic., ii. 2. 1.

ἀνεψιός, ὁ [cf. Lat. *nepōs*, *grandson*], *first cousin*, Lat. *cōnsobrinus*, vii. 8. 9.

ἀνήγαγον, see ἀνάγω.

ἀνηγέρθη, see ἀνεγείρω.

ἀνηγμένος, see ἀνάγω.

ἀνήκεστος, ον [ἀκόμαι, *heal*, ἄκος, τό, *remedy*, cf. Eng. *pan-acea*], *not to be healed, irreparable*, ii. 5. 5, vii. 1. 18.

ἀνήκω [ἤκω], *have come up to a point, extend, reach*, of land, with eis and acc. of limit, vi. 4. 3, 5.

ἀνής, ἀνδρός, ὁ [ἀνής], *man*, Lat. *uir*, as opposed to woman, youth, or child, in contrast with the generic ἀνθρωπος, *human being*, iv. 7. 2, v. 3. 10, 4. 34, 7. 19; hence, *husband*, iv. 5. 24; *soldier*, i. 1. 11, iii. 4. 21, v. 6. 12; *the enemy*, iii. 1. 23, vi. 5. 16. As a title of honour, *a true man, a man indeed*, i. 7. 3, 9. 23, vii. 1. 21. Often used with an adj. of nationality and not to be translated, i. 2. 20, iii. 4. 35, v. 4. 5, vi. 1. 26, vii. 6. 40, cf. vii. 7. 23.

Sometimes used in respectful allusion, or as a special designation when the person is not named, ὁ ἀνὴρ, i. 3. 12, meaning Cyrus; τὸν ἄνδρα ὁρῶ, i. 8. 26, of the Persian king. Without much force, *person*, *individual*, i. 3. 18, iii. 2. 20, iv. 8. 4, vii. 6. 39. As a form of address (but not always to be translated), often in connexion with other nouns, with or without ὦ, as ἄνδρες, gentlemen, soldiers, my men, i. 4. 16, iii. 1. 43, 4. 46; ἄνδρες φίλοι, comrades, friends, i. 6. 6; ἄνδρες στρατιῶται, στρατηγοί, λοχαγοί, Ἕλληες, fellow soldiers, etc., i. 3. 3, 7. 3, ii. 1. 9, iii. 1. 15, 34, vi. 3. 12. See ἀνθρῶπος.

ἀνηρώτᾱ, see ἀνερωτάω.

ἀνήχθησαν, see ἀνάγω.

ἀνθ', by elision and euphony for ἀντί before an aspirate.

ἀνθέμιον, τό [ἄνθος, τό, flower], flower; pl., flower patterns, v. 4. 32.

ἀνθίστημι [R. στα], match against; mid., stand against, resist, vi. 3. 11.

ἀνθρώπινος, η, ον [ἄνθρωπος + R. οπ], human; neut. pl. as subst., human things, things fallible, ii. 5. 8.

ἄνθρωπος, ὁ, ἡ [ἄνθρωπος + R. οπ], man, human being, Lat. homō, one of the human race as opposed to a higher or lower order of beings, ii. 4. 15, iii. 2. 13, v. 8. 9, vii. 6. 11; sometimes used instead of ἀνὴρ as a general term for soldier, i. 8. 9, ii. 1. 11, iv. 7. 4, vi. 4. 23. With an adj. of nationality and not to be translated (see ἀνὴρ), vi. 4. 23. As a contemptuous expression, fellow, person, i. 7. 3, iii. 1. 27, v. 8. 8. In the pl., men, human beings, persons, people, inhabitants, i. 5. 9, 6. 6, ii. 5. 21, iv. 8. 4, v. 2. 2, 7. 32; with implied meaning, the enemy, iv. 2. 7, vii. 3. 43. See ἀνὴρ.

ἀνιάω, ἀνιάσω, ἡνιάσα, ἡνιάσθην [ἀνία, grief], grieve, harass, trouble, iii. 3. 19; mid., hurt oneself, be distressed, iv. 8. 26.

ἀντήμι [τήμι], send up or back,

let go, let go free, Lat. remittō, vii. 6. 30; intrans., of the wind, slacken, go down, abate, iv. 5. 4.

ἀνιμάω, impf. ἀνιμων [ιμάς], draw up with a strap, draw up, iv. 2. 8.

ἀνίστημι [R. στα], make stand up, rouse up, of persons or animals, i. 5. 3, iv. 5. 19, 21; mid., with pf. and 2 aor. act., stand up, rise, i. 6. 10, iii. 3. 1, esp. in order to speak, i. 3. 13, iii. 2. 1, v. 6. 27, vi. 1. 25, vii. 3. 3, or to act, iv. 1. 5, vi. 1. 5, vii. 3. 32; get up (from the ground, or after sleep or an illness), iii. 1. 15, 4. 1, iv. 5. 8, 8. 21, vi. 5. 2, vii. 4. 6.

ἀνίσχω [R. σεχ], hold up; intrans., rise, of the sun, ii. 1. 3.

ἄνοδος, ἡ [δόδος], way up, the march up from the coast to the interior, ii. 1. 1. See ἀνάβασις.

ἄνοδος, ον [δόδος], having no way, impassable, of a mountain, opposed to εὐόδος, iv. 8. 10.

ἀνόητος, ον [R. γνω], not understanding, foolish, ii. 1. 13.

ἀνοίγω, ἀνοίξω, ἀνέψα, ἀνέψαγα or ἀνέψαχα, ἀνέψαμαι, ἀνέψαχθην [οίγω, οίγνυμι, open], open up, open, of gates, v. 5. 20, vii. 1. 16.

ἀνομία, ἡ [R. νευ], lack of law, lawlessness, v. 7. 33, 34.

ἀνομοίως, adv. [άμα], differently; ἀνομοίως ἔχειν, be held in a different light, vii. 7. 49.

ἄνομος, ον [R. νευ], without law, lawless, vi. 6. 13.

ἀντ', by elision for ἀντί.

ἀνταγοράζω [ἀγείρω], buy in exchange, i. 5. 5.

ἀνταγωνίζομαι [R. αγ], struggle against, rival, with πρὸς and the acc., iv. 7. 12.

ἀντακούω [R. κοφ], listen in one's turn, ii. 5. 16.

Ἀντάνδρος, ἡ, Antandrus (Antandro), an ancient city on the southern slope of Mt. Ida, vii. 8. 7, in the Troad, and near the head of the gulf of Adramyttium. It was founded by the Pelasgians, and

later colonized by the Aeolians, but the Persians took it, and during the Peloponnesian war engaged in various struggles with the Athenians for its possession. According to Vergil, Aenēas built his fleet there.

ἀντεμπίμπλημι [R. πλa], *fill in recompense*, with acc. and gen., iv. 5. 28.

ἀντεπιμελέομαι [R. μελ], *take care in return, take measures against*, iii. 1. 16.

ἀντί, prep. with the gen. [ἀντί], orig. *over against, against*, hence, *instead of, for, in place of*, i. 1. 4, 7. 16, iii. 1. 17, 47; ἀνθ' ὧν, i.e. ἀντὶ τούτων ἄ, *in return for*, i. 3. 4, v. 5. 14, vii. 7. 8; αἰρεῖσθαι τι ἀντὶ τινος, *prefer one thing to another*, i. 7. 3, 9. 9; ἀνθ' ὧν ἐστήκοτες, *standing with which in front (of pine trees), behind which*, iv. 7. 6. As adv., *in recompense, in return*, v. 5. 21. In composition ἀντί signifies *against, in opposition, in return, in turn, instead*.

ἀντιδίδωμι [R. δο], *give in return, put in place of*, iii. 3. 19.

ἀντικαθίστημι [R. στα], *establish, appoint instead*, iii. 1. 38.

ἀντιλέγω [R. λεγ], *say or speak against, oppose, object*, iii. 2. 38, vi. 5. 22, vii. 3. 14; *say in opposition*, with the dat. and inf., ii. 5. 29; with ὥς and a clause, ii. 3. 25.

Ἀντιλέων, οντος, ὁ, Antileon, a Greek soldier from Thurii (see Θούριος), v. 1. 2.

ἀντίος, ᾱ, ον [ἀντί], *set against, opposite, face to face*. In the pred. where we should use an adv., *against*, with the dat. of the pers. expressed or understood, i. 10. 10, iv. 3. 26; so ἀντίοι λέναι, *go to meet*, i. 8. 17; cf. 8. 24, vi. 5. 26. As subst., οἱ ἀντίοι, *the enemy*, iii. 1. 42; ἐκ τοῦ ἀντίου, *from the opposite side*, i. 8. 23. Phrase: (rare, only in Xen. in Att. prose, cf. ἐναντίος) λόγοι ἀντίοι ἢ οὗς ἤκουον, *words just the reverse of what I heard*, vi. 6. 34.

ἀντιπαράθω [θέω], *run along one's own line to meet*, iv. 8. 17.

ἀντιπαρασκευάζομαι [R. σκυ], *prepare oneself in turn*, i. 2. 5.

ἀντιπαρατάττομαι [R. τακ], *array oneself against*, with κατὰ φάλαγγα, iv. 8. 9 (where some read simply φάλαγγα).

ἀντιπάρειμι [εἶμι], *march along over against, on the opposite side of a stream*, iv. 3. 17.

ἀντιπάσχω [R. σπα], *suffer in return*, ii. 5. 17.

ἀντιπέρᾱν or ἀντιπέρās, adv. [R. περ], preceded by κατὰ (κατ'), *over against, on the opposite side of, with the gen.*, i. 1. 9, iv. 8. 3. See καταντιπέρᾱν, καταντιπέρās.

ἀντιποιέω [ποιέω], *do in return, retaliate*, iii. 3. 7, 12; mid., *lay claim to, contend for, dispute about*, with the gen. of the cause and dat. of the pers., ii. 1. 11, 3. 23; *vie with, be rivals in*, with the gen. of the thing, iv. 7. 12, or with the dat. of the pers. and περί with gen. of the thing, v. 2. 11.

ἀντίπορος, ον [R. περ], *on the opposite coast, over against, opposite*, with the dat., iv. 2. 18. Poetic word, except here.

ἀντιστασιάζω [R. στα], *form a party against, contend with*, with the dat., iv. 1. 27.

ἀντιστασιώτης, ου [R. στα], *one of the opposite faction, party foe or opponent*, i. 1. 10.

ἀντιστοιχέω (στοιχέω, στοιχήσω [στοῖχος, ὁ, ροῖω], *be in a row*), *stand in rows opposite*, with the dat., v. 4. 12.

ἀντιστρατοπεδεύομαι [R. στρα + R. πεδ], *encamp against*, vii. 7. 33.

ἀντιτάττω [R. τακ], *set against, set in battle against*, with the acc. and the dat., ii. 5. 19; mid., *set oneself in array, marshal oneself against, set the battle in array*, with the dat., iii. 2. 14, iv. 8. 5, v. 4. 23, vi. 1. 9; so the pass., i. 10. 3.

ἀντιτιμάω [R. τι], *honour in return*, v. 5. 14.

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ἀντιτοξεύω [R. τακ], *shoot in return, shoot back*, iii. 3. 15.

ἀντιφυλάττω [φυλάττω], *guard in turn*; mid., *guard oneself in turn*, ii. 5. 3.

ἄντρον, τό [Lat. antrum is a borrowed word], *cave*, i. 2. 8.

ἀντρώδης, ἐς [ἄντρον + R. Ἔιδ], *cave-like, cavernous*, iv. 3. 11.

ἀνυστός, ὄν [verbal of ἀνύω], *to be accomplished, possible*; σιγῇ ὥς ἀνυστόν, *as silently as possible*, i. 8. 11.

ἀνύω, Att. regularly ἀνύτω, ἀνύσω, ἤνυσσα, ἤνυσκα, ἤνυσμαι, *achieve, accomplish, bring to pass*; mid., *for oneself*, vii. 7. 24.

ἄνω, adv. [ἀνά], *above, up, on higher ground, upwards*, iv. 1. 6, 2. 8, 3. 5, 8. 28, v. 4. 24, 25; *up, into the air*, iii. 4. 17; *up country* (from the coast to the interior), i. 2. 1, vii. 3. 16, 5. 9. Comp. ἀνωτέρω, *higher*, with the gen., i. 4. 17, iv. 2. 25. Sup. ἡ ἀνωτάτω κώμη, *the village highest up*, vii. 4. 11. With the art., τὸ ἄνω (sc. μέρος), *the part above*, iv. 6. 26; τὰ ἄνω, *the heights*, iv. 3. 25; οἱ ἄνω πολέμοι, *the foe above*, iv. 3. 23; ἡ ἄνω ὁδός, *the postern road*, iii. 1. 8; ἡ ἄνω χώρα, *the up-country*, v. 2. 3; ὁ ἄνω βασιλεὺς, *the up-country king*, vii. 1. 28, 7. 3. As adv. of place, with gen., iv. 3. 3; cf. 3. 21.

ἀνώγειν, τό [ἄνω + γῆ], *what is raised above the ground, upper floor, loft*, v. 4. 29.

ἄνωθεν, adv. [ἄνω], *from above*, iv. 7. 12, v. 2. 23; *from up-country*, vii. 7. 2.

ἀξία, ἄς [R. αξ], *worth, value*; τὴν ἀξίαν τινὶ νεῖμαι, *give one his deserts*, vi. 6. 33.

ἀξίνη, ἡς [cf. Lat. ascia, *axe*, Eng. AXE, ADZE], *axe*, Lat. bipennis,



No. 6.

with double head. The ἀξίνη was used for chopping and digging, and

in Homer as a battle-axe. i. 5. 12, vii. 1. 17.

ἄξιος, ἄ, ὄν [R. αξ], *weighing as much as, worthy of, deserving*, of persons, with or without the gen., i. 7. 3, vi. 6. 15, vii. 3. 10, 7. 37; with the inf., i. 9. 1, ii. 5. 24; of things, *valuable, befitting, worth*, sometimes with the gen. of value, i. 9. 29, vii. 3. 27, 7. 25; neut. ἀξιον (sc. ἐστί), *be worth while, befitting, becoming, due*, Lat. operae pretium est, decet, aequum est, v. 7. 5, 8. 7, with dat. and inf., ii. 3. 25, vii. 3. 19, with the simple inf., vi. 5. 18, or with the gen., vi. 5. 13. Phrases: πολλοῦ ἀξιος, *worth much, valuable, of great service*, i. 3. 12, ii. 1. 14, iv. 1. 28; πλείονος ἀξιος, *more valuable*, ii. 1. 20; πλείστου ἀξιος, *most valuable*, ii. 4. 6; παντὸς ἀξιος, *very valuable*, vii. 3. 13.

ἀξιοστράτηγος, ὄν [R. αξ + R. στρα], *worthy of being general*, iii. 1. 24.

ἀξιώω, ἀξιώσω, etc. [R. αξ], *think fit, worthy or proper, expect*, with the inf., ii. 6. 27, iii. 1. 37, v. 5. 9, vii. 3. 19, or with the gen., iii. 2. 7; so mid. (acc. to some), i. 9. 15, and pass., iv. 6. 16. Hence, *claim, ask, demand*, with the inf., i. 1. 8, 3. 19, v. 5. 20, vi. 6. 25.

ἀξίωμα, ατος, τό [R. αξ], *worth, authority, dignity*, vi. 1. 28.

ἄξω, see ἄγω.

ἄξων, ονος, ὁ [R. αξ], *axle*, i. 8. 10.

ἄοπλος, ὄν [R. σеп], *without arms, unarmed*, ii. 3. 3.

ἀπ', by elision from ἀπό.

ἀπαγγέλλω [ἀγγέλλω], *bring or carry back word, bring tidings* (from a person or place, of envoys, messengers, scouts, etc.), *announce, report*, with the simple dat. or πρὸς with the acc. of the person to whom the message is sent, and the gen. with παρά of the person from whom it comes, i. 4. 13, 7. 2, ii. 1. 20, 3. 24, 5. 36, vi. 3. 22; the purport of the message is expressed

by the acc., i. 4. 12, ii. i. 21, 3. 2, vi. 4. 25, or a clause with *ὅτι* or *ὥς*, i. 10. 15, ii. i. 4, 22, 4. 4, iv. 5. 20, vi. i. 16, or an indir. quest., i. 10. 14, ii. 5. 27, or with *ὥς* and the gen. abs., ii. i. 21.

**ἀπαγορεύω**, pf. ἀπέλρηκα, cf. ἀπέλπον [ἀγείρω and R. 1 **Φερ**], *forbid*; intr., *renounce, give up or out, become exhausted*, of men or animals, i. 5. 3, ii. 2. 16, v. i. 2, vi. 5. 30, 8. 3.

**ἀπάγω** [R. **αγ**], *lead off or back, march back*, esp. of troops, i. 3. 14, ii. 3. 26, 29, vii. 6. 9, 7. 10, 57; *carry away, remove*, v. 8. 7, vi. i. 8, 5. 20, 6. 1.

**ἀπαγωγή**, ἥς [R. **αγ**], *leading off, removal*, vii. 6. 5.

**ἀπαθής**, ἐς [R. **σπα**], *without experience of, free from*, with the gen., vii. 7. 33.

**ἀπαιδευτος**, ον [παῖς], *uneducated, ignorant*, ii. 6. 26.

**ἀπαίρω** [ἀείρω], *lift off*; hence, of a ship, *set sail, depart*, vii. 6. 33.

**ἀπαιτέω** [αἰτέω], *demand or ask from, demand* (as a right or debt), Lat. *poscō*, i. 2. 11, iv. 2. 18, vii. 5. 7, 7. 20; sometimes with two accs., ii. 5. 38, v. 8. 4, vii. 6. 2; one of the accs. may be represented by a rel. clause, vii. 7. 21, 39.

**ἀπαλλάττω** (ἀλλάττω, ἀλλαγ-, ἀλλάζω, ἥλλαξα, -ἥλλαχα, ἥλλαγμαί, -ἥλλάχθην or ἥλλάγην [ἄλλος], *change*), *change off, abandon, depart*, iii. 2. 28, v. 6. 32; so mid., but with ἀπό or ἐκ and the gen., vii. i. 4, 6. 2; pass., *be freed from, be rid of*, with the gen., iv. 3. 2, v. i. 13, vi. 2. 15. Phrase: *ὥς μείον ἔχων ἀπῆλλάγη*, *when he had come off with the worst of it*, i. 10. 8.

**ἀπαλός**, ἡ, ὄν, *tender, delicate, soft*, i. 5. 2, v. 4. 32.

**ἀπαμείβομαι** (ἀμείβω, ἀμείψω, ἡμείψα, -ἡμείφθην, *change*), dep. mid. and pass., *make return, answer, reply*, ii. 5. 15. Poetic verb, perhaps only here in Attic prose.

**ἀπαντάω**. ἀπαντήσομαι. ἀπῆντησα, ἀπῆντηκα [ἀντί], *meet, go to meet*, Lat. *obuiam eō*, with the dat., ii. 3. 17, 4. 25, vii. 8. 1; in a hostile sense, *encounter*, iv. 6. 5, 24, vi. i. 8.

**ἅπαξ**, numeral adv. [R. **παγ**], *once*; used in Anab. after ἐπεί, ἔάν, ἔάνπερ, or ὥς, without the exact idea of number, Lat. *ut semel, sē semel, etc.*, i. 9. 10, ii. 2. 12, iii. 2. 25, iv. 6. 17, 7. 12.

**ἀπαράσκευος**, ον [R. **σκυ**], *unprepared*, i. i. 6, 5. 9, ii. 3. 21.

**ἅπας**, ἅσα, ἅν [πᾶς], *all together, all, whole*, of persons or of things, when with the art., it has pred. position, i. 4. 4, 5. 1, 5. 6, 10, 7. 8, ii. 3. 7, 5. 28, 29, iii. 2. 9, iv. 3. 19, v. 6. 8, 7. 28, vi. 4. 20, vii. i. 27. Phrases: *ἅπᾶν τὸ μέσον*, *the entire space between*, i. 4. 4; *ἅπᾶν ὁμαλές*, *entirely level*, i. 5. 1; *πεδῖον ἅπᾶν*, *all a plain*, iv. 4. 1.

**ἀπαυθημερίζω** (αὐθημερίζω, αὐθημεριδ- [αὐτός + ἡμέρᾱ], *return on the same day*), *return on the same day*, v. 2. 1.

**ἀπεγνώκηναι**, see ἀπογιγνώσκω.

**ἀπεδόμην**, see ἀποδίδωμι.

**ἀπέδρᾶ**, ἀποδράς, etc., see ἀποδιδράσκω.

**ἀπέδωκα**, see ἀποδίδωμι.

**ἀπέθανον**, see ἀποθνήσκω.

**ἀπειθέω**, ἀπειθήσω [R. **πιθ**], *disobey, be disobedient*, ii. 6. 4, iii. 2. 31.

**ἀπειλέω**, ἀπειλήσω, etc. [ἀπειλή], *threaten*, with a cognate acc. and a clause with ὥς, or with the dat. of the pers. and a clause with *ὅτι*, v. 5. 22, 6. 34.

**ἀπειλή**, ἥς, *boastful promise, threat*, generally pl. (always pl. in Anab.), vii. 7. 24, 54.

**ἄπειμι** [R. **εσ**], *be away, stay away*, ii. 5. 37, vi. 6. 20.

**ἄπειμι** [εἶμι], *go off or away, depart, retreat, desert, return, go along, disappear* (often with fut. meaning in the pres., like εἶμι), i. 3. 11, ii. i. 21, 2. 1, 10, 3. 7, iii. 3. 5,



4. 34, iv. 5. 24, 6. 1, v. 2. 3, vi. 3. 25, vii. 2. 16. The *person to whom* is expressed by *πρός, παρά* or *ὡς*, with the acc., i. 9. 29, ii. 3. 29, vii. 2. 37; *from whom* by *ἀπό* with the gen., vi. 5. 17; the *place or thing to which* by *εἰς* or *ἐπί* with the acc., i. 4. 7, 10. 17, ii. 3. 29, 4. 8, iv. 8. 14, vi. 3. 4; *towards which*, by *ἐπί* with the gen. or by an adv., i. 7. 4, ii. 1. 3, vii. 8. 2; *for which* by *ἐπί* with dat., ii. 4. 5; *within which* by *εἰς* with gen., vii. 1. 40; *from which* by *ἀπό* or *ἐκ* with gen., iii. 5. 4, iv. 3. 9, vii. 6. 42. A cognate acc. follows the verb in v. 3. 6. Phrase: *κατὰ χώρᾱν ἀπιέναι*, move back to its former position, of an army, vi. 4. 11.

**ἀπείπον** [εἶπον], renounce, vii. 1. 41; forbid, with the dat. and the inf. with μή, vii. 2. 12.

**ἀπειρηκός**, see ἀπαγορεύω.

**ἄπειρος**, *ον* [R. περ], without experience, unskilled, unacquainted with, Lat. *imperitus*, abs. or with the gen., ii. 2. 5, iii. 2. 16, v. 1. 8, 6. 29.

**ἀπείχον**, see ἀπέχω.

**ἀπέκτονε**, see ἀποκτείνω.

**ἀπελαύνω** [εἰλαύνω], drive away, *εμπελ*, iii. 1. 32, vi. 6. 6; with ἀπό and gen. of the place, iii. 4. 40; intr., march, ride, or go away, ii. 3. 6, 4. 24, vii. 3. 1, 7. 12; with παρά and acc. of the person, or εἰς and acc. of the place, i. 4. 5, 8. 17, vii. 6. 42.

**ἀπελθόντας**, see ἀπέρχομαι.

**ἄπερ**, see ὅσπερ.

**ἀπερύκω** [R. 2 Φερ], ward off, v. 8. 25.

**ἀπέρχομαι** [ἔρχομαι], the verb ἀπείμι serving as fut., come or go away, go forward, depart, retreat, desert, return, abs., i. 1. 4, 3. 17, ii. 2. 5, 6. 5, iii. 4. 18, iv. 7. 7, v. 2. 7, vi. 3. 25, vii. 2. 15. The *person to whom* is expressed by *πρός* or *παρά* with acc., i. 4. 7, iv. 2. 21, vii. 6. 34; *from whom* by *παρά* and gen., i. 9. 29; *place or thing to which* by *ἐπί*

or *εἰς* with acc., iii. 5. 7, iv. 8. 6, vii. 5. 8, or by the advs. *οἰκαδε* and *χωρὶς*, v. 6. 20, vi. 6. 2; so *ἔξω* with gen., vii. 1. 35; *from which* by *ἀπό* with gen., v. 2. 27, or by the adv. *ἐνθὲνδε*, v. 7. 5.

**ἀπεχθάνομαι**, ἀπεχθήσομαι, ἀπηχθόμεν, ἀπήχθημαι [ἔχθος, τό, hatred], be hateful to, incur one's hatred, with the dat., ii. 6. 19, v. 8. 25, vii. 6. 34, 35, 7. 10.

**ἀπέχω** [R. σεχ], keep off or away (not so in Anab.); intr., be away from or distant, Lat. *distō*, with the acc. of extent, i. 3. 20, iii. 2. 34, vi. 3. 20, vii. 3. 2; the *person or place from which* is expressed by the gen., ii. 4. 10, 12, vi. 5. 8, vii. 3. 9; also the *place from which* by *ἀπό* with gen., iv. 3. 5, v. 4. 31; mid., hold oneself off from, abstain from injuring, keep away from, with the gen., ii. 6. 10, iii. 1. 22, v. 5. 14, vi. 1. 31, 6. 14.

**ἀπήγαγεν**, see ἀπάγω.

**ἀπήγει**, see ἀπειμι (εἶμι).

**ἀπήλασα**, ἀπήλαυνον, see ἀπ-ελαύνω.

**ἀπήλθον**, see ἀπέρχομαι.

**ἀπηλλάγη**, see ἀπαλλάττω.

**ἀπήρα**, see ἀπαίρω.

**ἀπιστέω**, ἀπιστήσω, etc. [R. πιθ], distrust, suspect, disobey, with the dat., ii. 5. 6, 16, 6. 19, vi. 6. 13, vii. 2. 31.

**ἀπιστιᾶ**, *ās* [R. πιθ], distrust, suspicion, treachery, ii. 5. 4, iii. 2. 4, 8; with *πρός* and the acc. of the person, ii. 5. 21.

**ἄπιστος**, *ον* [R. πιθ], not to be trusted, untrustworthy, faithless, vii. 7. 23, 24; with the dat., ii. 4. 7.

**ἀπιτέον** [ιτέον, verbal of εἶμι], with *ἐστί*, one must go, must depart, v. 3. 1.

**ἄπλετος**, *ον* [R. πλα], not to be filled or measured, great, tremendous, iv. 4. 11.

**ἀπλός**, *ὄη, ὄον*, contr. *οὖς, ἦ, οὖν* [R. πλα], simple, frank, straightforward, Lat. *simplex*, v. 8. 18; *τὸ ἀπλοῦν*, sincerity, ii. 6. 22.



**ἀπό**, by elision and euphony, ἀπ' or ἀφ', prep. with gen. [Lat. *ab*, Eng. *off*, *of*], *from*, *off*, *away from*. Use of place, including persons and things; of time; and of source in its broadest sense, including cause and means. Of place, including separation and distance, *from*, *away from*, i. 1. 2, 8. 15, 28, 9. 6, iii. 4. 24, iv. 3. 5, v. 4. 31, vi. 3. 8, vii. 3. 12. Of time, *from*, *after*, *starting from*, i. 7. 18, ii. 6. 30, v. 6. 23, vii. 5. 6, 8; ἀπὸ τοῦτου, *from this time on*, ii. 6. 5; ἀφ' οὗ, *since*, iii. 2. 14. Of source, including origin, i. 5. 10, ii. 3. 14, 4. 13, iii. 1. 12, vi. 1. 22, vii. 2. 37; descent, ii. 1. 3, vii. 8. 17; cause, *on*, *upon*, ii. 5. 32, iv. 1. 5; means, *by*, *out of*, *by the aid of*, i. 1. 9, ii. 6. 5, v. 3. 4, 5. 1, vii. 7. 9. In the cōnstructiō praeagnāns, οἱ ἀπὸ τῶν οἰκιῶν, *the people in the houses*, v. 2. 24, 25, cf. ii. 2. 16, iii. 4. 43. Phrases: ἀπὸ ἵππου, *on horseback*, i. 2. 7; cf. iii. 3. 10; ἀπὸ τῶν θεῶν ἀρχεσθαι, *start out from the gods, supplicate them before beginning an undertaking*, vi. 3. 18, cf. ii. 5. 7; εὐθὺς ἀφ' ἑσπέρᾱς, *just after night-fall*, vi. 3. 23. In composition ἀπό signifies *from*, *away*, *off*, *in return*, *back*, but is sometimes simply intensive, and sometimes almost neg. (arising from the sense of *off*).

**ἀποβαίνω** [R. βα], *step off*, esp. from a ship, *disembark*, Lat. *ēgre-dior*, with εἰς or ἐπὶ and the acc. of place, v. 7. 9, vi. 2. 17, 19, 3. 2; *issue*, *result*, *come true*, vii. 8. 22.

**ἀποβάλλω** [βαλλω], *cast off* or *away*, *lose*, iv. 6. 10, vi. 1. 21, vii. 6. 31.

**ἀποβιβάζω** (βιβάζω, βιβᾶδ-, -βι-βάσω or βιβῶ, -εβίβασα [R. βα], *make go*, causative to βαίνω), *cause to go off*, *disembark*, i. 4. 5.

**ἀποβλέπω** [βλέπω], *look away from* all other objects at one, *look steadily*, with εἰς and the acc. of the thing, i. 8. 14; as a dog towards his master's table, *look*

*with longing eye*, of a dependant, vii. 2. 33.

**ἀπογιγνώσκω** [R. γνω], *give up the intention of*, with the gen., i. 7. 19.

**ἀποδεδράκασιν**, see ἀποδιδράσκω.

**ἀποδείκνυμι** [R. 1 δακ], *point out*, *make known*, v. 8. 7, 11; *show to*, *direct*, with the inf., ii. 3. 14; *ap-point*, i. 1. 2, 9. 7; *mid.*, *set forth one's views*, *declare*, with or without γινώμην, and with a clause with ὅτι or with inf., v. 2. 9, 5. 3, 6. 37; *pass*, *be declared*, vii. 1. 26.

**ἀποδέρω** (δέρω, δερῶ, ἔδειρα, δέ-δαρμαι, ἐδάργην [R. δαρ], *flay*), *take the hide off*, *flay*, *skin*, iii. 5. 9.

**ἀποδέχομαι** [R. 2 δακ], *receive at the hands of*, *accept*, vi. 1. 24.

**ἀποδημέω**, ἀποδημήσω [R. δα], *be from home*, *go abroad*, vii. 8. 4.

**ἀποδιδράσκω** (-διδράσκω, δρα-, -δράσομαι, -έδρᾱν, -δέδρᾱκα [root δρα, *run*, cf. Eng. *tread*], *run*), *run away*, *desert*, *escape by stealth*, i. 4. 8, ii. 2. 13, iv. 6. 3, v. 6. 34, vii. 6. 36; *abandon*, with acc., vi. 4. 8; *withdraw*, *hide oneself*, with εἰς and the acc. of the place, ii. 5. 7.

**ἀποδίδωμι** [R. δο], *give back* or *up*, *restore*, *deliver*, iv. 2. 19, 23, v. 3. 6, 7, vii. 5. 3, 6. 2, 3, 8. 6; *re-turn* what is due, *pay*, with or without μισθόν, i. 2. 11, 12, 4. 15, vii. 5. 4, 7. 34; *fulfil* a promise, i. 7. 5, vii. 6. 22; *mid.*, *sell*, vii. 2. 3, 6, 8. 2, 6.

**ἀποδοκεῖ** [R. δοκ], *it displeases*, with dat. and inf., ii. 3. 9.

**ἀποδοῦναι**, see ἀποδίδωμι.

**ἀποδραίη**, ἀποδράναι, see ἀπο-διδράσκω.

**ἀποδραμοῦμαι**, see ἀποτρέχω.

**ἀποδύω** [δύω], *strip off*, *spoil* the slain, v. 8. 23; *mid.* with 2 aor. act., *throw off* (a garment), iv. 3. 17.

**ἀποδώσει**, see ἀποδίδωμι.

**ἀποθανεῖν**, see ἀποθνήσκω.

**ἀποθνήσκω** [θνήσκω], *die off*, *die*, *be killed*, *fall in battle*, i. 6. 11, 9. 31, ii. 6. 20, iv. 1. 18, v. 1. 17;

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be put to death, ii. 1. 10, iii. 1. 13, v. 3. 5, vii. 4. 7; with ὑπό and gen., *by, at the hands of*, ii. 6. 29, v. 1. 15, vii. 5. 13; the manner of death is expressed by the dat. or by a partic., iii. 1. 13, 2. 18, v. 7. 19, vii. 2. 32. οἱ ἀποθανόντες, *the dead, the fallen*, iii. 4. 5, iv. 2. 23.

ἀποθύω [R. 2 θυ], *sacrifice as due, offer up, pay a vow*, Lat. uōtum soluō, with cognate acc., iii. 2. 12, iv. 8. 25.

ἀποικιά, ἄς [R. Φικ], *colony, settlement*, Lat. colōnia, iv. 8. 22.

ἀποικος, ον [R. Φικ], *away from home*; πόλις ἀποικος, *a colony*, v. 3. 2, vi. 2. 1; as subst., ἀποικοι, *colonists*, Lat. colōnī, v. 5. 10, vi. 1. 15.

ἀποκαίω, Att. ἀποκάω [καίω], *burn off*; of a blizzard, *freeze off*, Lat. adūrō, iv. 5. 3, vii. 4. 3.

ἀποκαλέω [R. καλ], *call off, call aside*, Lat. sēuocō, vii. 3. 35.

ἀποκάμνω [κάμνω], *grow weary, fail, flag*, iv. 7. 2.

ἀπόκειμαι [κείμει], *be laid away, be laid up in store*, ii. 3. 15, vii. 7. 46.

ἀποκλείω [κλείω], *shut off, cut off, exclude*, iv. 3. 20; with the gen., vi. 6. 13; *shut*, vii. 6. 24.

ἀποκλίνω [κλίνω, κλιν-, κλινῶ, ἐκλίνα, κέκλιμαι, ἐκλίθην or -εκλίθην] [root κλι, *lean*, cf. κλίμαξ, Lat. inclīnō, *bend*, cūius, *declivity*, libra, *balance*, Eng. LEAN, LID], *bend*, intr., *turn aside, turn off the road*, ii. 2. 16.

ἀποκόπτω [κόπτω], *cut off, strike off*, vii. 4. 15; *beat off from*, of an enemy, iii. 4. 39, iv. 2. 10; with ἀπό and gen. of the place, iv. 2. 17.

ἀποκρίνομαι [κρίνω], *give a decision, answer*, Lat. respondeō, abs., i. 4. 16, ii. 3. 20, vii. 2. 26, or with cognate acc., ii. 5. 42, iii. 3. 3, or with a rel. clause, ii. 1. 9; the person to whom is expressed by the dat., i. 4. 14, vi. 6. 34, vii. 7. 4, *the thing to which* by πρὸς and acc., ii. 5. 39, v. 4. 8; the answer itself may be a direct quotation, with or without

ᾄδι, i. 6. 8, 8. 16, ii. 1. 22, 4. 5, iv. 8. 6, vii. 1. 22, or indirect with ᾄδι, i. 3. 20, 8. 13, iv. 5. 10, v. 4. 8, vii. 2. 10.

ἀποκρύπτω [κρύπτω], *hide from, conceal*, i. 9. 19, iv. 4. 11.

ἀποκτείνω [κτείνω], with ἀποθνήσκω (q.v.) serving as passive, *kill off, put to death, slay*, i. 1. 3, 7, 2. 20, ii. 1. 8, 3. 23, iv. 7. 22, v. 7. 16, vi. 4. 24, vii. 1. 28.

ἀποκτινύνμι [κτινύνμι, not Attic, collateral form of κτείνω], only pres. and impf., *kill*, vi. 3. 5, 5. 28.

ἀποκωλύω [κωλύω], *hinder from, prevent*, with the acc. and the gen., iii. 3. 3; with the acc. and μή with inf., vi. 4. 24.

ἀπολαμβάνω [λαμβάνω], *take from, take back, receive back, recover, regain*, i. 2. 27, 4. 8, vii. 3. 31, 7. 25, 8. 6; pass., *be cut off*, as a military phrase, ii. 4. 17; cf. iv. 3. 20 (where editions differ).

ἀπολείπω [λείπω], *leave behind, forsake, desert, abandon*, i. 4. 8, ii. 6. 12, iv. 2. 15, vi. 2. 12; *leave open, leave a space*, vi. 5. 11; mid. and pass., *fall behind, be parted from*, iv. 3. 22, v. 8. 16; with the gen., v. 4. 20, vi. 3. 26.

ἀπολεκτος, ον [R. λεγ], *selected, picked*, ii. 3. 15.

ἀποληφθῆτε, ἀπολήψονται, see ἀπολαύω.

ἀπόλλυμι (δλλῦμι, ὀλ-, ὀλῶ, ὤλεσα, ὠλόμην, -ολώλεκα, or ὀλωλα [root ὀλ, *destroy*, cf. Lat. ab-oleō, *destroy*], *destroy utterly, kill, lose*, ii. 4. 3, 5. 39, iii. 2. 4, vi. 6. 23; with ὑπό and the gen. of agent, iii. 4. 11, vii. 2. 22; mid. with 2 pf. and plpf. act., *perish, die, be lost, be ruined*, i. 2. 25, ii. 5. 41, iii. 1. 2, 38, vii. 1. 19, 4. 12; with ὑπό and the gen. of cause or the dat. of manner, i. 5. 5, v. 3. 3, 8. 2, vii. 4. 5.

Ἀπόλλων, ὠνος, acc. ὠνα and ὠ, voc. Ἀπολλων, *Apollo*, one of the greatest of the divinities of the

Greeks, son of Zeus and Leto, twin brother of Artemis. His birthplace was Delos. He was the god of prophecy, his most famous oracle being at Delphi, iii. 1. 6, of music (cf. i. 2. 8), and of poetry. As god of archery and preserver of health, the Greeks made thank-offerings to him for their safe return, v. 3. 4, cf. vii. 8. 3.

Ἀπολλωνία, *ās*, *Apollonia*, a town in the district of Teuthrania in Mysia, east of Pergamus. The exact site of it is not known. vii. 8. 15.

Ἀπολλωνίδης, *ον*, *Apollonides*, a pretended Boeotian among the captains of Proxenus. Having given cowardly advice, he was discovered to be a Lydian, and was driven off, iii. 1. 26-32.

ἀπολογέομαι, ἀπολογήσομαι, etc. [R. λεγ], *say in defence, offer a defence*, with *περί* and the gen., v. 6. 3.

ἀπολύω [λύω], *loose from, acquit*, with gen. of the charge, Lat. *absoluō culpaē*, vi. 6. 15, 16.

ἀποωλέκατε, see ἀπόλλυμι.

ἀπομάχομαι [R. μαχ], *fight off, resist*, Lat. *repugnō*, vi. 2. 6.

ἀπόμαχος, *ον* [R. μαχ], *not fighting*; hence, *disabled or non-combatant*, iii. 4. 32, iv. 1. 13.

ἀπονοστέω (ροστέω, ροστήσω [νόστος, ό, a return home], *go home*), *return home*, iii. 5. 16.

ἀποτέμπω [πέμπω], *send off or back, despatch, send what is due, remit*, i. 1. 8, 7. 8, iii. 1. 9, vii. 7. 51; with *πρός* and the acc. of the person, or *εἰς* or *ἐπί* with the acc. of the place, i. 1. 3, 2. 1, 20, or with the acc. and the inf., vii. 4. 2; mid., *send from oneself, dismiss*, i. 1. 5, vii. 7. 8, 23.

ἀποπήγνυμι [R. παγ], *freeze*; mid., of blood, *freeze, curdle*, Lat. *concresecō*, v. 8. 15.

ἀποπηδάω (πηδάω, πηδήσονται, ἐπήδησα, -πεπήδηκα [R. πεδ], *leap*), *spring away*, iii. 4. 27.

ἀποπλέω [R. πλεF], *sail off, away, or back*, hence, *sail home*, i. 3. 14, v. 4. 12, vi. 6. 9, vii. 1. 4; with *ἐκ* and the gen. of the place, vii. 1. 38, 2. 5.

ἀπόπλοος, Att. ἀπόπλους, ό [R. πλεF], *a sailing back, homeward voyage*, v. 6. 20.

ἀποπορεύομαι [R. περ], *journey away, depart*, vii. 6. 33, 7. 8.

ἀπορέω, ἀπορήσω, etc. [R. περ], *be without ways and means, be in doubt, perplexed, at a loss*, act. and mid., iii. 5. 8, v. 6. 30, vi. 1. 21, vii. 3. 20; with the dat. of cause, i. 3. 8, 5. 13; with an indir. question, vii. 3. 29; with the inf., vi. 1. 22; *be in want of, lack*, with the gen., i. 7. 3, v. 1. 11.

ἀπορία, *ās* [R. περ], *lack of ways and means, difficulty, perplexity, embarrassment*, i. 3. 13, ii. 5. 9, vi. 6. 11; *lack, want*, with the gen., ii. 5. 9; pl., *difficulties, straits*, iii. 1. 12, 26.

ἄπορος, *ον* [R. περ], *without ways and means, without resources*, of persons, Lat. *inops*, ii. 5. 21; with the inf., v. 6. 20; of roads, mountains, or rivers, *impassable, unfordable*, Lat. *inuius*, ii. 4. 4, 5. 18, iii. 2. 22; neut., ἀπορόν ἐστι, *it is impracticable*, iii. 3. 4, vi. 6. 23; subst., ἀπορον, *obstacle*, Lat. *impedimentum*, iii. 2. 22. Phrase, ἐν ἀπόροις εἶναι, *be at a loss, in straits*, vii. 6. 11, 38.

ἀπόρητος, *ον* [R. 1 Fep], *not to be told, secret*, Lat. *secretus* (for *infandus* and *nefandus* mean *unutterable, abominable*; so ἀπόρητος, but not in Anab.), i. 6. 5; ἐν ἀπορήτῳ, Lat. *secretō*, *under seal of secrecy*, vii. 6. 43.

ἀπορρώξ, ὦγος, ό, ή [root Fpak, *break*, cf. ῥήγνυμι, *break*, Lat. *frangō*, *break*, Eng. *BREAK, BREACH*], *broken off*; with *πέτρā*, *sheer*, Lat. *abruptus*, vi. 4. 3.

ἀποσθήπω (σθήπω, σαπ-, σήψω, σέσηπα, ἐσάπην, *make rot*), *make rot off*; pass., with perf. act., *rot*

off, lose by rotting, iv. 5. 12, v. 8. 15.

ἀποσκάπτω (σκάπτω, σκαφ-, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, ἔσκάφην, dig), dig off; with τι, cut off by a trench, Lat. *transuersam fossam obducō*, ii. 4. 4.

ἀποσκεδάννυμι [σκεδάννυμι], scatter to the winds; mid. and pass., be dispersed, straggles, iv. 4. 9, 15, vi. 1. 1.

ἀποσκηνόω [R. σκα-], encamp apart from, iii. 4. 35.

ἀποσπᾶω [R. σπα-], draw off, withdraw, trans., i. 8. 13; intr., separate from, withdraw, i. 5. 3 (some read mid.), vii. 2. 11; pass., be separated from, with the gen. or with ἀπό and the gen., ii. 2. 12 (some read act.), vii. 3. 41.

ἀποσταυρόω σπαιρῶ, ἐπ-αίρῶσα, -ἐσταύρωμαι, ἐσταυρώθην [R. στα-], fence with pales), stake off, i.e. by driving in stakes along the top of a rampart, vi. 5. 1.

ἀποστέλλω [στέλλω], send back, ii. 1. 5.

ἀποστερέω [στερέω], defraud, rob, despoil, with two accs. or abs., vi. 6. 23, vii. 6. 9, 7. 48.

ἀποστήναι, see ἀφίστημι.

ἀποστρατοπεδεύομαι [R. στρα + R. πεδ-], encamp away from, vii. 7. 1; with the gen., iii. 4. 34.

ἀποστρέφω [στρέφω], turn back, induce to return, ii. 6. 3.

ἀποστροφή, ἥς [ἀποστρέφω], a turning back, retreat, place of refuge, Lat. *perfugium*, ii. 4. 22, vii. 6. 34.

ἀποσῦλάω (σῦλάω, σῦλήσω, etc. [R. σκυ-], strip, spoil, Lat. *spoliō*), strip off, plunder, i. 4. 8.

ἀποσχεῖν, ἀπόσχωμεν, see ἀπέχω.

ἀποσφίζω [R. σφα-], lead back in safety, with εἰς and the acc. of the place, ii. 3. 18.

ἀποταφρεύω ταφρεύω, ταφρεύσω, ἐτάφρευσα, -τετάφρευμαι [τάφρος], make a trench), trench off, draw a trench (the Lat. *uallō fossaque mūniō* includes both this word and ἀποσταυρόω, q.v.), vi. 5. 1.

ἀποτείνω [τείνω], reach out, extend; pass. with ἐκ and the gen. and εἰς and the acc., i. 8. 10.

ἀποτειχίζω [τειχίζω], wall off, build an intercepting wall, ii. 4. 4.

ἀποτέμνω [τέμνω], cut off, sever, of heads, iii. 1. 17, iv. 7. 16; in the pass. the part cut off may be retained in the acc., or changed to the nom., i. 10. 1. ii. 6. 1; as a military phrase, cut off, intercept, Lat. *intercipiō*, *intercludō*, in the pass., iii. 4. 29.

ἀποτίθημι [R. θε-], put away, store away, ii. 3. 15.

ἀποτίνω (τίνω, τίσω, ἐτίσα, τέ-τικα, τέτισμαι, ἐτίσθην [R. τι-], pay), pay back, pay what is due, vii. 6. 16; mid., exact payment, punish, requite, iii. 2. 6.

ἀποτμηθέντες, see ἀποτέμνω.

ἀπότομος, ον [τέμνω], cut off, steep, sheer, iv. 1. 2.

ἀποτρέπω [τρέπω], turn off; mid., turn aside or back, return, iii. 5. 1, vii. 6. 11.

ἀποτρέχω [τρέχω], run away or back, escape, v. 2. 6, vii. 6. 5.

ἀποφαίνω [R. φα-], show forth; mid., show oneself or something of one's own, appear, declare, i. 6. 9, v. 7. 12.

ἀποφεύγω [R. φυγ-], flee away, flee too far to be caught, escape, i. 4. 8, ii. 2. 13, iii. 4. 9, vii. 1. 20; οἱ ἀποφυγόντες, the fugitives, v. 7. 19.

ἀπόφραξις, εως, ἡ [φράττω, fence in, root φρακ-, shut in, cf. Lat. *farcīō*, cram, frequēns, repeated, full, Eng. BOROUGH, BORROW], a fencing off, blockade, iv. 2. 25, 26.

ἀποχωρέω [χωρέω], go away from, retreat, withdraw, i. 10. 13, iv. 2. 21, v. 2. 22, vii. 3. 26; with ἐκ or ἔξω and the gen., or with πρὸς or εἰς and the acc., i. 2. 9, iii. 4. 15, iv. 3. 24, v. 7. 16.

ἀποψηφίζομαι [ψηφίζω], vote away from, vote against, reject by vote, i. 4. 15.

ἀπρόθυμος, ον [R. 1 θυ-], not eager, unwilling, vi. 2. 7.

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ἀπροσδόκητος, *ον* [προσδοκάω], *unexpected*; ἐξ ἀπροσδοκήτου, *unexpectedly*, Lat. *ex imprōvisō*, iv. 1. 10.

ἀπροφασίστως, *adv.* [R. φα], *without offering excuses, without evasion*, ii. 6. 10.

ἄπτω (ἀφ-), ἄψω, ἥψα, ἥμμαι, ἥφθην [cf. Lat. *aptus*, *fit*, Eng. *apse*], *I lay hold of; mid., touch, undertake, engage in*, with the gen., i. 5. 10, v. 6. 28.

ἀπώλετο, *see* ἀπόλλυμι.

ἄρα, post-positive particle of inference, *therefore, accordingly, indeed, then, it seems, certainly*. ἄρα denotes a connexion of events, and adds something new to what has already been said, or is used by way of oblique reference; i. 7. 18, ii. 2. 3. iv. 2. 15, v. 6. 29, 7. 5. vii. 4. 13, 6. 11. It often follows εἰ or ἐάν, and in this connexion means *perhaps*, ii. 4. 6, iii. 2. 22, v. 1. 13.

ἄρα, interrogative particle denoting anxiety on the part of the questioner, *surely? indeed?*, but often its meaning can be best expressed in Eng. by the intonation. When it is followed by οὐ, an affirmative answer is expected, Lat. *nōne*, by μή, a negative, Lat. *num*, iii. 1. 18, vi. 5. 18, vii. 6. 5, 7. 54.

Ἀραβία, *ās*, *Arabia*, a large peninsula in the southwestern part of Asia, lying between the Red Sea and the Persian Gulf, bounded on the north by Syria, and separated from Mesopotamia by the Euphrātes. It included *Arabia Petraea*, ἡ Περαιᾶ, *Arabia Dēserta*, ἡ ἔρημος, and *Arabia Felix*, ἡ εὐδαμων. The ancients used the word in a wider sense than we do, including the neighbouring tracts inhabited by nomadic tribes; so i. 5. 1, of a district still called Irak-al-Arabi. The greater part of Arabia is a desert; on the western coast is a strip of fertile land.

Ἀράξης, *ον*, the *Araxes*, an affluent of the Euphrātes, above the Tigris, called by other authors

Χαβώρας and Ἀβόρρας, now Chabūr, i. 4. 19. The name Araxes is applied by other writers to the Phasis of Xenophon.

ἄράτω, *see* αἶρω.

Ἀρβάκᾱς, *ον*, *Arhacās*, ruler of Media at the time of the retreat of the Ten Thousand, vii. 8. 25.

Ἀρβάκης, *ον*, *Arbaces*, one of the four generals of the king's army, commanding 300,000 men, i. 7. 12.

Ἀργεῖος, *ᾱ, ον* [Ἄργος, τό, *Argos*], of *Argos* or *Argolis*, as subst. masc., an *Argive*, iv. 2. 13, 17. Argos, the capital of Argolis or Argeia, was situated in a level plain a little to the west of the Inachus, and was, according to Greek tradition, the oldest city in Peloponnēsus. Said to have been built by Inachus, it was in mythological times the capital city of Danaus, Acrisius, and Orestes. In Homer Argos is subordinate to Mycēnae. On its first appearance in history, about 750 B.C., it was the most important city in the peninsula. Owing to destructive wars with Sparta, its power declined, and it took no part in the Persian wars, but, having partially recovered, sided with the Athenians in the Peloponnesian war. It was famous for its worship of Hera.

ἄργός, *ον* [R. Ἐργ], *without labour, idle, lazy*, iii. 2. 25.

ἀργύρεος, *ᾱ, ον*, contr. ἀργυρούς, ᾱ, οὖν [ἀργυρος, ὁ, *silver*, ἀργός, *shining, bright*, root ἀργ, *bright*, cf. Lat. *arguō*, *make clear*, *argentum, silver*], of *silver, silver*, iv. 7. 27, vii. 3. 27.

ἀργύριον, τό [cf. ἀργύρεος], *silver*, esp. coined, *money*, i. 4. 13, ii. 6. 16, v. 3. 9, vii. 7. 53.

ἀργυρόπους, *οδος, ὁ, ἡ* [cf. ἀργύρεος + R. πῆδ], *with silver foot, silver footed*, iv. 4. 21.

Ἀργώ, οὗς, ἡ, the *Argo*, the ship in which Jason and the Argonauts sailed from Iolcos to Colchis to



fetch the golden fleece for King Pelias. She was built of pine from Mt. Pelion, and at her stern was a piece of the talking oak of Dodōna. vi. 2. 1.

ἄρδην, adv. [ἀείρω], *raised up*, i.e. from the ground up, *wholly*, quite; ἄρδην πάντες, *all together*, vii. 1. 12.

ἄρδω, impf. ἤρδον, *water*, of land, irrigate, Lat. *inrigō*, ii. 3. 13.

ἀρέσκω ἀρεῖ. ἀρέτω. ἤρετα. ἤρεσθην [R. αρ], *please*, suit, ii. 4. 2.

ἀρετή, ἥς [R. αρ], *fitness*, esp. in war, *bravery*, *valour*, *magnanimity*, Lat. *virtūs*, i. 4. 9, ii. 1. 12, iv. 7. 12, vi. 4. 8; *good service* towards one, with περί and the acc., i. 4. 8.

ἀρήγω, ἀρήξω, ἤρξα [R. αρκ], *help*, esp. in war, *succour*, *save*, i. 10. 5.

Ἀρηξίων, ὄνος, ὁ, *Arexion*, of Parrhasia in Arcadia, soothsayer to the Greek army after the desertion of Silānus, vi. 4. 13, 5. 2, 8.

Ἀριαῖος, ὁ, *Ariæus*, the lieutenant-general of Cyrus, and commander of his barbarian force. He held the left wing at Cunaxa, and was the only one of the friends of Cyrus who escaped alive, i. 8. 5, 9. 31. After exchanging oaths of fidelity and alliance with the Greeks, he deserted them, and joined Tissaphernes, ii. 1. 4, 2. 1, 8. 4, 9, 5. 39, 6. 28, iii. 5. 1.

ἀριθμός, ὁ [R. αρ], *number*, Lat. *numerus*, *numbering*, *enumeration*, i. 7. 10, v. 3. 3, vii. 7. 36; ἀριθμῶ, *in number*, Lat. *numerō*, v. 6. 12. Phrases: ἀριθμὸν ποιεῖν, *hold a count*, *census*, i. 2. 9, vii. 1. 7; ἀριθμὸς τῆς ὁδοῦ, *extent of the march*, ii. 2. 6, vii. 8. 26.

Ἀρίσταρχος, ὁ, *Aristarchus*, the successor of Cleander as Spartan harmost at Byzantium, vii. 2. 5. He was corrupted by Pharnabazus, and acted in hostility to the Greeks under Xenophon, vii. 2. 7, 12, 3. 2 ff.

ἀριστάω, ἄριστήσω, etc. [ἄριστον], *take breakfast*, *breakfast*, Lat. *prandeō*, iii. 3. 6, iv. 3. 10, vi. 3. 24, 5. 21, vii. 3. 9.

Ἀριστεύς, ου, *Aristeus*, a Chian, a brave commander of a company of light-armed troops, and especially useful in volunteer service, iv. 1. 28, 6. 20.

ἀριστερός, ὁ, ὄν, *left*, Lat. *sinister*, ii. 3. 11, iv. 2. 28; esp. in fem. without χεῖρ, as ἐν ἀριστερᾷ, ἐξ ἀριστερᾶς, *on the left*, ii. 4. 28, iv. 8. 2, vi. 1. 14.

Ἀριστιππος, ὁ, *Aristippus*, of the noble family of the Aleuadae in Larissa, Thessaly. He received money from Cyrus with which he raised an army against a hostile faction in Thessaly, and afterwards sent the army under Menon to join Cyrus, i. 1. 10, 2. 1, ii. 6. 28.

ἄριστον, τό [cf. ἤρι, *early*], an *early meal*, Lat. *prandium*, generally translated *breakfast*, although corresponding more nearly in time and nature to the English *luncheon*, French *déjeuner à la fourchette*, i. 10. 19, ii. 3. 5, vi. 5. 1; ἐκ τοῦ ἄριστου, *after breakfast*, iv. 6. 21.

ἀριστοποιέομαι, ἀριστοποιήσομαι, ἡριστοποιησάμεν [ἄριστον + ποιέω], *get one's breakfast ready*, iii. 3. 1, iv. 6. 8.

ἄριστος, η, ον [R. αρ], *fittest* in any sense, serving as sup. of ἀγαθός; hence, *bravest*, *noblest*, *most eminent* in rank, i. 5. 7, 6. 1, 8. 27, 9. 3, ii. 2. 20, iii. 1. 24, iv. 2. 28; of things, *best*, *most advantageous*, i. 3. 12, v. 6. 28. Neut. pl. ἀρίστα as adv., *in the best way*, *most successfully*, i. 9. 5, iii. 1. 6.

Ἀρίστων, ὄνος, ὁ, *Ariston*, an Athenian, chosen as one of the envoys to the Sinopeans, v. 6. 14.

Ἀριστώνυμος, ὁ, *Aristonymus*, a captain of heavy-armed troops, conspicuous for his bravery. He came from Methydrium in Arcadia. iv. 1. 27, 6. 20, 7. 9, 11, 12.



Ἄρκαδικός, ἡ, ὅν [Ἄρκας], *belonging to Arcadia, Arcadian*; τὸ Ἄρκαδικόν, *the Arcadian force*, iv. 8. 18.

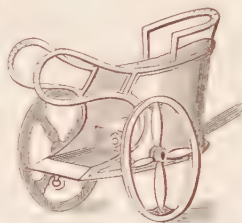
Ἄρκας, ἄδος, ὁ, *an Arcadian*, i. 2. 1, ii. 1. 10, vi. 1. 11, vii. 3. 23. Arcadia was the country in the centre of Peloponnēsus, mountainous and surrounded by mountains, and watered by many streams, esp. the Alphēus. The Arcadians were a strong, brave, and active race, of a simplicity of life which has been exaggerated by poets into an ideal excellence. They were devoted to hunting and pastoral pursuits. They worshipped especially Pan and Artemis. They were fine soldiers, and, with the Achaeans, formed more than half of the Greek force of Cyrus, vi. 2. 10.

ἄρκῆω, ἄρκέσω, ἤρκεσα [R. ἀρκ], *suffice, be sufficient or enough*, with or without the dat. of the person, also with inf., v. 1. 13, 7. 11, 8. 13, vii. 5. 3; with πρὸς and the acc. of the thing, ii. 6. 20; partic. ἀρκῶν *as adj., enough*, v. 6. 1, vi. 4. 6.

ἄρκτος, ἡ [cf. Lat. *ursus*, *bear*], *bear, she-bear*, i. 9. 6; the constellation *Ursa Māior, the North*; so in the phrase πρὸς ἄρκτου, *towards the North*, i. 7. 6, iii. 5. 15.

ἄρμα, ατος, τό [R. ἀρ], *chariot*, Lat. *currus*, either the war-chariot (the only sort mentioned in the *Anab.*, i. 2. 17, 8. 20, and only of the Persians), or for racing. The two sorts were essentially the same, but among the Greeks the war-chariot belongs to the Heroic Age. The Persian war-chariots were sometimes fitted with scythes, ἄρματα δρεπανηφόρα, i. 7. 10 ff., 8. 10. See *s.v.* δρεπανηφόρος. The ἄρμα was low and broad, to prevent its upsetting, and was open behind. It consisted of the δίφρος

or body (see *s.v.* δίφρος), axle (ἄξων), wheels, and pole. In the war-chariot the δίφρος was large



No. 7.

enough, as the name implies, to accommodate both the warrior and his driver (see *s.v.* ἡνίοχος). It consisted of the floor, and of enclosing sides that protected the occupants. At the top of this barrier in front was a curved rim (ἀντυξ), which could be grasped by the hand or serve as a place to which to attach the reins. There were generally curved rims also at each side of the chariot behind, to assist in mounting. The chariot



No. 8.

had a single axle and two wheels. The latter were of small diameter, and in the vase paintings have

generally four spokes. For an additional representation of the ἄρμα, see s.v. τέθριππον. Phrases: ἐφ' ἄρματος or ἐπὶ τοῦ ἄρματος, *in a chariot*, i. 2. 16, 7. 20; ἀπὸ τοῦ ἄρματος, with a verb of motion, *out of the chariot*, i. 8. 3.

**ἀρμάμαξα**, ἡς [R. ἀρ + ἄμα + R. αἶ], *closed carriage*, luxurious, and used in travelling, esp. by women and children, i. 2. 16, 18.

**Ἀρμενία**, ἄς. *Armenia*, a lofty table-land of Western Asia, part of the plateau of Irán. Of volcanic nature, it had many mountains, including Ararat, and numerous rivers, with the sources of the Tigris and the Euphrates, iii. 5. 17, iv. 3. 1. 4. 1. 4. 4. 5. 34. No exact boundaries can be given, as the country has greatly varied in extent at different periods. The climate was severe in winter, but the valleys were fertile and produced a famous breed of horses. The people were hospitable, although rude, and still live in the manner described by Xen., iv. 5. 25 ff. The Armenians were perhaps the first nation to adopt Christianity.

**Ἀρμένιος**, ἄ, ον [Ἀρμενία], *of or belonging to Armenia, Armenian*, iv. 3. 4, 5. 33.

**Ἀρμήνη**, ἡς, *Harmēne* (Ak Liman), a port town of the Sinopeans, about 50 stadia west of Sinōpe, vi. 1. 15, 17.

**ἄρμοστής**, οὗ [R. ἀρ], *one who sets in order, organizer, administrator, harmost*, a Spartan officer in charge of a district of the Periœci, but also and generally one sent out by Sparta to govern a subject state, vi. 2. 13, vii. 2. 5. Xen. applies the title to the Sinopean governor of Cotyōra, v. 5. 19, 20.

**ἄρνεος**, ἄ, ον [ἄρνς, *of a lamb*, gen. without nom. in use], *of lamb*, with κρέα, *lamb's meat, lamb*, iv. 5. 31.

**ἀρπαγή**, ἡς [R. ἀρπ], *a seizing, plundering, pillage*, v. 4. 16, vii. 1. 18; καθ' ἀρπαγὴν, *after plunder*, iii. 5. 2.

**ἀρπάξω** (ἀρπαδ-), ἀρπάσω, ἡρπασα, ἡρπακα, ἡρπασμαι, ἡρπάσθην [R. ἀρπ], *snatch, snatch up, seize, capture*, iv. 6. 11, v. 2. 15, vi. 1. 8, 5. 18; *sweep away*, of a river, iv. 3. 6; *plunder, pillage, rob*, i. 2. 25, iv. 5. 12, vii. 5. 13; οἱ ἀρπάζοντες, *the pillagers*, i. 10. 3; perf. pass. partic., *carried off, stolen*, i. 2. 27.

**Ἀρπασος**, ὁ, the *Harpasus*, a river separating the Chalybes from the Scythini, probably emptying into the Pontus and identical with the Acampsis (Charuk), iv. 7. 18.

**Ἀρταγέρσης**, ον, *Artagerses*, in command of the king's body-guard of cavalry at Cunaxa, and said to have been slain by Cyrus there, i. 7. 11, 8. 24.

**Ἀρτακάμης**, ἄ (Dor. gen.), *Artacamās*, satrap of Phrygia, vii. 8. 25.

**Ἀρταξέρξης**, ον [Pers. *Artakhsatra*, *Lord of the Times*], in the Anab. *Artaxerxes II.* (called Mnemon from his good memory), eldest son of Darius II. and Parysatis, and king of Persia from 405 to 361 or 359 B.C., i. 1. 1, 3, 4. Against him Cyrus, his younger brother, made the expedition recorded in the Anab. His reign was a succession of wars, carried on with rebellious satraps and tributary princes. Of a weak and mild character, he left too much to the government of his slaves. Towards the end of his reign his eldest son, Darius, formed an unsuccessful conspiracy to assassinate him. He was succeeded by his son Ochus (under the style of Artaxerxes III.), who gained the throne by causing the death of his two brothers.

**Ἀρτάοζος**, ὁ, *Artaozus*, a trusted friend of Cyrus, but after the battle of Cunaxa one of the king's party, ii. 4. 16, 5. 35.

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Ἄρταπάτης, *ov*, *Artapates*, the confidential attendant of Cyrus, slain upon his master's body at Cunaxa, i. 6. 11, 8. 28.

ἄρτάω, ἄρτησω, *etc.* [ἀείρω], *hang on to, fasten one thing to another*, iii. 5. 10.

Ἄρτεμις, *ιδος, ἡ*, *Artemis*, daughter of Zeus and Leto, and twin-sister of Apollo. Like her brother, she spread pestilence and sudden death with her arrows, but protected those who loved her. She was the especial patroness of hunting, and as such was worshipped at Agrae in Attica, where also there was a yearly sacrifice in her honour to commemorate the victory over the Persians, iii. 2. 12. The Artemis of the renowned temple at Ephesus was an Asiatic divinity, the Anaitis-Aphrodite of the Persians, having originally nothing in common with the Greek goddess. v. 3. 4, 6 ff.

ἄρτι, *adv.* [R. *ap*], *just, just now*, iv. 6. 1, vii. 4. 7.

Ἀρτίμας, *ᾶ* (Dor. gen.), *Artimas*, satrap of Lydia, vii. 8. 25.

ἄρτοκόπος, *ὁ* [ἄρτος + root κοπ], *cook, cf. Lat. coquō, cook*, baker, iv. 4. 21.

ἄρτος, *ὁ*, *loaf of bread*, generally of wheat, but sometimes of barley, i. 9. 26, ii. 4. 28, iv. 5. 31, v. 3. 9; ἄρτοι ζυμίται, *leavened or raised bread*, vii. 3. 21; τριχόλνικος ἄρτος, *three-quart loaf*, vii. 3. 23.

Ἀρτούχας, *ᾶ* (Dor. gen.), *Artūchas*, a general in the king's army, iv. 3. 4.

Ἀρύστᾱς, *ᾶ* or *ov*, *Arystas*, an Arcadian, described as a great eater, vii. 3. 23 f.

Ἀρχαγόρᾱς, *ᾶ* or *ov*, *Archagoras*, captain in the Greek army, exiled from Argos, iv. 2. 13, 17.

ἀρχαῖος, *ᾶ, ov* [ἄρχω], *from of old, old, ancient*, iii. 1. 4, iv. 5. 14, vii. 1. 28, 3. 28; Κῦρος ὁ ἀρχαῖος, *Cyrus the Elder*, i. 9. 1; τὸ ἀρχαῖον, *adv.*, *formerly*, i. 1. 6.

ἀρχή, *ἡς* [ἄρχω], *beginning, origin*; so *adv.* ἀρχήν, *from the first, at first*, often followed by a neg. in the sense of *not at all*, vii. 7. 28; *the first place, sovereignty, rule, power, command*, ii. 1. 11, 3. 23, iii. 4. 8, vi. 1. 19, 2. 12; *government, province, empire, realm*, i. 1. 2, 5. 9, ii. 3. 29, vii. 2. 32, 5. 1.

ἀρχικός, *ἡ, ὅν* [ἄρχω], *fit to command*, ii. 6. 8, 20.

ἄρχω, ἄρξω, ἥρξα, ἥργμαi, ἥρχομαι [ἄρχω], *begin, be first*, with the inf. or with the gen., i. 3. 1, 4. 15, iii. 1. 24, v. 7. 34, vii. 7. 17; *be the foremost, hence rule, command, lead, reign over*, abs., or with the gen. of persons, countries, or cities, i. 1. 8, 7. 11, 9. 1, 19, 10. 7, ii. 2. 5, 6. 21, v. 7. 10, vi. 6. 9; as subst., ἄρχων, *leader, chief, general, governor*, i. 1. 2, 8. 22, ii. 1. 3, iii. 1. 38, iv. 5. 28, v. 6. 8; a higher title than στρατηγός, vi. 1. 18, 2. 6; ὁ ἀρξᾱς, *the former ruler*, i. 4. 10, v. 7. 34; τὸ ἀρχειν, *the government*, ii. 1. 4; mid., *begin, abs.*, with the gen., or with the inf., i. 8. 18, ii. 6. 14, iii. 2. 7, 9, v. 7. 13, vii. 2. 24; of the extent of a country, *begin with*, with ἀπό and the gen., vi. 4. 1; of a place, *begin from, start from*, with ἐκ and the gen., vi. 2. 18; pass., *be begun, be ruled*, with or without ὑπό and the gen., obey, i. 3. 15, 9. 4, ii. 6. 15, v. 7. 12; οἱ ἀρχόμενοι, *subjects, soldiers*, ii. 6. 19, iii. 2. 30. Phrases: πρὸς ἄλλον ἀρχομένου ἀπιέναι (*others read ἄλλους ἀρχοντας, or ἀρξομένους, fut. pass.*), *go into another's service, transfer one's allegiance*, ii. 6. 12; ἀρχεσθαι ἀπὸ τῶν θεῶν, *begin with the gods, consult the gods first*, vi. 3. 18.

ἄρχων, see ἀρχω.

ἄρωμα, *ατος, τό* [cf. Eng. *aroma*], *spice, fragrant herbs*, i. 5. 1.

ἀσάφεια, *ᾱς* [σαφής], *obscurity, uncertainty*, iii. 1. 21.

ἀσέβεια, *ᾱς* [ἀσεβής], *irreverence, impiety*, iii. 2. 4.

**ἀσεβής**, ἐς [σέβομαι, *worship*, cf. Lat. *seuerus*, *severe*], *irreverent, impious, sacrilegious*, Lat. *impius*, v. 7. 32; with πρὸς and gen., ii. 5. 20.

**ἀσθενέω**, ἀσθενήσω [ἀσθενής], *be weak, feeble, ill*, i. 1. 1, v. 8. 25, vi. 2. 18; οἱ ἀσθενούντες, *the sick, the men on the sick-list*, iv. 5. 19, v. 3. 1.

**ἀσθενής**, ἐς [σθένος, τό, *strength*], *without strength, weak*, i. 5. 9.

**Ἀσία**, ἄς, *Asia*, the continent separated from Europe, acc. to some of the ancient geographers, by the Tanais and the Cimmerian Bosphorus, acc. to others by the Phasis, or even the Araxes and the Caspian sea, and from Libya at the Isthmus of Suez. It was sometimes divided into Lower and Upper Asia, τὰ κάτω Ἀσίας or ἡ κάτω Ἀσία, and τὰ ἄνω Ἀσίας, or ἡ ἄνω Ἀσία, being the parts to the west and east of the Halys respectively. In the Anab. no such division is mentioned. v. 3. 6, vi. 4. 1, vii. 1. 2, 6. 32.

**Ἀσιδάτης**, ου, *Asidates*, a noble and wealthy Persian, captured by Xen., vii. 8. 9 ff.

**Ἀσιναῖος**, ἄ, ου [Ἀσίνη, *Asine*], cf. or *belonging to Asine*; subst., an *Asinaean*, v. 3. 4, 6. 36. Asine was a seaboard town of Laconia, between Gythium and Taenarum. Hence Neon the Asinaean is called Laconian, vii. 2. 29.

**ἀσινῶς**, adv. [σίνομαι], *harmlessly, without doing harm*, ii. 3. 27; ὡς ἂν δυνάμεθα ἀσινέστατα, *doing as little damage as possible*, iii. 3. 3.

**ἀσίτος**, ου [σίτος], *without food, in want of food*, ii. 2. 16, iv. 5. 11.

**ἀσκέω**, ἀσκήσω [cf. Eng. *ascetic*], *practise, cultivate*, Lat. *exerceō*, of a virtue, ii. 6. 25, vii. 7. 24.

**ἀσκός**, ὁ, *skin forming a bag, leathern bag*, but esp. *goat-skin bag*, used particularly for storing and

in transporting wine, *wine-skin*. The raw side of the skin was kept inward, the seams were tightly sewed and pitched, and the neck closed by binding with a cord. ἀσκοί were used for carrying other commodities than wine, vi. 4. 23, and when inflated with air might be used as a float for a temporary pontoon bridge, iii. 5. 9 ff.



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**ἄσμενος**, η, ου [Ῥ. ἀδ], *well pleased*; always with a verb, where in Eng. an adv. is used, *with joy, with pleasure, gladly*, ii. 1. 16, v. 6. 22, vii. 2. 9, 6. 6.

**ἀσπάζομαι** (ἀσπαδ-), ἀσπάσομαι [Ῥ. σπα], *draw to oneself, embrace*, either at meeting or parting, *greet or take leave*, vi. 3. 24, vii. 1. 8, 40, 2. 23; ἀσπάζεσθαι τὸν θεόν, *bring one's parting greeting to the god* (i.e. by an offering), vii. 8. 23.

**Ἀσπένδιος**, ὁ [Ῥ. Ἀσπενδος, *Aspendus*], *native of Aspendus, an Aspendian*, i. 2. 12. Aspendus was an Argive colony in Pamphylia, about sixty stadia from the mouth of the Eurymedon. It early fell into the hands of the barbarians. Thrasybūlus was surprised and slain here, B.C. 389.

**ἀσπίς**, ἴδος, ἡ, *shield*, in shape either oval or round. The large oval shield was an important part of the defensive armour of the hoplite, i. 2. 16, 5. 13, iii. 4. 47, vii. 4. 16, and covered him from the neck to the knees. It was convex on the outer side, so that it could on occasion be used in sacrifices to catch the blood of the victims, ii. 2. 9. About the outer edge ran a continuous rim of metal, fastened

with nails (*ἵνυς*, *q.v.*). See *s.v.* *ὀπίσῃς*. The oval shield was often



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emblazoned with a device, either that of an individual or the common symbol of an entire state, as  $\Lambda$  on the shields of the Lacaedæmonians. A peculiar form of the oval shield, called Boeotian, had apertures at the sides. See *s.v.* *κνημῖς*, where the illustration also shows the manner in which the shield was held. See further *s.v.* *ῥπλον*, where Hephaestus is fitting the metal 'handle' to the inside of the shield. The round or Argolic shield was similar to the oval shield in most respects except its



No. 11.

shape, but was held differently. A bar ran across the centre, under which the left arm was slipped, the hand grasping any one of a

succession of leathern loops that ran about the outer circle. Since the round shield was too small to cover in action the lower part of the body, a flap, generally of leather, was often attached to it. This might be ornamented. See *s.v.* *ξίφος* and *σάπιγξ*. In historical times shields were made chiefly of bronze. Shields made of other materials, however, are mentioned; those carried by the Egyptians in the army of Cyrus were of wood, i. 8. 9, ii. 1. 6. When not in use the shield was protected by a leathern case, hence the expression *ἀσπίδες ἐκκεκαλυμμέναι*, i. 2. 16. Phrases: *παρ' ἀσπίδα*, to the left, since the shield was carried on the left arm, iv. 3. 26; *ἀσπίς μύριά και τετρακοσιά*, 10,400 shield (*i.e. men*), i. 7. 10.

**Ἀσσυρία**, *ās*, Assyria, properly the long narrow territory on the Tigris, chiefly to the east, and extending as far as Media; in a later and wider sense, the great Assyrian empire, which extended to the Mediterranean and to Pontus, and which was destroyed towards the end of the seventh century B.C. by the Medes and Babylonians. To the Greeks with Cyrus Assyria meant the former district, as a province of the king, vii. 8. 25. In it were Arbēla and Gaugamēla.

**Ἀσσύριος**, *ā, on* [*Ἀσσυρία*], Assyrian, vii. 8. 15.

**ἀσταφίς**, *idos*, *ή*, collective subst., dried grapes, raisins, iv. 4. 9.

**ἀστράπτω** (*ἀστραπ-*), *ήστραφα*, flash, glitter, i. 8. 8.

**ἀσφάλεια**, *ās* [*R. σφαλ*], security, personal safety, Lat. *incolumitās*, v. 7. 10, vii. 6. 30.

**ἀσφαλίστατα**, see *ἀσφαλῶς*.

**ἀσφαλέστερος**, see *ἀσφαλής*.

**ἀσφαλής**, *ēs* [*R. σφαλ*], not liable to be tripped up, hence sure, safe, secure, Lat. *incolumis* or *tūtus*, iv. 3. 12, v. 2. 20, vi. 4. 27, vii. 3. 3; comp. *ἀσφαλέστερος*, safer,



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*surer*, iii. 2. 19, 36; vi. 2. 13. Phrases: *ἐν ἀσφαλεῖ, ἐν τῷ ἀσφαλεῖ, in security, in a safe place*, iv. 7. 8, v. 6. 33; *ἐν ἀσφαλεστέρῳ, in greater security*, iii. 2. 36; *ἐν ἀσφαλεστάτῳ, in the safest place*, i. 8. 22.

**ἄσφαλτος**, ἡ [cf. Eng. *asphalt*], *asphalt*, a mineral pitch, soft and combustible, used as a cement or as mortar, ii. 4. 12.

**ἀσφαλῶς**, adv. [R. σφαλ], *firmly, safely, without danger*, i. 3. 19, iii. 4. 6, vi. 3. 7; sup. *ἀσφαλέστατα*, i. 3. 11, iii. 2. 27.

**ἀσχολία**, ἄς [R. σελ], *lack of leisure, business*, Lat. *negotium*; pl., *engagements*, vii. 5. 16.

**ἀτακτέω** [R. ταν], *be disorderly, be undisciplined*, v. 8. 21.

**ἀτακτος**, ον [R. ταν], *in disorder, not in battle array, undisciplined*, i. 8. 2, iii. 4. 19, v. 4. 21.

**ἀταξία**, ἄς [R. ταν], *disorder, insubordination, lack of discipline*, opp. to *εὐταξία*, iii. 1. 38, 2. 29, v. 8. 13.

**ἀτάρ**, adversative conj., *but, but yet*. Lat. *at*, always standing first in its sentence, and introducing an objection or a self-correction in the form of a question, iv. 6. 14, vii. 7. 10.

**Ἀταρνεύς**, ἑως, ὁ, *Atarneus* (near Dikeli Koi), a corn-producing country with a city of the same name in the southwestern part of Mysia (or acc. to others in Aeolis), opposite to Lesbos, vii. 8. 8.

**ἀτασθαλία**, ἄς [ἀτάσθαλος, *presumptuous*], mostly poetic, *blind folly, presumption, wantonness*, iv. 4. 14.

**ἄταφος**, ον [θάπτω], *unburied*, vi. 5. 6.

**ἄτε**, adv. of manner [acc. pl. neut. of ὅς + τέ], *as, just as*; often emphasising a causal partic., *inasmuch as, because*, iv. 2. 13, 8. 27, vi. 3. 3, 5. 28.

**ἀτέλεια**, ἄς [R. ταν], *freedom from a public tax, hence exemption from any service*, Lat. *immunitās*, iii. 3. 18.

**ἀτιμάζω** (ἀτιμαδ-), ἀτιμάσω, etc. [R. τι], *dishonour, affront, disgrace*, i. 1. 4, 9. 4.

**ἀτίμος**, ον [R. τι], *without honour, in dishonour, disregarded*, vii. 7. 24, 46; comp. *ἀτιμότερος*, vii. 7. 50.

**ἀτμίζω** (ἀτμιδ-), ἀτμίσω [R. 2 αφ], *steam*, iv. 5. 15.

**Ἀτραμύτειον** or **Ἀδραμύττιον**, τό, *Adramyttium* (Edremit), a city in the western part of Mysia, on a bay of the same name, founded by the Lydians and afterwards colonized by the Athenians, vii. 8. 8.

**ἀτριβής**, ἐς [τριβή], *untrodden, unused*, of roads, iv. 2. 8, vii. 3. 42.

**Ἀττικός**, ἡ, ὅν, of or belonging to *Attica, Attic*, i. 5. 6. Attica was a country in the southeastern part of Northern Greece, forming a triangular peninsula, of which two sides were washed by the sea and the third was separated from Boeotia and Megaris by mountains. Its area, Salamis included, was 748 sq. miles, and its population in the fifth century B.C., excluding its capital, Athens, was about 350,000 (see *Ἀθῆναι*). A poor country for agricultural and pastoral pursuits, it was rich in marble quarries and silver mines.

**αὐ**, adv., post-positive, of relations of time, often adversative and preceded by *δέ*, *again, back again, in turn, on the other hand, moreover*, i. 1. 7, 9, 10. 5, ii. 6. 5, 18, iii. 1. 32.

**αὐαίνω** (αἶαν-), αὐανῶ, ἡῶνα, αὐάνθην [αὖω, *dry*], *dry*; mid., *dry up, wither*, impf. without aug., ii. 3. 16.

**αὐθαίρετος**, ον [αὐτός + αἰρέω], *self-appointed*, v. 7. 29.

**αὐθημερόν**, adv. [αὐτός + ἡμέρᾱ], *on the same day*, iv. 4. 22, 5. 1.

**αὐθις**, adv. [αὖ], *again, once more, a second time*, i. 10. 10, iv. 7. 2, v. 8. 9; *in turn, afterwards, next*, iv. 2. 12, vii. 2. 25, 5. 3.



**αὐλέω**, αὐλήσω [R. 2 αF], *play the flute, play on any wind instrument, κέρασι καὶ σάλπιγγιν*, vii. 3. 32; mid., *have the flute played for one, be accompanied on the flute*, vi. 1. 11.

**αὐλιζομαι** (αὐλιδ-), ηὔλισσάμην and ηὔλισθην [R. 2 αF], *lie in the open air, pass the night, bivouac, encamp*, ii. 2. 17, iv. 1. 11, 3. 1, vi. 4. 1, vii. 4. 11.

**αὐλός**, ὁ [R. 2 αF], *a wind-instrument, usually rendered flute*,



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although more like our clarinet. The αὐλός had a mouth-piece, and consisted of two connected tubes. The manner of playing it is illustrated in the accompanying school-room scene. See also *s.v.* κλίτη. Phrases: πρὸς τὸν αὐλόν, *to the sound of the flute*, vi. 1. 8, 10; πρὸς αὐλὸν ὀρχεῖσθαι, *dance to the flute*, vi. 1. 5.

**αὐλὼν**, ὦνος, ὁ, *hollow between hills or banks; canal, drain*, Lat. *canālis*, ii. 3. 10.

**αὔριον**, adv., *to-morrow*, Lat. *cras*, ii. 2. 1, iv. 6. 8, vi. 5. 21; ἡ αὔριον (*sc.* ἡμέρᾱ), *the morrow*, vi. 4. 15; αὔριον πρῶ, Lat. *crās māne*, *early to-morrow morning*, vii. 6. 6.

**αὐστηρότης**, ητος. ἡ [αὐστηρός, *dry, rough, αὔω, dry, cf. αὐαίνω*], *harshness, bitterness, acidity*, Lat. *austērītās*, of wine, v. 4. 29.

**αὐτίκα**, adv., *at this very moment, immediately, on the spot*, i. 8. 2, ii.

i. 9, 5. 34; *strengthened by a following μάλα, instantly, in a twinkling*, iii. 5. 11, vii. 6. 17.

**αὐτόθεν**, adv. [αὐτός], *from this or that very place, hence, thence*, iv. 2. 6, 7. 17, v. 1. 10.

**αὐτόθι**, adv. [αὐτός], *in this or that very place*, Lat. *ibi, ibidem*, i. 4. 6, iv. 5. 15, vii. 1. 13.

**αὐτοκέλευστος**, ον [αὐτός + R. κελ], *self-directed, of one's own accord*, Lat. *suā sponte*, iii. 4. 5.

**αὐτοκράτωρ**, ορος, ὁ, ἡ [αὐτός + R. 1 κρα], *being one's own master, as adj. with ἀρχων, absolute*, Lat. *cum potestate imperiōque versārī*, vi. 1. 21.

**αὐτόματος**, η, ον [αὐτός + R. μα], *self-impelled, of one's own accord, spontaneously, of persons or of things*, iv. 3. 8, v. 7. 3; ἀπὸ ἢ ἐκ τοῦ αὐτομάτου, *unhindered, by chance, voluntarily*, i. 3. 13, 2. 17, vi. 4. 18.

**αὐτομολέω**, αὐτομολήσω, ηὔτομολησα [αὐτόμολος], *desert, abs., with πρὸς and acc., or with παρά and gen.*, ii. 1. 6, 2. 7; οἱ αὐτομολήσαντες, *the deserters*, i. 7. 13, 10. 6.

**αὐτόμολος**, ὁ [αὐτός + root μολ, *move, cf. βλώσκω*], *deserter*, Lat. *trānsfuga*, with παρά and gen., i. 7. 2.

**αὐτόνομος**, ον [αὐτός + R. νεμ], *under one's own laws, independent*, Lat. *suī iūris esse*, vii. 8. 25.

**αὐτός**, ἡ, ὁ (neut. with the art. often ταῦτόν, iii. 1. 30, vi. 3. 17) [αὐτός], *intensive pron., self, when preceded by the art., same. Not preceded by the art.:—in the oblique cases it may serve as the common pron. of the third pers., him, her, it, etc.*, Lat. *is*, i. 1. 2, 8, ii. 1. 5, 3. 8, iii. 1. 4, 4. 7, v. 3. 6, 4. 26; in all its cases it may be used as an intensive adj. pron., Lat. *ipse, self, myself, himself, etc.*, or *very, exactly*, either with or without a personal or a dem. pron. in agreement, i. 6. 7, 9. 21, 10. 17, iii. 1. 4, 44, 2. 24, iv. 4. 6, 7. 7, 10, v. 6. 24, vii. 3. 3, 7. 13; with a subst.

always in the pred. position, the art. never being omitted unless the subst. is a prop. name or denotes an individual, i. 7. 11, 8. 14, ii. 1. 5; as a refl., either alone or joined with an oblique case of a pers. pron., i. 1. 5, ii. 3. 22, 5. 28, iii. 1. 37, 2. 14; with possessives, as τοῖς ἡμετέροις αὐτῶν φίλοις, *our own friends*; often more than simply emphatic, admitting of such translations as *by oneself, in one's own person, of one's own accord, alone*, ii. 3. 7, iii. 2. 11, iv. 7. 11, vi. 6. 9; sometimes when followed by the art. and a subst. it may be rendered by *just, right*, as ὑπὲρ αὐτοῦ τοῦ στρατεύματος, *just over the army*, iii. 4. 41, cf. iv. 3. 11, vi. 4. 4; the gen. αὐτοῦ or αὐτῶν serves as a possessive pron., Lat. *eius, eorum*, i. 1. 7, 9. 23, iii. 4. 44. Preceded by the art., *the same*, Lat. *idem*, i. 1. 7, iv. 5. 31, v. 8. 22, neut. often denoting place, as ἐκ τοῦ αὐτοῦ, *from the same place*, ii. 4. 11; so also with εἰς or ἐν, with or without a following dat. of resemblance, i. 8. 14, ii. 6. 22, iii. 1. 27, 30, vi. 3. 17, 21.

αὐτόσε, adv. [αὐτός], *to the place itself, thither*, iv. 7. 2.

αὐτοῦ, adv. [αὐτός], *in the very place, here, there*, Lat. *illic*, i. 3. 11, 5. 13, ii. 1. 21, iv. 3. 28; often the place is still further noted, αὐτοῦ παρὰ Ἀριαίῳ, *there with Ariæus*, ii. 2. 1; αὐτοῦ πον, *hereabouts*, iii. 2. 24.

αὐτοῦ, see εἰντοῦ.

αὐτως, adv. [αὐτός], *in the very manner*; only in the phrase ὡς δ' αὐτως, *just so, even so*, v. 6. 9; see ὡσαύτως.

αὐχὴν, ἑνος, ὁ, *the neck*, Lat. *ceruix*; hence, of a neck of land, *isthmus*, vi. 4. 3 bis.

ἀφ', by elision and euphony for ἀπό.

ἀφαιρέω [αἰρέω], *take away, detach*, vi. 5. 11; mid., *take away for oneself, deprive, rob*, either with

acc. of the thing, or the acc. or gen. of the person, with two accs., or with the object omitted, i. 3. 4, 9. 19, iii. 1. 30, iv. 1. 14, 4. 12, vi. 6. 7, and in the pass. either with the thing omitted or in the acc., vi. 6. 5, vii. 2. 22; *take away to oneself, rescue*, with acc. or with acc. and gen., vi. 6. 10, 21, 23; in the pass., vi. 6. 19, 27.

ἀφανής, ἐς [R. φα], *invisible, out of sight, unobserved*, and so *hidden, doubtful*, i. 4. 7, ii. 6. 28, iv. 2. 4.

ἀφανίζω (ἀφανι-), ἀφανῶ, ἡφάνισα, ἡφάνικα [R. φα], *make hidden, hide, blot out, annihilate*, iii. 2. 11, 4. 8.

ἀφαρπάζω [R. ἄρπ], *snatch away, plunder, pillage*, i. 2. 27.

ἀφειδῶς, adv. [ἀφειδής, unsparing, cf. ὑποφειδομαι], *without sparing, mercilessly*, vii. 4. 6; sup. ἀφειδέστατα, i. 9. 13.

ἀφειστήκεσαν, see ἀφίστημι.

ἀφέξεσθαι, see ἀπέχω.

ἀφειστήξει, see ἀφίστημι.

ἀφηγέομαι, [R. αγ], *explain, tell*, vii. 2. 26.

ἀφήσετε, see ἀφίημι.

ἀφθονίᾳ, ἄς [ἀφθονος], *freedom from envy, liberality*; hence *plenty, abundance*, of men or things, i. 9. 15, vi. 6. 3; εἰς ἀφθονίᾳν, *in plenty*, vii. 1. 33.

ἀφθονος, ὅν [cf. φθονέω], *ungrudging, plenteous, abundant*, of supplies, iii. 1. 19, vii. 6. 26, 28; of a country, *fertile*, v. 6. 25; of water, *copious*, vi. 4. 4. Phrases: ἐν ἀφθόνοις βιοτεῖν, *live in clover*, iii. 2. 25; ἐν πᾶσιν ἀφθόνοις, *in all sorts of comforts*, iv. 5. 29; ἐν ἀφθονωτέροις, *in greater supply*, v. 1. 10.

ἀφίημι [ἔημι], *send away, let go, let depart*, iv. 5. 24, 30; *let escape, set free, give up*, ii. 3. 25, iv. 1. 12, 14, vi. 6. 30; of water, *let flow*, of animals, *let loose*, ii. 2. 20, 3. 13, v. 8. 24; *send back, cast off, reject, dismiss*, sometimes with acc. and

inf., v. 4. 7, vii. 3. 44; of an anchor, *let go*, iii. 5. 10. Phrase: *πρὸς φιλιᾶν ἀφιέναι*, *let depart in peace*, i. 3. 19.

**ἀφικνέομαι** (ικνέομαι, ικ-, ἔξομαι, ἰκόνην, ἰγμαι [R. **Φικ**], *come*), *arrive*, abs., ii. 3. 19, v. 4. 4; *arrive at, come to, reach*, with παρά or πρὸς and acc. of pers., or with εἰς, ἐπὶ, πρὸς, or κατὰ and acc. of place, i. 1. 5, 2. 4, 12, 25, 4. 19, 5. 4, ii. 2. 8, iii. 1. 43, 4. 30, iv. 1. 5, 7. 18, 8. 1, vii. 2. 28, 7. 49; with ἐκ or ἔξω and gen., vi. 1. 16, 6. 3; *return*, with πρὸς and acc. of pers., εἰς or ἐπὶ and acc. of place, or an adv., i. 10. 17, iii. 2. 26, vi. 1. 17, 6. 38, vii. 8. 23. Phrase: *εἰς τὸ γῆρας ἀφικνεῖσθαι*, *live to be old*, iii. 1. 43.

**ἀφιππεύω** (ἰππεύω, ἰππεύσω [R. **ακ**], *ride*), *ride back or off*, i. 5. 12.

**ἀφίστημι** [R. **στα**], *set off from, separate, trans., lead to revolt*, with ἀπὸ and gen., vi. 6. 34; intr. in pass. and in 2 aor., pf., and fut. pf. act., *stand away from, revolt, go over to, withdraw*, Lat. *dēficiō*, i. 4. 3, ii. 4. 5, iii. 2. 17; with εἰς and acc. of place, and εἰς or πρὸς and acc. of pers., i. 1. 6, 6. 7, ii. 5. 7; with gen. of person from whom, ii. 6. 27.

**ἄφοδος**, ἡ [ὁδός], *a going away, retreat, place for retreat*, Lat. *receptus*, iv. 2. 11, v. 2. 7, vi. 4. 13, vii. 8. 16.

**ἀφροσύνη**, ἡ [φρήν], *thoughtlessness, folly*, v. 1. 14.

**ἄφρων**, ον, gen. ονος [φρήν], *without sense, foolish, light-headed, out of one's head*, iv. 8. 20, vii. 1. 28.

**ἀφυλακτέω** [φυλάττω], *be without a watch, off one's guard*, vii. 8. 20.

**ἀφύλακτος**, ον [φυλάττω], *unwatched, unguarded*, ii. 6. 24, v. 7. 14.

**ἀφυλάκτως**, adv. [φυλάττω], *unguardedly, rashly*, v. 1. 6.

**Ἀχαιοί**, οἱ, ὁ, *an Achaean*, i. 1. 11, ii. 6. 30, vi. 2. 7. Achaia was the country lying along the northern coast of Peloponnēsus, and contained a confederacy of twelve cities. The Achaeans enjoyed internal prosperity, but had but little influence outside and held aloof from Hellenic affairs until after the death of Alexander, when they formed the Achaean League. In the Heroic Age they were the ruling nation in Peloponnēsus, and accordingly Homer calls the Greeks collectively Achaeans. They formed with the Arcadians over one-half of the Ten Thousand, vi. 2. 9, 10.

**ἀχάριστος**, ον [R. **χαρ**], *ungracious, unpleasant; οὐκ ἀχάριστα λέγειν*, *ironical, speak prettily enough*, ii. 1. 13 (some read ἀχάριτα); of persons, act., *ungrateful*, pass., *unrewarded*, i. 9. 18, vii. 6. 23.

**ἀχαρίστως**, adv. [R. **χαρ**], *ungraciously, without gratitude, thanklessly*, ii. 3. 18, vii. 7. 23.

**ἀχάριτα**, see ἀχάριστος.

**Ἀχερουσιάς**, ἄδος, ἡ [Ἀχέρων, Acheron], *Acherusian*; with Χερρόνησος, *the promontory or peninsula of Acheron* (Baba-Burun), near Heraclēa in Bithynia, where Heracles, according to the myth, descended to fetch up Cerberus, vi. 2. 2.

**ἄχθομαι**, ἀχθέσομαι, ἡχθέσθην [cf. ἄχος, πόνος, *pain, distress*, Lat. *anger, anguish*, Eng. *AWE, UGLY*], *be weighed down, distressed, troubled, displeased, vexed, angry at*, abs., vii. 5. 5, 6; with ὅτι and a clause, sometimes accompanied by τοῦτο, iii. 2. 20, v. 4. 18, vi. 6. 9; with the gen. abs., i. 1. 8; with the dat. of the person, vi. 1. 29, vii. 5. 7; with the dat. of the cause, sometimes governed by ἐπὶ, v. 7. 20, vii. 6. 10.

**ἀχρεῖος**, ον [χράομαι], *useless, unfit for service, of persons or things*, iv. 6. 26, v. 2. 21.

ἄχρηστος, *ον* [χρόμαι], *useless, unserviceable*, iii. 4. 26.

ἄχρη, *adv.*, *utterly*, *Lat. usque*; with *eis*, *up to*, v. 5. 4; as temporal conj., with *ἄν* and the subjv., *until*, ii. 3. 2.

ἄψινθιον, *τό*, *wormwood*, i. 5. 1.

## B.

Βαβυλόν, *ῶνος*, *ή* [*Babel, the gate of God*], *Babylon*, i. 4. 11, 5. 5, ii. 2. 6, 4. 12, iii. 5. 15, one of the oldest and most famous cities of antiquity. Its origin is unknown. It was the capital of the province of the same name as early as the Elamite conquest, B.C. 2300. After the 13th century, when Assyria became the controlling power in the Tigris-Euphrates region, the city was conquered at various times by Assyrian kings and finally by Sennacherib (first part of the 7th century), who dealt its prosperity a heavy blow. With the fall of Nineveh and the rise of the new Babylonian empire (B.C. 606), it entered on a career of unprecedented splendour. It was rebuilt and beautified by Nabopolassar, his son Nebuchadnezzar, and their successors down to the last native king, Nabonidas. It survived the conquests of Cyrus the Great (539 B.C.) and of Alexander (331 B.C.); its last king was the Seleucid Antiochus the Great (224-187 B.C.). In Pliny's time it was a ruin, and has so continued until to-day. Herodotus (who probably and rightly included Bassippa in his measurement) describes it as a square, each side of which was 120 stadia long. Its hanging-garden, built by Nebuchadnezzar for his Median queen, was reckoned one of the wonders of the world. The ruins of Babylon (which represent the city of

the Nabopolassar dynasty) have been in part excavated, and numerous inscriptions have been found, from which and from Assyrian inscriptions its history has been to some extent recovered.

Βαβυλωνία, *ἄς* [Βαβυλώνιος], *Babylonia*, the district in which Babylon was situated, i. 7. 1. It was a plain, watered by the Tigris and Euphrates and bounded on the north by Mesopotamia, and extending to the Persian gulf on the south. The famous Median wall was intended as a barrier against foes from the north. The natural fertility of the plain was increased by means of canals from the rivers.

Βαβυλώνιος, *ἄ*, *ον* [Βαβυλῶν], *of Babylon*, with *χώρᾱ*, ii. 2. 13.

βάδην, *adv.* [R. βα], *at a walk, with slow pace*, of men or horses, iv. 8. 28, v. 4. 23, vi. 5. 25. Phrase: βάδην ταχύ, of soldiers, *at a quick-step*, of an advance in which the ranks were still preserved, as opposed to δρόμῳ, iv. 6. 25.

βαδίξω (βαδιδῶ), ἐβάδισα, βεβάδικα [R. βα], *go on foot, walk, march*, *Lat. incēdō*, of soldiers, v. 1. 2, vi. 3. 19.

βάθος, *ους*, *τό* [βαθύς, cf. Eng. bathos], *depth or height*, acc. to the point of view of the speaker, *Lat. altitūdō*, i. 7. 14, iii. 5. 7, iv. 5. 4.

βαθύς, *εἶα*, *ύ*, *deep or high*, *Lat. altus*, i. 7. 14, v. 2. 3.

βαίνω (βα-, βαν-), βήσομαι, βέβηκα, ἔβην [R. βα], *go, walk*; perf., *have stepped out, stand, stand fast*, iii. 2. 19.

βακτηρία, *ἄς* [R. βα], *staff, walking-stick*, *Lat. baculum*. Staves and walking-sticks were very generally carried by the Greeks, not only by the old for support (see the representation of Polias, s.v. ἀμφορεύς), but also by young men, and even in the army, ii. 3. 11, iv. 7. 26.

**βάλανος**, ἡ [cf. Lat. *glāns*, *acorn*, *nut*], *acorn*, hence any acorn-shaped fruit, as a *date*, i. 5. 10, ii. 3. 15.

**βάλλω** (βαλ-, βλα-), βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην [βάλλω], *throw, throw at, hit*, abs. or with the acc. of the person, the word for the missile being omitted or in the dat., i. 3. 1, iii. 4. 25, iv. 2. 12, v. 4. 23, 7. 21, vii. 4. 15; pass., *exposed to missiles, under fire*, iv. 7. 6, v. 2. 32. Phrase: οἱ ἐκ χειρὸς βάλλοντες = *ἀκοντισταί*, iii. 3. 15.

**βάπτω** (βαφ-), βάψω, ἔβαψα, βέβαμμαι, ἐβάφην [cf. Eng. *baptize*], *dip, dip in*, ii. 2. 9.

**βαρβαρικός**, ἡ, ὃν [βάρβαρος], *not Greek, foreign, barbaric*, i. 3. 14, 8. 14, iv. 5. 33, v. 7. 13; τὸ βαρβαρικόν (sc. στρατεύμα), *the Persian force of Cyrus*, i. 2. 1, 8. 5.

**βαρβαρικῶς**, adv. [βαρβαρικός], *in a foreign tongue, e.g. in Persian*, i. 8. 1.

**βάρβαρος**, ον [cf. Eng. *barbarous*], *not Greek, foreign, barbarian, uncivilized*, a word applied by the Greeks to all other races, their possessions, and defects; as adj., i. 7. 3, ii. 5. 32, v. 5. 16, vii. 1. 29, 3. 18; sup. βαρβαρώτατος, *most uncivilized*, v. 4. 34; as subst., *foreigner, barbarian*, in the Anab. applied esp. to Persians, i. 1. 5, 9. 13, ii. 1. 7, 6. 28, iii. 1. 35, iv. 2. 3, v. 4. 16, vii. 1. 28.

**βαρέως**, adv. [βαρύς, *heavy*, cf. Lat. *gravis*, *heavy*, Eng. *bary-tone*], *heavily, grievously*; in the phrases βαρέως φέρειν, *take to heart*, Lat. *gravius ferre*, ii. 1. 4, and βαρέως ἀκούειν, *hear with anger*, ii. 1. 9.

**Βασιάς**, ου, *Basias*, an Arcadian, killed by the Cardūchi, iv. 1. 18.

**Βασιάς**, ου, *Basias*, of Elis, a soothsayer, vii. 8. 10.

**βασιλειᾶ**, ᾱς [βασιλεύς], *kingdom, royalty, royal dignity*, i. 1. 3, iii. 2. 15, vii. 7. 26.

**βασιλείος**, ον [βασιλεύς], *belonging to a king, royal*, i. 2. 20, 10. 12,

ii. 1. 4; neut. as subst. and generally pl., *palace*, cf. Lat. *rēgia* (fem.), i. 2. 7, 9. 4. 10, iii. 4. 24, iv. 4. 2.

**βασιλεύς**, ἑως, ὁ [cf. Eng. *basilica*, *basilisk*], *king*, Lat. *rēx*, esp. the King of Persia, when the art. is regularly omitted as the word is used as a proper name, i. 1. 5, ii. 1. 4, iii. 1. 2, v. 5. 17; σο μέγας βασιλεύς or βασιλεὺς μέγας, i. 2. 8, 4. 11; of other kings with the art., i. 2. 12, v. 4. 26, vii. 1. 28; of Zeus, iii. 1. 12, vi. 1. 22. Phrases: ὁ ἄνω βασιλεύς, *the king of the up-country*, applied even to the king of Persia, vii. 1. 28, 7. 3; παρὰ βασιλεῖ, *at court*, i. 2. 27.

**βασιλεύω**, βασιλεύσω [βασιλεύς], *be king, be sovereign*, i. 1. 4, ii. 2. 1; with gen., v. 6. 37.

**βασιλικός**, ἡ, ὃν [βασιλεύς], *fit to be king*, i. 9. 1; *belonging to a king, royal*, ii. 2. 12, iii. 5. 16.

**βάσιμος**, ον [R. βα], *passable*, for animals; ἕως βάσιμα ἦν (sc. τῷ ἵππῳ), *as long as he could ride*, iii. 4. 49.

**βατός**, ἡ, ὃν [R. βα], *passable*, for animals, with dat., iv. 6. 17.

**βέβαιος**, ᾱ, ον [R. βα], *abiding fast, trusty, constant*, i. 9. 30.

**βεβαιῶς**, βεβαιώσω [R. βα], *make sure, confirm, fulfil*, with acc. of the thing and dat. of the person, vii. 6. 17.

**βεβηκότες**, see βαλνω.

**Βέλεσις**, see Βέλεσος.

**Βέλεσος**, υος, or Βέλεσις, ιος, ὁ, *Belesys*, satrap of Syria and Assyria, i. 4. 10, vii. 8. 25.

**βέλος**, ους, τό [βάλλω], *thing thrown of any sort, missile*, iii. 3. 16, iv. 3. 6, v. 2. 14; ἔξω τῶν βελῶν, *out of range*, iii. 4. 15, v. 2. 26.

**βέλτιστος**, η, ον [R. βολ], used as sup. of ἀγαθός, *best* in any respect, *noblest, bravest*, of measures, *most advantageous*, i. 1. 6, ii. 5. 41, v. 1. 8, 6. 2, vii. 6. 12.

**βελτίων**, ον [R. βολ], used as comp. of ἀγαθός, *better* in any respect, *braver, nobler*, of measures,



*more advantageous*, ii. 2. 1, iii. 2. 23, 32, 3. 5, vi. 1. 31, vii. 6. 38.

**βῆμα**, ατος, τό [R. βα], *step, stride*, iv. 7. 10.

**βιά**, ᾶς, *physical strength, force, violence*, Lat. *vis*, vi. 6. 25, vii. 7. 24; freq. as adv., βίᾳ, *by force, by storm*, i. 4. 4, iii. 4. 12, vii. 3. 3; βίᾳ τῆς μητρός, Lat. *inuitā mātē*, *against his mother's will*, vii. 8. 17.

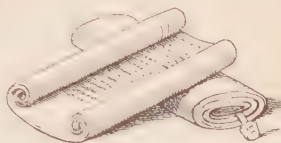
**βιάζομαι** (βιαδ-), βιάσομαι, etc. [βιά], *employ force, compel*, with acc. and inf., i. 3. 1, v. 7. 8, 8. 14; *overpower*, with acc., i. 4. 5; abs., *force oneself upon, obtrude oneself*, vii. 8. 11.

**βίαιος**, ᾶ, ον [βιά], *forcible, violent*, v. 5. 20; neut. as subst., *violence, act of violence*, vi. 6. 15.

**βιαίως**, adv. [βίαιος], *with violence, hard*, i. 8. 27.

**βιβλος**, ῆ [cf. Eng. *Bible, bibliography*], properly the cellular substance of the stem (not the inner layers of bark, as it is often erroneously stated) of the Egyptian βύβλος, or papyrus (an *endogenous* plant), from which the papyrus-paper was made on which Greek and Latin 'books' were written. Hence βιβλοι γεγραμμένοι, *manuscripts, books*, vii. 5. 14. The pith of the papyrus was cut into thin strips, which were placed one by the side of the other on a wetted board. A second layer was placed on these crosswise, and the whole was submitted to pressure, and afterwards smoothed. The glutinous nature of the pith was generally sufficient to make the two layers adhere. The pages thus manufactured were pasted together at the longer edges, so as to form a continuous strip. The writing was in columns, one column to each page, with a space between the pages. Only one side of the strip was written on, and the strip was formed into a roll with the written side inward. These rolls were sometimes of great length.

As the 'book' was read it was unrolled at one side, which was, in



No. 13.

its turn, rolled up as the reader proceeded. A tag with a title was attached to the roll, and several rolls might be kept together in a single case. Books in the modern form belong to a later age. For an additional illustration of the βιβλος (Lat. *liber*), see s.v. ἱμάτιον (No. 27), where is a case containing seven rolls, representing the seven extant plays of the poet Sophocles.

**Βιθύνος**, ῆ, ὅν, *Bithynian*, vi. 5. 30; as subst., οἱ Βιθύνοι, *the Bithynians*, vi. 2. 17, 4. 24, 6. 37. Bithynia was a province in the north-western part of Asia Minor, on the Pontus. It was separated by the Bosphorus from Thrace from which the Bithynians had migrated, hence they are called Thracian, and the province Thrace in Asia, vi. 4. 1, 2. The principal cities were Heracleā and Chalcedon. Pliny the Younger was governor of Bithynia under Trajan.

**βικος**, ὁ, a large jar or vessel of earthenware, used for storing oil, figs, salt meat, and esp. wine, i. 9. 25.

**βίος**, ὁ [cf. Lat. *vivus*, *alive*, Eng. quick, *bio*-logy, *bio*-graphy], *life*, Lat. *vita*, i. 1. 1, 9. 30; *living, subsistence, support*, vi. 4. 8; with ἀπό and gen. of the trade or pursuit, v. 5. 1, vii. 7. 9.

**βιοτεύω**, βιοτεύσω [βίος], *live*, iii. 2. 25.

**Βισάνθη**, ης, *Bisanthe* (Rodosto), a Thracian city on the Propontis, with a fortress and harbour, belonging to Scythians, vii. 2. 38, 5. 8.

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Βίτων, see Βίων.

Βίων or Βίτων, *ωνος, ὁ, Bion*, a messenger from Thibron, bringing money to the Greeks, vii. 8. 6.

βλάβη, *ης, hurt, damage, injury*, ii. 6. 6.

βλάβος, *ους, τό [βλάβη], hurt, damage, injury*, vii. 7. 28.

βλάκew [βλάξ, *slack*], *be slack or idle, shirk*, ii. 3. 11, v. 8. 15.

βλάπτω (βλαβ-), βλάψω, *ξβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην or ἐβλάβην [βλάβη], hurt, damage, harm*, ii. 5. 17, iii. 3. 11, 14, iv. 8. 3.

βλέπω, βλέψω, *ἐβλεψα, look, turn one's eyes, look to one for aid*, Lat. *spectō*, with *πρός* and the acc., iii. 1. 36, iv. 1. 20; of things, *face, point*, with *eis* and acc., i. 8. 10.

βλώσκω (μολ-, μλο-, βλο-), *μολοῦμαι, ξμολον, μέμβλωκα* [root *μολ*, cf. *αὐτόμολος* and Lat. *remulcum, toiv-rope*], *go, arrive*, vii. 1. 33; perhaps only here in Att. prose, and here in the mouth of a Theban.

βοάω, βοήσομαι, ἐβόησα [R. βοF], *shout, call out, cry aloud*, abs., with dat. and a clause with *ὅτι*, or with dat. and inf., i. 8. 1, 12, iv. 3. 22, 7. 24, v. 6. 34.

βοεικός or βοϊκός, *ή, ὄν* [R. βοF], *belonging to an ox; ζεύγη βοεικά, ox-teams*, vii. 5. 2, 4.

βοϊκός, see βοεικός.

βοή, *ῆς* [R. βοF], *shout, call, cry*, iv. 7. 23 *bis*.

βοήθεια, *ᾶς* [R. βοF + θέw], *succour, help*, esp. in the form of troops, Lat. *auxilia, rescuing party*, ii. 3. 19, iii. 5. 4.

βοηθέw, βοηθήσω, ἐβοήθησα, *βεβοήθηκα, βεβοήθημαι* [R. βοF + θέw], *run to rescue at a cry for help, come to the rescue, help*, abs., i. 9. 6, iv. 8. 13, v. 1. 8, vii. 7. 19, with dat., ii. 4. 20, 25, iii. 4. 13, vii. 4. 7, or with *ἐπὶ* and acc. of the enemy and *ὑπέρ* with gen. of the side helped, iii. 5. 6.

βόρος, *ὁ* [cf. Lat. *fodiō, dig*], *pit, hole, hollow*, iv. 5. 6, of a grave, v. 8. 9.

Βοῦσκος, *ὁ, Boiscus*, a Thessalian pugilist, a shirk and a plunderer, v. 8. 23.

Βοιωτιά, *ᾶς* [Βοιώτιος], *Boeotia*, iii. 1. 31, a country in northern Greece, bounded on the north by the territory of the Opuntian Locrians, east by the Euboean sea, south by Attica, Megaris, and the Corinthian gulf, and west by Phocis. Its position, between seas and mountains, and its numerous lakes and marshes, rendered the climate damp and subject to frequent changes, and its cloudy skies made the air thick and heavy. To this and to the fact that the Boeotians were great eaters may be ascribed the natural dullness attributed to them, especially by the lively Athenians, which passed into a proverb. Yet Boeotia furnished not only good soldiers, athletes, and flute-players, but also several great generals, poets, and historians. Under Epaminondas it became for a short time the mistress of Hellas. Boeotia was settled by Aeolians from Thessaly after the Trojan war.

βοιωτιάζω [Βοιώτιος], *act the Boeotian; βοιωτιάζειν τῇ φωνῇ, speak with a Boeotian accent*, that is, *broadly, coarsely*, as if from a full mouth, iii. 1. 26.

Βοιώτιος, *ᾶ, ὄν* [Βοιωτός], *Boeotian*; only as subst., ii. 5. 31, 6. 16, v. 6. 19.

Βοιωτός, *ὁ, a Boeotian*, v. 3. 6.

Βορέας, *ον, or contr., Βορρᾶς, ᾶ, Boreas, the North wind*, Lat. *aquilo*, with or without *ἄνεμος*, iv. 5. 3, v. 7. 7. Strictly speaking, this was to the Greek a north-east wind, blowing over the Thracian mountains, and bringing purer and cooler air.

βόσκημα, *ατος, τό* [βόσκω, *feed*], *fed or fatted beast; pl., cattle in pasture*, iii. 5. 2.

βουλεύω, *βουλεύσω, etc.* [R. βολ], *plan, think up*, rare in act., with

acc. and dat., ii. 5. 6; usually in mid., *advise with oneself, plan, ponder, consider, deliberate, meditate*, abs., ii. 3. 8, iii. 2. 36, vi. 2. 8; the subject under consideration may be expressed by the acc., i. 1. 7, 10. 10, vi. 1. 33, 2. 4, or by a relative clause, i. 3. 11, 6. 6, iii. 2. 38, or by a clause introduced by *ὥς* with the fut. ind. or the opt. with *ἄν*, i. 1. 4, iv. 6. 7, v. 7. 20, or by an indirect question, single or double, i. 10. 5, iv. 6. 8, vi. 2. 4, vii. 5. 9, or by *περί* with gen. of the person or the thing, or *πρός* with acc. of the thing, i. 3. 19, ii. 3. 20, 21, v. 1. 2, vi. 6. 28; the person on whose behalf the plan is made is expressed by *ὑπέρ* or *πρό* with gen., v. 7. 12, vii. 6. 27; *resolve on, settle on*, Lat. *cōnsilium capiō*, with acc. of the thing, or with the inf., iii. 1. 44, 2. 8, 3. 2.

**βουλῇ, ἥς** [R. βολ], *consultation, reflexion, deliberation*, vi. 5. 13.

**βουλιμία, ἐβουλιμῖα**, [R. βοF + λιμός], *have bulimy*, iv. 5. 7, 8. Bulimy, or 'ox-famine' (i.e. *great hunger*), was a disease brought on by exposure to intense cold and hunger. It developed suddenly, the symptoms being a burning and gnawing in the pit of the stomach, until faintness and collapse ensued. The patient quickly recovered on receiving nourishment.

**βούλομαι, βουλήσομαι, βεβούλημαι, ἐβουλήθην** [R. βολ], *will, wish, desire, be inclined*, Lat. *uolō*, used abs. or with acc., ii. 1. 5, 3. 4, iii. 4. 41, iv. 1. 3, v. 4. 6, 8, vi. 1. 20, vii. 2. 3, with the simple inf. or acc. and inf., i. 1. 1, 11, ii. 1. 10, 5. 12, iii. 1. 25, 45, iv. 2. 11, v. 6. 17, vi. 2. 13, 5. 18, vii. 1. 4; *prefer, choose*, ii. 6. 6; *ὁ βουλόμενος, he that wishes, whoever likes*, i. 3. 9, v. 3. 10, 7. 27, vi. 4. 15.

**βουπόρος, ον** [R. βοF + R. περ], *ox-piercing*; only in phrase *βουπόρος ὀβελίσκος, a spit big enough for a whole ox, ox-spit*, vii. 8. 14.

**βοῦς, βοός, ὁ, ἡ** [R. βοF], *ox, steer, bullock, cow*, Lat. *bōs*; pl., *cattle, oxen*, ii. 1. 6, iii. 5. 9, iv. 5. 25, vi. 1. 4, vii. 7. 53; *βοῦς, ἡ, ox-hide*, iv. 5. 14, 7. 22, v. 4. 12. Phrase: *βοῦς ὑφ' ἀμάξης, draught-ox*, vi. 4. 22, 25.

**βραδέως, adv.** [βραδύς], *slowly, leisurely*, i. 8. 11.

**βραδύς, εἶα, ὕ, slow**; only in the phrase *τὸ βραδύτατον* (sc. τοῦ στρατεύματος), *the slowest division of the army*, vii. 3. 37.

**βραχύς, εἶα, ὕ** [cf. Lat. *brevis*, *short*], *short*, of space and time; only in phrases: *πέτεσθαι βραχύ, have a short flight*, i. 5. 3; *βραχύτερα τοξεύειν, shoot less far*, iii. 3. 7; *ἐπὶ βραχὺ ἐξικνεῖσθαι, have a short range*, iii. 3. 17.

**βρέχω, ἐβρέξα, βεβρέχamai, ἐβρέχθην** [cf. Lat. *rigō, wet*], *wet, pass., get wet*, i. 4. 17, iii. 2. 22, iv. 3. 12, 5. 2.

**βροντή, ἥς** [root βρεμ, *roar*, cf. Lat. *fremō, roar*, Eng. *BRIM*], *thunder, clap of thunder*, iii. 1. 11.

**βρωτός, ἡ, ὄν** [cf. *βιβρώσκω, eat*, Lat. *vorō, devour, vorāx, voracious*], *that is to be eaten, eatable*, iv. 5. 8, 8.

**Βυζάντιον, τό** [Βυζάντιος], *Byzantium* (Constantinople), a city in Thrace on the Bosphorus, founded by the Megarians (led, acc. to the story, by Byzas) in 667 B.C. Its favourable situation rapidly gave it importance, and it became the key to the Pontus. Abandoned by its inhabitants in the Persian wars, it afterwards fell into the hands of the Athenians, vii. 1. 27, and after Aegus Potami passed to the Spartans, in whose control it was at the time of the retreat of the Ten Thousand, vi. 2. 13, 4. 2, vii. 1. 2, 2. 5. Later it became an ally of Athens and enjoyed independence until it fell into the power of the Romans. The Emperor Constantine founded the modern city in 330 A.D. (Turkish *Istamboul* or *Stamboul*).

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Βυζάντιος, ᾱ, ον, *belonging to Byzantium, Byzantine*; only as subst. in pl., *the Byzantines*, vii. i. 19, 39.

βωμός, ὁ [R. βα], *any raised place*, but. esp. *altar*, Lat. *āra*, i. 6. 7, v. 3. 9; in the stadium (see s.v. στάδιον) it was usual to have the start made from near an altar, iv. 8. 28. For an illustration of one form of the altar used in bloody sacrifice, vii. i. 40, see s.v. σφάττω.

## Γ.

γαλήνη, ης, *stillness, calm*, of wind or sea, v. 7. 8.

γαμέω (γαμ-), γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι [γάμος], *marry*, wed, act. of the man, Lat. *dūcō*; mid. and pass. of the woman, Lat. *nūbō*, ἐνάτην ἡμέραν γεγαμημένη, *an eight days' bride*, iv. 5. 24.

γάμος, ὁ [cf. Eng. *bi-gamy*, *cryptogam*], *wedding, marriage*; ἀγειν ἐπὶ γάμῳ, *take home as one's wife*, ii. 4. 8.

Γάνος or Γάνος, ἡ, *Ganus* (Ganos), a Thracian city on the Propontis, southwest of Bisanthe, vii. 5. 8.

γάρ, post-positive causal conj. [γέ + ἄρα], *for*, commonly giving the cause, reason, explanation, or confirmation of some fact, which may either follow or precede the clause with γάρ, or be supplied from the context, i. 2. 2, 3. 17, 6. 8, ii. 3. 13, 5. 40, v. 6. 4; γάρ cannot always be translated *for*, but *because, indeed, certainly, then, now, for example, namely*, may be used when it expresses specification, confirmation, or explanation, i. 7. 4, 9. 25, ii. 5. 11, iii. 2. 29, v. 1. 8, vii. 7. 5; in questions γάρ refers to a circumstance not expressed, though giving rise to the question, and may be translated *then*, or left untranslated, i. 7. 9, v. 7. 10, vii. 2. 28.

In elliptical phrases: καὶ γάρ, Lat. *etenim, and to be sure, and really*, where there is an ellipsis between καὶ and γάρ, *and* (this was so) *because*, i. 1. 6, 8, iii. 3. 4, v. 6. 11, 8. 11; καὶ γάρ οὖν, *and therefore, and consequently*, in full, *and* (this is) *then* (so), *for*, i. 9. 8, 12, 17, ii. 6. 13, vii. 6. 37; ἀλλὰ γάρ, Lat. *at enim, but, but to be sure*, in full, *but* (enough of this), *for*, iii. 1. 24, 2. 25, 32.

γαστήρ, τρός, ἡ [cf. Lat. *uenter*, *belly*, Eng. *gastric*], *belly*, of men or animals, ii. 5. 33, iv. 5. 36.

γαυλικός or γαυλιτικός, ἡ, ὅν [γαυλός, ὁ, *merchant-vessel*], *belonging to a merchant-vessel*; γαυλικά χρήματα, *merchantmen's cargoes*, v. 8. 1.

Γαυλίτης, ον, *Gaulites*, a Samian exile, in the confidence of Cyrus, i. 7. 5.

γαυλιτικός, see γαυλικός.

γέ, intensive particle, enclitic and post-positive, serving to emphasise a preceding word, or the clause which the word introduces; often it can be translated only by emphasis, at other times *yet, at least, nevertheless, indeed, certainly, even*, can be used, i. 3. 9, 6. 5, 10. 18, ii. 2. 12, iii. 1. 27, 2. 24, iv. 8. 6, vii. 2. 38, 7. 47, 51; in addition to its emphasising force it often has a limiting or restricting sense, like Lat. *quidem*, i. 3. 21, 10. 3; it is also used to introduce and contrast something new with the foregoing, i. 9. 14, 24, ii. 5. 19, iii. 3. 5; with other particles, γε δὴ, *indeed*, iv. 6. 3; γε μὴν, γε μέντοι, *at least, at any rate, certainly*, i. 9. 14, 16, 20, ii. 3. 9, iii. 1. 27, vii. 7. 32.

γεγενῆσθαι, γέγονα, see γίγνομαι.

γείτων, ονος, ὁ [γῆ], *neighbour*, Lat. *uicīnus*, with gen. or dat., ii. 3. 18, iii. 2. 4, vii. 3. 17.

γελάω, γελάσομαι, ἐγέλασα, ἐγελάσθην, *laugh*, Lat. *rīdeō*, abs. or with ἐπὶ and dat., ii. 1. 13, v. 4. 34, vii. 4. 11, 7. 54.

**γελοῖος**, ᾧ, ον [γελάω], *laughable, farcical, ridiculous*, with inf. or with εἰ and a clause, v. 6. 25, vi. 1. 30.

**γέλως**, ωτος, ὁ [γελάω], *laughter, roar of laughter*, i. 2. 18, iv. 8. 28, vii. 3. 25.

**γελωτοποιός**, ὁ [γέλως + ποιέω], *one who makes laughter, jester, a professional who was employed chiefly at dinner-parties*, vii. 3. 33.

**γέμω**, only in pres. and impf., *be full of, stuffed with*, with gen., iv. 6. 27.

**γενεά**, ᾧς [R. γεν], *time of birth, birth*; ἀπὸ γενεάς, *from one's birthday, of age*, ii. 6. 30.

**γενεῖάω** [γένυς], *grow a beard, be bearded*, ii. 6. 28.

**γενναϊότης**, ητος, ἡ [R. γεν], *eminentness of race or character* (cf. Lat. *generōsus*), hence, *nobility, magnanimity, generosity*, vii. 7. 41.

**γένος**, ους, τό [R. γεν], *family, race*, Lat. *genus*, i. 6. 1.

**γεραιός**, ᾧ, ὄν [γέρων], *old*, with the additional idea of reverence or dignity; comp. οἱ γεραίτεροι, *dignitaries, elders*, v. 7. 17.

**γερόντιον**, τό [γέρων], *poor or weak old man*, vi. 3. 22.

**γέρρον**, τό, *shield* of wicker-work covered with ox-hide, iv. 7. 22, v. 4. 12, *wicker-shield*, carried by the Persians and by other Eastern tribes, ii. 1. 6, iv. 3. 4, 6. 26, 7. 26, 8. 3, v. 2. 22. Cf. i. 8. 9, where the γέρρα are contrasted with the long wooden shields of the Egyptian heavy-armed troops in the king's army. The γέρρα of the Mossynoeci are said to have resembled an ivy-leaf in shape, v. 4. 12.

**γεροφόρος**, ὁ [γέρρον + R. φέρ], *one who carries a wicker-shield*; pl., *light-armed troops with wicker-shields*, i. 8. 9.

**γέρων**, οντος, ὁ [root γερ, *old*, cf. Eng. GRAY], *old man*, Lat. *senex*, iv. 3. 11, vii. 4. 24.

**γεύω**, γεύσω, ἔγευσα, γέγευμαι [cf. Lat. *gustō*, *taste*, Eng. CHOOSE],

*give a taste of*; mid., *taste*, Lat. *gustō*, abs. or with gen., i. 9. 26, iii. 1. 3, vii. 3. 22.

**γέφυρα**, ᾧς, *bridge*, i. 7. 15, ii. 3. 10, 4. 17, iii. 4. 19; γέφυρα ἐξευγμένη πλοίοις, *bridge of boats, pontoon bridge*, i. 2. 5, ii. 4. 24; also *raised way, dam, embankment*, vi. 5. 22.

**γεώδης**, ἐς [γῆ + R. Φῖδ], *of earth, earthy, deep-soiled*, vi. 4. 5.

**γῆ**, γῆς [γῆ], *earth, ground, country*, Lat. *terra*, i. 3. 4, 5. 1, 8. 10, iii. 2. 19, 5. 10, v. 5. 16, vi. 4. 6, vii. 7. 11; *land*, as opp. to sea, v. 4. 1, 6. 5, vi. 4. 3, 6. 13. Phrases: καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, Lat. *terrā marique*, i. 1. 7, iii. 2. 13, vii. 6. 37; παρὰ γῆν, *along the coast*, vi. 2. 1.

**γῆινος**, η, ον [γῆ], *of earth*; πλινθοὶ γῆιναι, *sun-burnt earthen bricks*, vii. 8. 14. See ὁπτός.

**γῆλοφος**, ὁ [γῆ + λόφος], *mound of earth, hill, hillock*, i. 5. 8, 10. 12, iii. 4. 24, iv. 4. 1.

**γῆρας**, γήρως, τό [γέρων], *old age*, iii. 1. 43.

**γίγνομαι** (γεν-), *γενήσομαι, ἐγενόμην, γέγονα* or *γεγεννημαι* [R. γεν], *become, be*, used of men and things. Of men, *be born, be descended from*, with gen. or with ἀπὸ and gen., i. 1. 1, ii. 1. 3, iii. 2. 13, vii. 6. 34. Phrases: οἱ τριάκοντα ἔτη γεγονότες, *men thirty years old*; τῶν μετὰ Κῦρον γενομένων, *men born after Cyrus*, i. 9. 1. Of things, *be, become, happen, take place, occur*, but the translation of the verb varies greatly according to its subject. Used with words signifying the time of day (ἡμέρᾱ, σκότος, ἔως, δέλη), *dawn, break, come, draw on*, i. 8. 8, ii. 2. 13, 4. 24, iv. 2. 4; with words signifying time of year or weather (χειμών, χιών, ὀμίχλη), *arrive, fall*, iv. 1. 15, 2. 7, 4. 8; with πόλεμος, πάραχος, θόρυβος, and μάχη, *arise, take place, break out*, i. 8. 2, ii. 1. 6, iii. 4. 35; with words meaning *pledge, oath, or treaty* (ὅρκοι, σπονδαί), *be taken or given, concluded*,

ii. 2. 10, 3. 6, 5. 3; used of money or taxes, *be paid, accrue, come in*, i. 1. 8, v. 3. 4, vii. 6. 41, 7. 27; of sacrifices or victims, *be favourable*, sometimes with the inf., ii. 2. 3, vi. 4. 9, 6. 36; of numbers, *amount to*, i. 2. 9, 7. 10, v. 2. 4; of shouting and other noises (*κραυγή, βοή, βορυτή*), *arise, resound*, iii. 1. 11, iv. 7. 23, 8. 28. When followed by the simple inf., *be possible*, i. 9. 13; when by an adj. or adv., *be, prove oneself to be*, i. 6. 8, 10. 7, ii. 2. 18, iii. 4. 36, iv. 1. 26, 2. 15, 3. 24, vii. 8. 11. Often with dat., as *δρόμος ἐγένετο τοῖς στρατιώταις*, *the soldiers started to run*, i. 2. 17. Phrases: *ἐν ἑαυτῷ γίγνεται*, *come to himself, recover himself*, i. 5. 17; for many others, see the various prepositions; *τὸ γεγόμενον* or *τὸ γεγενημένον*, *the occurrence, the fact*, i. 9. 30, vi. 3. 23; *τὰ γεγενημένα*, *the circumstances*, ii. 5. 33, v. 4. 19.

**γινώσκω** (γνο-), *γνώσσομαι, ἔγνω, ἔγνωκα, ἔγνωσμαι, ἐγνώσθη* [R. **γνώ**], *know, perceive, feel, experience, understand, recognise, learn, think, be convinced*, with the simple acc., i. 3. 13, ii. 3. 19, 5. 35, iii. 1. 45, iv. 8. 4, v. 1. 14, vii. 5. 11; with *ὅτι* and a clause, i. 3. 2, ii. 2. 15, iii. 3. 4, v. 6. 13, vi. 1. 31; with the acc. and a partic., i. 7. 4, ii. 5. 13, iii. 4. 36, vii. 7. 24; with the acc. and inf., i. 3. 12, 9. 18; with *περί* and gen., ii. 5. 8; abs., iii. 1. 27; the source is expressed by *ἐκ* and gen., vii. 7. 43.

**Γλοῦς**, ὁ, *Glus*, a noble Egyptian, son of Tamos, on the staff of Cyrus. After the death of Cyrus, he joined the king's party, i. 4. 16, 5. 7, ii. 1. 3, 4. 24. He was honoured by Artaxerxes and placed in command of a fleet, but on engaging in another revolt he was put to death.

**Γνήσιππος**, ὁ, *Gnesippus*, a captain from Athens, vii. 3. 28.

**γνώη**, see **γινώσκω**.

**γνώμη**, ης [R. **γνώ**], *opinion, intention, purpose, plan, judgment, advice*, Lat. *sententia*, i. 6. 9, 10, 8. 10, ii. 2. 10, 12, iii. 1. 41, vi. 1. 31, 3. 17, vii. 6. 20. Joined with certain verbs, it forms a phrase which is treated like a single verb and which may be followed by the inf. or by *ὅτι* and a clause, v. 5. 3, 6. 37, or by *ὡς* with the gen. or acc. abs., i. 3. 6, 8. 10. Phrases: *ἀνεν γνώμης τινός*, *against one's will*, i. 3. 13; *ἐμπιμπλᾶς τὴν γνώμην*, *satisfy one's heart's desire*, i. 7. 8; *πρὸς τινα τὴν γνώμην ἔχειν*, *be on one's side, be devoted to one*, ii. 5. 29; *γνώμη κολάζειν*, *punish on principle*, ii. 6. 9.

**γνώναι, γνώσεσθε**, see **γινώσκω**.

**Γογγύλος**, ὁ, *Gongylus*, 1) a Greek living at Pergamus, vii. 8. 8; 2) his son, vii. 8. 8, 17. Their common ancestor, Gongylus of Eretria in Euboea, had been the go-between of Pausanias and Xerxes, and was rewarded by the king with four cities in the Troad.

**γοητεύω**, *γοητεύομαι, ἐγοητεύην*. [*γόης, ἥτος, sorcerer*], *ensorcel, bewitch*, v. 7. 9.

**γονεύς**, ἑως, ὁ [R. **γεν**], *begetter, father*; pl., *parents*, iii. 1. 3, v. 8. 18.

**γόνυ**, *γόνατος, τό* [cf. Lat. *genū, knee*, Eng. *κνέε*], *knee*, of men, i. 5. 13, iii. 2. 22, vii. 3. 23; *joint, knot*, of reeds or canes, iv. 5. 26.

**Γοργιάς**, ον, *Gorgias*, of Leon-tini in Sicily, a famous rhetorician, who lived about 485-380 B.C. He first came to Athens in 427 B.C. on an embassy from his native city, and won literally golden opinions by the brilliancy of his oratory. Later he revisited Athens, and travelled through Greece, getting pupils everywhere. Among these was Proxenus, ii. 6. 16, but his most celebrated pupil was Isocrates.

**Γοργίων**, ωνος, ὁ, *Gorgion*, son of Gongylus the elder, q.v., vii. 8. 8.



γούν, postpositive intensive particle [γε + ούν], stronger than γέ, used to bring forward the proof of a foregoing assertion, or a reason for it, *at least, at any rate, anyhow, at all events*, iii. 2. 17, v. 8. 23, vi. 5. 17, vii. 1. 30.

γραδιον, τό [γεραν, cf. γραῦς, *grāos*, old woman], poor or feeble old woman, vi. 3. 22.

γράμμα, ατος. τό [γράφω], letter of the alphabet, Lat. *littera*; pl. *inscription*, v. 3. 13.

γράφω, γραύω, ἔγραψα, γέγραφα, γεγραμμαι, ἔγραψην [cf. Lat. *scribō, scribis*, Eng. *SHARP, GRAVE, graphic, bio-graphy, dia-gram, grammar, etc.*], *make a mark, draw, paint, write*, ii. 3. 1, 6. 4, vii. 5. 14, 8. 1; the person to whom is expressed by παρά and acc., i. 6. 3.

γυμνάζω γυμνάδ-, γυμνάσω, etc. [γυμνός], *train naked, exercise*, i. 2. 7.

γυμνής, ἦτος, or γυμνήτης, ου, ὁ [γυμνός], a generic term signifying *light-armed foot-soldier*, in contradistinction to the heavy-armed hoplite, i. 2. 3, iv. 6. 20, and applicable properly to javelin-men, bowmen, and slingers, who wore no defensive armour, iii. 4. 26 (σφενδονῆται and τοξόται are immediately mentioned), v. 2. 12 (probably slingers). The word γυμνός, *g.c.*, has, as a military term, the same application. But γυμνός is sometimes used so broadly as to include peltasts, who were light-armed troops, although they carried a shield for defence, iv. 1. 6. 28 (equal to πελτασταί in 20), vi. 3. 15 (equal to πελτασταί in 19). Conversely πελταστής, *g.c.*, is sometimes used to designate all the light-armed troops. The Greek light-armed troops in the army of Cyrus amounted, just before the battle of Cunaxa, to 2500, i. 7. 10. These were principally peltasts. The javelin-men, bowmen, and slingers were relatively of much

less importance. See s.v. ἀκοντιστής, τοξότης, σφενδονήτης.

γυμνήτης, see γυμνής.

Γυμνιάς, αδος, or Γυμνίας, αδος, ἡ, *Gymnias*, a flourishing city of the Scythum, in Armenia, but its exact site is now unknown.

γυμνικός, ἡ, ὁν [γυμνός], *belonging to physical exercise* (practised naked), *gymnastic, athletic*, iv. 8. 25, v. 5. 5.

γυμνός, ἡ, ὁν [cf. Eng. *gymnast*], *naked, stripped*, Lat. *nūdus*, iv. 3. 12; *lightly clad, i.e. without the ἵματιον, in one's shirt or shift* (see s.v. χιτῶν), i. 10. 3, iv. 4. 12; of soldiers without armour, *exposed, defenceless*, with πρὸς and acc., iv. 3. 6.

γυνή, γυναικός. ἡ [R. γεν], *woman, wife*, i. 2. 12, 4. 8. iii. 2. 25, iv. 1. 14, 3. 11, 5. 9; *chief wife, consort* of a Persian king as distinguished from the rest of his Harem, ii. 3. 17, iii. 4. 11.

Γωβρύας, ου or ᾶ, *Gobryas*, one of the four field marshals of Artaxerxes, in command of 300,000 men, i. 7. 12.

## Δ.

δ', by elision for δέ.

δάκνω (δακ-), δήξομαι, ἔδακον, δέδηγμαι, ἐδήχθην, *bite*, Lat. *mordeō*, iii. 2. 18, 35.

δακρύω, δακρύτω, ἐδάκρυσα, δεδάκρυναι [δάκρυ, *tear*, cf. Lat. *lacrima*, *tear*, Eng. *tear*], *shed tears, weep*, Lat. *lacrimā*, i. 3. 2, iv. 7. 25.

δακτύλιος, ὁ [R. 2 δακ], *finger ring, ring*, Lat. *annulus*. Rings were much affected by the Greeks of the historical period, esp. by men, and were used either as an ornament or as a seal. Cf. iv. 7. 27, where they are worn by soldiers in the rank and file.

δάκτυλος, ὁ [R. 2 δακ], *finger*, Lat. *digitus*; with τῶν ποδῶν, *toe*, iv. 5. 12, v. 8. 15.



**Δᾰμάρᾰτος** or **Δημάρᾰτος**, ὁ, *Demarātus*, son of Ariston and king of Sparta, deposed by his colleague and rival, Cleomenes I., B.C. 491. He fled to Darius, and was by him presented with the cities and districts of Halisarne and Teuthrania. He accompanied Xerxes in the invasion of Greece, but his advice and counsel were neglected. ii. 1. 3, vii. 8. 17.

**Δάνα**, τά, *Dana*, called also *Tyana* (Kilisse-Hissar), a city of Cappadocia north of Tarsus and at the foot of Mt. Taurus. Its position on the highway to Cilicia and Syria rendered it important, i. 2. 20.

**δαπανάω**, *δαπανήσω*, etc. [R. **δα**], *spend, expend*, of money, with *eis* or *ἀμφί* and the acc. of person or thing, i. 1. 8, 3. 3, ii. 6. 6; τὰ ἐαυτῶν *δαπανᾶν*, *live at their own expense*, v. 5. 20; of property or provisions, *use up, consume*, vii. 6. 31, 7. 2.

**δάπεδον**, τό [R. **πεδ**], *solid earth, ground*, iv. 5. 6.

**Δαραδάξ**, see *Δάρδας*.

**Δαρδανεύς**, ἔως, ὁ [Δάρδανος, ἡ, *Dardanus*], a *Dardanian*, an inhabitant of Dardanus, which was an Aeolic city in the Troad on the Hellespont. Near by was Cape Dardanis, noted for a naval battle in the Peloponnesian war. iii. 1. 47, v. 6. 21, vi. 1. 32.

**Δάρδας**, ἄτος, or **Δαραδάξ**, ἄκος, ὁ, *Dardas*, a little river in Syria whose exact position is unknown. It was probably west of Thapsacus, i. 4. 10.

**δᾰρεικός**, ὁ, *daric*, the name of a gold coin of great purity, said to have been coined first by Darius Hystaspes and to have derived its name from him (compare *Napoléon, Louis d'or*, as names of coins), but both statements are in doubt. The device on the obverse of the daric is a crowned archer kneeling, as shown in the cut, which is of the

size of the original. The daric contained about 125.5 grains of gold, and would therefore now be worth about \$5.40 in American gold (\$1.00 containing 23.22 grains). The daric was worth 20 silver drachmas, i. 7. 18, where Cyrus pays a bet of 10 talents, or 60,000 drachmas with 3,000 darics. The silver drachma was of greater value, relatively to gold, than now. See s.v. *μνᾰ*. The weight of the daric was about equal to that of two Attic drachmas. i. 1. 9, 3. 21, ii. 6. 1, iv. 7. 27, vii. 6. 1, 8. 6.



No. 14.

**Δᾰρεῖος**, ὁ [Persian *darā, king*], *Darius*, a name of many of the Persian kings. In the Anab., Darius II., called ὁ Νόθος as being the natural son of Artaxerxes I.; his real name was Ὁχος. He overthrew and murdered his brother Sogdiānus, and reigned from 425 to 405 B.C. His sons were Artaxerxes II., who succeeded him, and Cyrus the Younger, i. 1. 1, 7. 9.

**δάσμευσις**, ἔως, ἡ [R. **δα**], *distribution*, vii. 1. 37.

**δασμός**, ὁ [R. **δα**], *division, partition*; hence *tribute, tax*, as laid in equal parts on all subjects. A yearly tribute was imposed on all the provinces of the Persian empire; this was paid either in money or in kind, as horses, cattle, slaves, and fruits of the field, i. 1. 8, iv. 5. 24.

**δασύς**, εἶα, ὁ [cf. Lat. *dēnsus*, *thick*], *thick, thickly grown*, esp. with trees and shrubs, which may be expressed in the gen. or dat., ii. 4. 14, iv. 7. 6, 8. 2, 26, vi. 4. 27; τὸ δασύ, *thicket, coppice, copse*, iv. 7. 7; also of ox-hide with the hair on, used for shields, *shaggy, rough*, iv. 7. 22, v. 4. 12.

**Δαφναγόρᾰς**, ον, *Daphnagoras*, a favourite of Hellas, the wife of Gongylus, vii. 8. 9.

δαψιλής, ἐς [R. δα], *liberal, ample*, of provisions, *plentiful, abundant*, iv. 2. 22, 4. 2.

δέ, post-positive conjunction, *but*, strictly, but often weakly, adversative, standing midway in force between ἀλλά and καί, and introducing something new, which the lively Greek felt to be of the nature of opposition. In English this opposition is not so apparent, and therefore δέ is often to be rendered by *and, however, yet, to be sure, further, by the way, while, now*, or even omitted in the translation, i. 3. 5, ii. 3. 10, 4. 24, iii. 1. 13, iv. 1. 2, 6. 10, v. 2. 22, 5. 13, 6. 10, vi. 3. 7, 4. 12, vii. 5. 1, 6. 1. In the preceding clause μέν is often found, to call attention to the fact that δέ is to follow in the second, μέν . . . δέ being equivalent to *while . . . yet, on the one hand . . . on the other*, or weaker, *both . . . and*, i. 1. 1, 2, 8, 3. 16, 5. 2, 10. 6, ii. 3. 10, iii. 1. 40, v. 6. 12, vi. 6. 18. The μέν is often omitted in the first clause, i. 7. 5, 9, iii. 1. 23, 4. 7, especially in questions, v. 7. 33. An apodosis is sometimes introduced by δέ, which marks a survival of the paratactic construction, v. 6. 20, 8. 25. Phrases: καί . . . δέ, *and also, but further*, i. 1. 5, 8. 2, iii. 1. 25, iv. 1. 3, vi. 1. 1; οὐδὲ . . . δέ, *and not indeed, and not even*, i. 8. 20.

-δε, a suffix joined to names of places, generally in the acc., to denote motion towards; to demonstrative pronouns to give them greater force.

δεδιώς, see δειδω.

δεδογμένα, see δοκέω.

δέδοικα, see δειδω.

δεδομένοι, see δίδωμι.

δέη, δεηθῆναι, δεῖ, see δέω, *lack*.

δείω (δι-, δει-), δέισομαι, ἔδισα, δέδοικα and δέδια (the present is found only in Homer, in Attic the perf. has a present force) [δειδω], *be afraid, fear, dread*, with acc., with

μή and a clause, or with a combination of the two, or abs., i. 3. 10, 7. 7, 8. 24, iii. 5. 18, iv. 2. 15, 5. 18, v. 7. 22, vii. 3. 26.

δείκνυμι (δεικ-), δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην [R. 1 δακ], *point out, indicate, show, make signs to*, Lat. *ostendō*, the thing shown being expressed by an acc. or a rel. clause with or without the dat. of the person, iv. 5. 33, 7. 4, 27, v. 6. 7, vi. 2. 2, vii. 4. 12.

δείλη, ης, *afternoon*, whether early, i. 8. 8, vii. 3. 10, or late, sometimes evening, iii. 3. 11, 4. 34, 5. 2, iv. 2. 1, vii. 2. 16; ἀμφὶ δέλην, *towards evening*, ii. 2. 14 (cf. ii. 2. 16, ὅψε ἤν).

δειλός, ἡ, ὅν [δειδω], *fearful, cowardly, skulking, vile*, i. 4. 7, iii. 2. 35, vi. 6. 24.

δεινός, ἡ, ὅν [δειδω], *frightful, terrible, awful, horrible, outrageous, severe*, iii. 1. 13, iv. 6. 16, 7. 13, v. 5. 8, 6. 27, vii. 1. 25; as subst., τὸ δεινόν, *terror, danger, misfortune*, ii. 3. 13, 22, 6. 7, 12; with the added idea of power, *marvellous, skilful, clever*, i. 9. 19; sometimes with an inf., ii. 5. 15, iv. 6. 16, v. 5. 7, vii. 3. 23. Phrases: δεινὰ ὑβρίζειν, *treat with outrageous insolence*, vi. 4. 2; δεινότατα ποιεῖν, *foully maltreat*, v. 7. 23; δεινὰ ποιεῖσθαι, *think prodigious*, vi. 1. 11.

δεινῶς, adv. [δειδω], *terribly*; ἔχειν δεινῶς, *be in a dreadful situation*, vi. 4. 23.

δειπνέω, δειπνήσω, ἐδείπνησα, δέδειπνηκα [R. δα], *take the chief meal, dine*, ii. 2. 4, iii. 5. 18, iv. 3. 10, vi. 1. 4, vii. 3. 23.

δειπνον, τό [R. δα], the chief meal of the day, generally eaten towards evening, *evening meal, dinner*, Lat. *cēna*, ii. 4. 15, iv. 2. 4, vii. 3. 15, 21, 4. 3.

δειπνοποιέω [R. δα + ποιέω], *get dinner, entertain at dinner*; mid., *get dinner for oneself, dine*, vi. 3. 14, 4. 26.

δεῖσας, see δέδω.

δείσει, see δέδω.

δεῖσθαι, see δέω, lack.

δέκα, indecl. [δέκα], *ten*, Lat. *decem*, i. 2. 10, iv. 4. 3, v. 2. 29, vii. 3. 2.

δεκαπέντε, indecl. [δέκα + πέντε], *fifteen*, Lat. *quīdecim*, vii. 8. 26.

δεκατεύω [δέκα], *exact the tenth part or tithe, take the tithe of*, v. 3. 9.

δέκατος, η, ον [δέκα], *tenth*, Lat. *decimus*, vii. 7. 35; as subst., ἡ δεκάτη (sc. μοῖρα), *the tithe*. The tenth part of the spoil taken in war was dedicated to the gods, v. 3. 4, either in the form of offerings in the temples, as to Apollo at Delphi, v. 3. 5, or in lands, which were bought and dedicated to the god, as in the celebrated instance when Xenophon bought an estate at Scyllus near Olympia and dedicated it in perpetuity to Ephesian Artemis, v. 3. 7-13.

Δέλτα, τό, indecl. [cf. Eng. *delta*, *delt-oid*], *the Delta*, a peninsula of Thrace, lying between the Pontus, Bosphorus, and Propontis, named from its triangular shape, resembling the letter Δ, vii. 1. 33, 5. 1.

δελφίς, ἶνος, ό, *dolphin*, the smallest species of the whale family, still killed for its fat, v. 4. 28.

Δελφοί, οί, *Delphi* (Castrī), a city in Phocis, on the southern slope of Parnassus and renowned for its oracle of Apollo, for the Pythian games, and for its temple filled with the richest treasures of art and wealth, iii. 1. 5, v. 3. 5, vi. 1. 22. It was regarded by the Greeks as the centre of Hellenic civilization, and even called the navel of the whole earth. The city itself lay in a deep valley between Mt. Parnassus and Mt. Cīrphis, and extended like an amphitheatre to the river Pleistus. The great temple was situated on the rock above; in its sanctuary was the chasm in the earth from which issued the

vapour which was thought to inspire the oracles; over the chasm was placed the colossal tripod on which sat the priestess, called the Pythia. On the road to the temple was the Castalian spring. The existence of a modern town on the site has hitherto prevented excavations to any extent. The oracle was abolished by Theodosius, A.D. 390.

δένδρον, τό [cf. Eng. *rhododendron*], *tree*, Lat. *arbor*, i. 2. 22, ii. 4. 14, iv. 7. 8, v. 3. 11; dat. pl. δένδροις and δένδρεσσι, iv. 7. 9, 8. 2.

δέξασθαι, see δέχομαι.

δεξιόμοι, δεξιόμοιαι, ἐδεξιώσαμην [R. 2 δακ], *take or give the right hand, welcome*, vii. 4. 19.

δεξιός, á, όν [R. 2 δακ], *right, right hand side*, Lat. *dexter*, i. 7. 1, 8. 13, 10. 1, iii. 4. 28, vi. 5. 25. Phrases: the word χεῖρ is often omitted, and we have ἐν τῇ δεξιᾷ, *in the right hand*, ii. 3. 11, v. 4. 12; ἐν δεξιᾷ. *on the right*, i. 5. 1, ii. 2. 13, iv. 3. 17, v. 2. 24, vii. 5. 12; ὑπὲρ δεξιῶν, *above on the right*, iv. 8. 2; δεξιᾶν δοῦναι, *give the right hand in confirmation, promise*, ii. 3. 28, 4. 7, 5. 3; δεξιὰς δοῦναι καὶ λαβεῖν, *exchange hand-grasps, shake hands*, in token of friendship, in concluding a treaty, etc., i. 6. 6, vii. 3. 1; δεξιὰς φέρειν, *bring assurances, pledged by the person who brought them with his right hand*, ii. 4. 1. In military language κέρασ may be omitted, as τὸ δεξιόν, *the right wing, the right*, i. 2. 15, 8. 5, iv. 8. 14, vi. 5. 28; but τὰ δεξιὰ (sc. μέρη) τοῦ κέρατος, *the right of the wing*, i. 8. 4, cf. ἐπὶ δεξιᾷ, *to the right*, vi. 4. 1. In Greek divination the right was the propitious side, because the Greek soothsayer faced the North, and therefore the lucky omens from the East, the side of light, were on his right; so αἰτὸς δεξιός, vi. 1. 23.

Δέξιππος, ό, *Dexippus*, a Lacedaemonian Perioecus (see s.v. περλοίκος). He deserted the Greeks while in

command of a ship, v. i. 15, slandered Xenophon before Anaxibius, vi. i. 32, and tried to prejudice Cleander against the army, but in vain, vi. 6. 5 ff. He was finally killed in Thrace for meddling in the affairs of that country, v. i. 15.

δέοι, δέομαι, δέον, see δέω, lack.

Δερκυλίδης, ου, *Dercylidas*, a famous Spartan general, harmost of Abŷdus in 411 B.C., v. 6. 24.

δέρμα, ατος, τό [R. δαρ], *hide* of animals, rarely of the *skin* of a man flayed off, i. 2. 8, iv. 7. 26, 8. 26.

Δέρνης, ου or ος, ό, *Dernes*, a trap of Phoenicia and Arabia, vii. 8. 25.

δεσμός, ό [R. δε] *band, halter, strap, yoke-strap*, iii. 5. 10.

δεσπότης, ου [cf. Eng. *despot*], *master, lord, owner*, Lat. *dominus*, ii. 3. 15, 5. 14, iii. 2. 13, vii. 4. 14.

δεῦρο, adv., *hither, here*, i. 3. 19, ii. 2. 11, v. 4. 10, vi. 3. 26, vii. 6. 9.

δεύτερος, ᾱ, ου [δύο], *second* in time or order, iii. 4. 28, iv. 2. 13, v. 6. 9; adv. δεύτερον or τὸ δεύτερον, *for the second time, over again*, Lat. *iterum*, i. 8. 16, ii. 2. 4.

δέχομαι, δέχσθαι, ἐδέξαμην, δεδέχ-μαι, ἐδέχθην [R. 2 δακ], *receive*, used of persons or things. Of things, *receive, accept, allow, take*, i. 8. 17, iii. 4. 32, iv. 5. 32, v. 4. 8, vi. 6. 37, vii. 3. 29. Of persons the word may have either of two meanings:—1) *receive as guests, hospitably, or in a friendly manner*, abs. or with acc., iv. 8. 23, v. 5. 6, 24, vi. 6. 9; with εἰς and acc. or with οἰκία, vii. 2. 6, 37; ἐπὶ ξένια δέχεσθαι, see ξένιος; 2) *receive as an enemy, await the charge of, meet the attack*, abs. or with acc., i. 10. 6, iii. 1. 42, 2. 16, iv. 2. 7, v. 4. 24, vi. 5. 27; εἰς χεῖρας δέχεσθαι τινα, *come to close quarters*, Lat. *in manūs venire*, iv. 3. 31.

δέω, δήσω, ἔδησα, δέδεκα, ἐδέμαι, ἐδέθην [R. δε], *bind, tie, fetter, shackle*, iii. 4. 35, 5. 10, iv. 2. 1;

with ἐν and dat., iv. 3. 8; τῷ χεῖρε δεδέσθαι, *have both hands tied*, vi. i. 8.

δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδέηθην [R. δε], *lack*, used personally and impersonally. As a personal verb it is rare in the active, being confined to phrases like ὀλίγου δεῖν, *want little*, i.e. *almost*, and πολλοῦ δεῖν, *be far from*, both followed by inf., i. 5. 14, v. 4. 32, vii. 6. 18; commonly in mid., *want, need, lack*, abs. or with gen., i. 9. 21, ii. 6. 13, iii. 1. 46, 5. 9, iv. 4. 6, v. 1. 11, vi. 4. 17, vii. 1. 9; *wish, desire, seek for*, with gen., i. 4. 15, iii. 2. 32, v. 7. 27, vii. 6. 1, with acc. of a pron., i. 3. 4, ii. 3. 29, vii. 2. 34, 7. 24, or with acc. and inf., i. 4. 14; *ask, request, beg*, with gen. of the person expressed or understood and inf. of the thing, i. 1. 10, 9. 25, iv. 5. 16, v. 7. 30, vi. 6. 10, vii. 1. 2, 7. 14, 19. Impersonally it occurs in the forms δεῖ, δέη, δέοι, δεῖν, δέον, etc., *there is need of or that, it is necessary or proper*, or when translated personally *must, ought, etc.* As an impersonal it is followed by the simple inf., which may also be understood, i. 3. 5, 6. 9, ii. 1. 20, iii. 1. 6, 37, iv. 1. 13, v. 1. 6, 2. 12, vi. 1. 18, vii. 1. 14, by the acc. and inf., i. 7. 7, ii. 1. 10, iii. 4. 1, iv. 6. 19, v. 4. 21, vi. 1. 30, vii. 1. 30, and very rarely by dat. and inf., iii. 4. 35; the gen. of the thing needed is also rare, ii. 3. 5, iii. 2. 33, 3. 16, v. 1. 10, vii. 3. 45. Phrases: τὰ δέοντα, *the needful business*, iii. 1. 47; αὐτὸ τὸ δέον, *the very thing wanted*, iv. 7. 7; εἰς τὸ δέον καθίστασθαι, *be settled in the right way*, i. 3. 8.

δή, post-positive intensive particle, serving chiefly to emphasise the idea or word to which it belongs, and which it generally immediately follows. Among its various renderings are *now, just now, in particular, indeed, surely, truly, exactly, quite, accordingly*, but often

its force can be given only by emphasis of tone; such phrases as *you see, you know, I assure you, that's clear*, may sometimes be useful, i. 2. 3, 3. 5, 8. 10, 10. 10, ii. 1. 20, 3. 29, iii. 1. 3, iv. 1. 2, 3. 7, 4. 10, v. 4. 25, 8. 13, 26, vi. 1. 22, vii. 1. 26, 3. 47, 4. 24. With imperatives it adds urgency, *ἀγε δῆ, come now*, Lat. *age uerō*, ii. 2. 10, v. 4. 9; *ὁρᾶτε δῆ, pray consider*, vi. 5. 16; cf. vii. 6. 23, 7. 27. It adds force to superlatives, as *κράτιστοι δῆ, the very best*, i. 9. 18; cf. i. 9. 12. It is common in the apodosis of temporal clauses, i. 10. 13, iii. 1. 2, iv. 2. 20, 7. 23. Phrases: *τί δῆ; what now?* Lat. *quid tandem?* ii. 5. 22, vii. 6. 20; *ὥσπερ δῆ, just as, exactly as*, iii. 1. 29; *ἐνθα δῆ, then, I assure you*, i. 5. 8, iv. 5. 4; *νῦν δῆ, now at once*, Lat. *nunc iam*, ii. 3. 29; *οὕτω δῆ, just so*, vi. 1. 24.

**δῆλος**, η, ον, *plain, clear, evident, certain, manifest*, ii. 2. 18, 3. 1, vii. 2. 16, 6. 16; *δῆλον εἶναι, be clear, be manifest*, with a clause with *ὅτι*, ii. 3. 6, iii. 2. 34, iv. 1. 17, vi. 1. 25, vii. 6. 17, or with *τί, ὅτι*, or *οὐ ἔνεκα*, i. 4. 13, 14, vii. 4. 4; *δῆλον ὅτι* is often used parenthetically, *evidently*, i. 3. 9, iii. 1. 16, 35, vi. 4. 12. The personal construction with a participle is often used instead of the impersonal, as *δῆλος ἦν ἀνῳμένος, it was evident that he was troubled*, i. 2. 11, cf. ii. 5. 27, 6. 21, v. 5. 24; rarely *ὥς* with the participle or *ὅτι* and a clause, i. 5. 9, v. 2. 26.

**δηλώω**, δηλώσω, etc. [**δῆλος**], *make clear, make known, explain, show*, with acc., i. 9. 28, ii. 1. 1, 2. 18, iii. 3. 14; the person to whom is expressed by dat. or *πρός* and acc., the thing shown by *ὅτι* or *ὅθεν* and a clause, ii. 5. 26, v. 4. 21, vii. 1. 31, 7. 35.

**δημαγωγέω**, δημαγωγῆσω [R. **δα** + R. **αγ**], *be a leader of the people*, generally with the idea of unwor-

thy means, *play the demagogue, win by currying favour*, vii. 6. 4.

**Δημάρατος**, see *Δᾰμάρατος*.

**Δημοκράτης**, ους or ου, *Democrates*, of Temnus or Temenium (see *Τημνίτης*), a scout, iv. 4. 15.

**δημόσιος**, ᾱ, ον [R. **δα**], *belonging to the community, public*, Lat. *pūblicus*, vi. 6. 2, 6, 37; *τὰ δημόσια, the public money, the treasury*, iv. 6. 16.

**δηῶω**, δηῶσω, ἐδήῶσα [Epic **δήιος**, *hostile, destructive*], *destroy, lay waste, ravage*, v. 5. 7.

**δήπου**, intensive particle [**δῆ** + *ποῦ*], *surely, I s'pose, of course*, iii. 2. 15, v. 7. 6, vii. 6. 13.

**δήσαι**, see *δέω*, *bind*.

**δηχθεῖς**, see *δάκνω*.

**διά**, by elision *δί'*, prep. with gen. or acc. [**δύο**], *through*. With gen., used of place, time, or means, *through, during, throughout, by means of*, Lat. *per*, i. 4. 6, 5. 12, ii. 3. 17, 6. 22, iii. 5. 15, iv. 2. 4, 6. 22, v. 4. 14, vii. 7. 49. Phrases: *διά ταχέων, rapidly*, i. 5. 9; *διά σκότους, in darkness*, ii. 5. 9; *διά πίστεως, trustingly*, iii. 2. 8; *διά φιλιᾶς λέναι τι, enter into friendship with one*, iii. 2. 8; *διά παντός πολέμου λέναι τι, wage every kind of war with one*, iii. 2. 8; *διά τέλους, from beginning to end*, vi. 6. 11, cf. vii. 8. 11. With acc., *through, by means or aid of, on account of, for the sake of*, Lat. *ob* or *propter*, i. 7. 6, iii. 5. 16, v. 8. 12, vii. 6. 33, 7. 7; *because of*, with *τό* and inf. where we use a causal clause, i. 7. 5, iv. 5. 15, v. 5. 17. Phrases: *διά τοῦτο, for this reason*, i. 7. 3; *διά πολλά, for many reasons*, i. 9. 22; *διά φιλιᾶν, out of friendship*, v. 5. 15. In composition *διά* signifies *through* or *over*; sometimes it adds an idea of continuance or of fulfilment, or it may signify *apart*, Lat. *di-*, *dis-*.

**Δία**, Διᾰ, Διός, etc., see *Ζεύς*.

**διαβαίνω** [R. **βα**], *go with long strides, stride, walk freely*, iv. 3. 8; but mostly trans., *go over, cross*,



Lat. *trānseō*, abs. or with acc., i. 2. 6, 4. 15, ii. 2. 3, 3. 10, iii. 3. 6, 4. 3, iv. 1. 3, 3. 7, v. 2. 4, vi. 5. 3, vii. 1. 3; the means may be expressed by dat. or by *ἐπί* and gen., i. 5. 10.

**διαβάλλω** [βάλλω], *throw over or across*; in Anab. always *throw at* with words, *slander, traduce, accuse falsely*, Lat. *maledicō*, abs. or with acc., ii. 5. 27, 6. 26, v. 7. 5, vi. 6. 11; the person to whom is expressed by *πρός* and acc., i. 1. 3, v. 6. 29, vii. 5. 6, the slander by the acc. or by *ὡς* and a clause, v. 7. 5, vii. 5. 8.

**διαβάς**, see *διαβαίνω*.

**διάβασις**, *εως, ἡ* [R. βα], *a going over, a crossing, hence place or means of crossing, ford, bridge*, i. 5. 12, iii. 4. 20, 5. 9, iv. 8. 3, vi. 3. 5.

**διαβατέος**, *ᾱ, ον*, verbal [R. βα], *that must be crossed or passed over*, Lat. *trānseundus*, ii. 4. 6, vi. 5. 12.

**διαβατός**, *ῆ, ὄν*, verbal [R. βα], *that can be crossed, fordable, passable*, i. 4. 18, ii. 5. 9, iii. 2. 22.

**διαβεηκότας**, see *διαβαίνω*.

**διαβιβάζω** (*βιβάζω, βιβαδ-, -βιβάσω* or *βιβῶ, -εβίβασα* [R. βα], *make go*), *make go across, lead across, drive across, transport*, Lat. *trādūcō*, iii. 5. 2, iv. 8. 8, v. 2. 10, vii. 1. 2.

**διαβολή**, *ῆς* [βάλλω], *slander, false charges*, ii. 5. 5.

**διαγγέλλω** [ἀγγέλλω], *carry word through*, where *διά* suggests intervening space, cf. Lat. *internūtiūs*, *bring word, report*, with dat. or *ἐς* and acc. of the person to whom, and *παρά* with gen. of the person from whom, i. 6. 2, ii. 3. 7, vii. 1. 14; mid., *carry word along, pass the word*, iii. 4. 36.

**διαγελᾶω** [γελάω], *laugh to scorn, ridicule*, ii. 6. 26.

**διαγίγνομαι** [R. γεν], of time, *get through, pass through, continue, exist, remain*, i. 10. 19, vii. 3. 13, often with partic., i. 5. 6, ii. 6. 5, iv. 5. 5.

**διαγκυλόδομαι**, pf. *διηγκύλωμαι* [R. αγκ], *hold by the thong, insert the finger through the javelin-thong*,



No. 15.

only in pf. partic., iv. 3. 28, v. 2. 12. See the account of the manner in which a rotary motion was given to the javelin, s.v. *ἀκόντιον*.

**διάγω** [R. αγ], *carry through or across*, used esp. of ships, *transport*, ii. 4. 28, iii. 5. 10, vii. 2. 12; of time, *pass, spend, live, tarry*, Lat. *dēgō*, with or without acc., iii. 1. 43, 3. 2, iv. 2. 7, vi. 5. 1; with partic., *continue*, i. 2. 11.

**διαγωνίζομαι**, [R. αγ], *strive continually or earnestly*, with *πρός* and acc., iv. 7. 12.

**διαδέχομαι** [R. 2 δακ], *receive at intervals or along a line*; *θιρῶεν διαδεχόμενοι*, *relieved one another in the chase*, i. 5. 2.

**διαδίδωμι** [R. δο], *give from hand to hand, distribute*, Lat. *distribuo*, abs., or with acc. of thing and dat. of pers., or with dat. alone, or with inf. of the thing, i. 9. 22, 10. 18, iv. 5. 8, v. 8. 7, vii. 7. 56.

**διάδοχος**, *ὁ* [R. 2 δακ], *reliever, successor*, Lat. *successor*, with dat., vii. 2. 5.

**διαξεύγνυμι** [R. ζυγ], *disjoin*, Lat. *dīiungō*, *separate*, with *ἀπό* and gen., iv. 2. 10.

**διαθεάομαι** [θέα], *look through and through, observe closely*, iii. 1. 19.

**δαιθριάζει** [αἰθω], *be clearing away*, said of breaking weather, Lat. *disserēnāscit*, iv. 4. 10.



διαίρῶ [αἰρῶ], *sunder, tear apart or away, destroy*, ii. 4. 22, v. 2. 21.

διάκειμαι [κείμαι], *be set in order, be disposed*, generally of a state of mind, *feel*, with dat. or πρὸς and acc., ii. 5. 27, 6. 12, iii. 1. 3, vii. 7. 38; ἀμεινον ὑμῖν διακίεσται, *it will be better for you*, vii. 3. 17.

διακελεύομαι [R. κέλ], *give directions to, urge, encourage*, with dat. of pers., iii. 4. 45, iv. 7. 26.

διακινδυνεύω [κίνδυνος], *run all risks, risk a battle*, iii. 4. 14, vi. 3. 17.

διακλάω (κλάω, ἐκκλασα, κέκλασμαι, ἐκκλάσθην [cf. Eng. *iconoclast*], *break*), *break in two*; κατὰ μικρὸν διακλᾶν, *break into bits*, vii. 3. 22.

διακονέω, διακονήσω, δεδιᾶκόνημαι, ἐδιᾶκονήθην [διάκονος, *servant*, cf. Eng. *deacon*], *serve*, esp. *wait at table*, Lat. *ministrō*, iv. 5. 33.

διακόπτω [κόπτω], *cut in pieces, cut through*, i. 8. 10, iv. 8. 11, 13, vii. 1. 17.

διακόσιοι, αἱ, α [δύο + ἑκατόν], *two hundred*, Lat. *ducenti*, i. 2. 9, ii. 5. 30, v. 1. 11.

διακρίνω [κρίνω], *separate from one another, decide, settle*, Lat. *dēcidō*, abs., vi. 1. 22.

διαλαγχάνω [λαγχάνω], *part or assign by lot*, iv. 5. 23.

διαλαμβάνω [λαμβάνω], *take separately or apart*, iv. 1. 23; *divide*, v. 3. 4.

διαλέγομαι, διαλέξομαι, διελεγμαι, διελέχθην [R. λεγ], *talk or converse with*, abs. or with acc., or with περί and gen. of the thing spoken of, i. 7. 9, ii. 6. 23, iv. 2. 19, vi. 3. 9, vii. 1. 15; the pers. spoken to is expressed by dat. or by πρὸς and acc., ii. 5. 42, iv. 2. 18, v. 5. 25.

διαλείπω [λείπω], *leave a space or gap between, stand apart or at intervals, be distant*, Lat. *dīstō*, abs. or with acc., i. 7. 15, 8. 10, iv. 7. 6, 8. 12; τὸ διαλείπον (sc. χωρὸν), Lat. *intervallum*, *gap, space between*, iv. 8. 13.

διαμάχομαι [R. μαχ], *fight to a finish, fight it out, struggle earnestly*, with περί and gen. or with μή and inf., v. 8. 23, vii. 4. 10.

διαιμένω [R. μα], *stay through, stay*, vii. 1. 6.

διαμετρώ [μετρώ], *divide by measure, measure out*, of food, vii. 1. 40; mid., *serve out rations*, vii. 1. 41.

διαμπερές, adv. [R. περ], *through and through, right through*, with acc., iv. 1. 18, vii. 8. 14.

διανέμω [R. νεμ], *divide up among*, with acc. of thing and dat. of pers., vii. 5. 2.

διανοέομαι [R. γνω], *think out, purpose, plan, intend, mean*, with acc. or with inf., ii. 4. 17, iii. 2. 8, v. 7. 15, vi. 1. 19, vii. 7. 48.

διάνοια, ᾧς [R. γνω], *way of thinking, purpose, intention*, v. 6. 31.

διαπαντός, properly διὰ παντός, see πᾶς.

διαπέμω [πέμω], *send in different directions, send round*, abs. or with acc., i. 6. 27, iv. 5. 8.

διαπεράω [R. περ], *cross through or over*, iv. 3. 21.

διαπλέω [R. πλεF], *sail over or across*, abs. or with εἰς and acc., vii. 2. 9, 6. 13, 8. 1.

διαπολεμέω [πολεμέω], *carry a war through, fight it out*, Lat. *dēbellō*, with dat., iii. 3. 3.

διαπορεύω [R. περ], *carry across, set over*, ii. 5. 18; pass. and fut. mid., *pass over, march through*, abs. or with acc., ii. 2. 11, iii. 3. 3, vi. 5. 19.

διαπορέω [R. περ], *be utterly at a loss*, vi. 1. 22.

διαπράττω [πράττω], *work out, bring about, accomplish*, Lat. *efficiō*, with acc. or with ὅπως and a clause, v. 7. 29, vii. 1. 38, 2. 37; generally in mid., which has much the same meaning as the act., *carry one's point, bring to pass, effect, secure one's object, arrange, obtain one's wish or request, make an*

*agreement, stipulate*, used abs. or with acc. of the object, for which the inf. or acc. with inf. or a clause with ὥστε or a relative clause may stand; the person benefited is expressed by dat., and the person from whom by παρά and gen., ii. 3. 20, 25, 29, 5. 30, 6. 2, iii. 5. 5, iv. 2. 23, v. 7. 30, vi. 6. 12, vii. 1. 39, 7. 24. Phrases: πρὸς τὸν Σευθην περὶ σπονδῶν διεπράττοντο, *they tried to arrange a truce with Seuthes*, vii. 4. 12, cf. vii. 2. 7; φιλιᾶν διαπραΰζαμενοι πρὸς Μήδοκον, *having concluded an alliance with Medocus*, vii. 3. 16.

**διαρπάζω** [R. ἀρπ], *tear in pieces, lay waste, plunder, sack, spoil*, Lat. diripiō, i. 2. 19, io. 2. 18, ii. 2. 16, v. 2. 19, vii. 1. 25.

**διαρρέω** [ρέω], *flow through, run through*, with διά and gen., v. 3. 8.

**διαρρίπτω** and **διαρρίπτέω** [ρίπτω], *throw round, scatter*, Lat. disiciō, *divide among*, v. 8. 6, vii. 3. 23.

**διάρρηψις**, εως, ἡ [διαρρίπτω], *a tossing about, scattering round*, v. 8. 7.

**διασημαίνω** [σημαίνω], *point out clearly, announce publicly*, ii. 1. 23.

**διασκηνέω**, διασκήνησα [R. σκα], in aor., *take up one's quarters apart, go into quarters separately*, sometimes with εἰς and acc. of place, iv. 4. 8, 5. 29.

**διασκηνητέον**, verbal [R. σκα], *must encamp apart*, iv. 4. 14.

**διασκηνόνω** [R. σκα], *encamp apart; be quartered apart*, iv. 4. 10.

**διασπᾶω** [R. σπα], *draw apart; in Anab. always pass. and generally of soldiers, be separated, scattered, dispersed*, i. 5. 9, iii. 4. 20, iv. 8. 10, 17, v. 6. 32, vii. 3. 38.

**διασπείρω** [σπείρω], *scatter about, prop. of seed; in Anab. used only in the pass. of soldiers, be scattered, be routed, disperse*, Lat. dispergor, i. 8. 25, ii. 4. 3, vi. 5. 28, vii. 2. 8.

**διασφενδονάω** [σφενδονάω], *sling*

*in all directions; pass., fly in pieces as if from a sling*, iv. 2. 3.

**διασώζω** [R. σαφ], *bring through, save, save up, keep*, v. 6. 18, vi. 6. 5, 28; pass., *be brought through safe, come out safe and sound*, with πρὸς and acc., v. 4. 5, vii. 8. 19; mid., *save for oneself, preserve*, v. 5. 13.

**διατάττω** [R. τακ], *draw up in array*, Lat. dispōnō, of soldiers, i. 7. 1; pass. of skirmishers, *posted at intervals*, iii. 4. 15.

**διατείνω** [τείνω], *stretch out; mid., let oneself out*, in the phrase πᾶν πρὸς ὑμᾶς διατεινόμενον, *doing my very utmost against you*, vii. 6. 36.

**διατελέω** [τέλος], *bring quite to an end, complete, finish*, as a journey or road, iv. 5. 11; sometimes ὁδόν is understood, *complete the march, finish the distance*, with πρὸς and acc. of the end in view, i. 5. 7; with partic., *continue to do or do constantly*, the partic. containing the leading idea, iii. 4. 17, iv. 3. 2.

**διατῆκω** [τήκω], *melt up; pass., melt away*, iv. 5. 6.

**διατίθημι** [R. θε], *set out in place, arrange, order, dispose of, treat*, Lat. dispōnō, i. 1. 5, iv. 7. 4; mid., *set out for oneself*, esp. in the market, sell, Lat. uēnāle prōpōnō, vi. 6. 37, vii. 3. 10.

**διατρέφω** [τρέφω], *feed thoroughly, sustain, support*, iv. 7. 17.

**διατριβή**, ἥς [διατρέβω], *a wasting away, esp. of time, waste of time, delay*, vi. 1. 1.

**διατριβῶ** (τριβῶ, τριβ-, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτριβην [cf. τριβή], rub), *rub through, waste away, consume, spend*, of time, Lat. tempus terō, with the acc., iv. 6. 9, or in pass., vii. 2. 3, 4. 12; abs., *waste time, delay, wait*, i. 5. 9, ii. 3. 9, vii. 3. 13.

**διαφαίνω** [R. φα], *make show through; pass., be visible through, shine through*, v. 2. 29, impers., *light shows through*, vii. 8. 14.

**διαφανῶς**, adv. [R. φα], *distinctly, clearly*, Lat. *perspicue*, vi. 1. 24.

**διαφερόντως**, adv. [R. φερ], *differently from others, i.e. peculiarly, surpassingly*, i. 9. 14.

**διαφέρω** [R. φερ], *carry different ways, bear apart, hence be different from*, Lat. *differō*, with gen., ii. 3. 15; *be better than, surpass*, with gen., iii. 1. 37; mid., *differ from, quarrel*, with ἀμφί and gen. of the thing, or with πρὸς and acc. of the person and περί with gen. of the thing, iv. 5. 17, vii. 6. 15. Phrase: πολὺν διέφερον, *they found it very different, i.e. they found it easier*, iii. 4. 33 (where most edit. have the impers. πολὺν διέφερεν, *it was a very different thing*).

**διαφεύγω** [R. φυγ], *flee away, escape*, Lat. *effugiō*, abs. or with acc. v. 2. 3, vi. 3. 4, vii. 3. 43.

**διαφθείρω** [φθείρω], *destroy altogether, spoil, ruin, corrupt, bribe*, Lat. *corrumpō*, iii. 3. 5, vi. 2. 9; pass., *be destroyed, break up, or in a moral sense, lose credit*, iv. 1. 11, vii. 2. 4, 7. 37. Phrase: διεφθάρμενοι τοὺς ὀφθαλμούς, *with their eyes blinded*, iv. 5. 12.

**διάφορος**, ον [R. φερ], *different, unlike, at variance*, sup., vii. 6. 15; subst., τὸ διάφορον, *difference of opinion, disagreement*, Lat. *dissensio*, iv. 6. 3.

**διαφυή**, ἥς [φύω], *a natural growth between, division, in some nuts*, v. 4. 29.

**διαφυλάττω** [φυλάττω], *watch closely; mid., be on one's guard*, vii. 6. 22.

**διαχάζω**, διεχασάμην (the simple χάζω, *make retire*, is Epic only), intr., *give ground, fall back*, iv. 8. 18.

**διαχειμάζω** (χειμάζω, χειμαδ-, χειμάσω, ἐχειμάσθην [χειμα, *winter*, cf. χιών], *pass the winter*, Lat. *hiemā*), *winter, spend the winter*, vii. 6. 31.

**διαχειρίζω** (-χειρίζω, χειριδ-, -χειριούμαι, etc. [R. χερ], *handle*), *have in hand, manage*, i. 9. 17.

**διαχωρέω** [χωρέω], *go through, pass through; impers., κάτω διεχώρει αὐτοῖς, they had diarrhoea*, iv. 8. 20.

**διδάσκαλος**, ὁ [R. 1 δακ], *teacher, Lat. magister*. The Athenian boy was under the instruction of teachers continuously for twelve years, from the beginning of his seventh year, and the discipline was severe, ii. 6. 12, v. 8. 18, where note that the speaker is Xenophon, an Athenian. The boy received instruction in reading, writing, and arithmetic, in music (singing and the use of the αὐλός and λύρα), and in gymnastics. See the school-scene, s.v. αὐλός, where instruction in the αὐλός is represented at the left (a lyre is suspended at the centre above) and in writing at the right (on the wax-tablet with the stylus).

**διδάσκω** (δίδαχ-), διδάξω, ἐδίδαξα, δέδισα, δέδισμαι, ἐδεδίχατο [R. 1 δακ], *teach, inform, prove, show*, Lat. *doceō*, abs. or with acc. of the pers., with inf. of the thing, or with a clause with εἰς, i. 7. 4, ii. 5. 6, iii. 2. 32, iv. 5. 30, vii. 7. 47; pass., *be taught, learn*, with ἀπό and gen. and a clause with ὅτι, vi. 5. 18.

**δίδημι** [R. δε], *bind, tie up*, v. 8. 24. (Epic, except here, see δέω, *bind*.)

**δίδωμι** (δο-), δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην [R. δο], *give, present, give over, allow, permit, pay, give to wife*, Lat. *dō*, with the acc. or the dat. alone, or with dat. of the pers. and acc. of the thing, i. 1. 9, 6. 3, ii. 3. 28, 6. 4, iii. 2. 4, 3. 18, iv. 4. 14, 5. 8, v. 2. 24, vi. 1. 12, vii. 1. 7, 2. 38, 3. 24; with the inf., or with dat. of pers. and inf., i. 6. 6, ii. 3. 18, iv. 5. 32, vii. 3. 13; with εἰς and acc. of the thing for which, i. 2. 27, 4. 9; the agent is expressed by ὑπό and gen., vii. 7. 1; by ἐκ and gen., i. 1. 6; often in pres. and impf., *offer*, iii. 4. 42;

used of gods, *bestow, ordain, grant*, with acc., or with dat. and acc., or with inf., iii. 1. 23, 2. 7, vi. 1. 26; *δέδοται*, it is ordained, vi. 6. 36.

**διέργω** [ἐργω], *keep asunder, cut off*, with acc. understood, iii. 1. 2.

**διελαύνω** [ἐλαύνω], *drive through, ride through, charge through*, abs., i. 5. 12, 10. 7, ii. 3. 19.

**διελόντες**, see *διαίρῶ*.

**διεξέρχομαι** [ἐρχομαι], *pass out through*, vi. 6. 38.

**διέρχομαι** [ἐρχομαι], *go through, march through, pass through, complete, travel, of distance, countries, or peoples*, abs., with acc., or with διά and gen., ii. 4. 12, iii. 5. 17, iv. 1. 5, 5. 19, v. 4. 14, 6. 7, vi. 5. 5, 19; with εἰς and acc. of place, vi. 3. 16; of a rumour, *spread abroad*, with ὅτι and a clause, i. 4. 7.

**διερωτάω** [ἐρωτάω], *ask in turn, ask publicly*, iv. 1. 26.

**διεσπάρθαι**, see *διασπείρω*.

**διέχω** [R. **σεχ**], *hold apart, separate*, Lat. *separō*; subst., τὸ διέχον, *the separating space, interval*, Lat. *interuallum*, iii. 4. 22; intr., *be separated, be apart*, abs., with gen., or with ἀπό and gen., i. 8. 17, 10. 4, iii. 4. 20, 22.

**διηγέομαι** [R. **αγ**], *lead out in detail, set forth, tell*, Lat. *narrō*, iv. 3. 8, 13, vii. 4. 8.

**διήλασε**, see *διελαύνω*.

**διήμι** [ῖμι], *let go through, let pass through, allow a passage*, abs., or with acc., and with διά and gen., iii. 2. 23, iv. 1. 8, v. 4. 2.

**δίστημι** [R. **στα**], *set apart*; mid. and 2 aor. act., intr., *separate, open ranks, stand at intervals*, i. 5. 2, 8. 20, 10. 7.

**δίκαιος**, ᾧ, *ον* [R. 1 **δακ**], *right, lawful, just, fit, proper*, Lat. *iustus*, i. 6. 6, vii. 6. 22; impers., *δίκαιόν ἐστι*, with acc. and inf., ii. 5. 41, iii. 1. 37, v. 8. 26; pers., *δίκαιός εἰμι* with inf., *I deserve to, it is right that I*, so *δικαιοτάτους* (sc. *παρακαλεῖσθαι*), vi. 1. 3; subst., τὸ

*δίκαιον, the right, justice*, pl., *one's rights*, so with ἔχειν and λαμβάνειν, *have or get one's rights*, vii. 7. 14, 17, and in such phrases as ἐκ τοῦ δικαίου, and σὺν τῷ δικαίῳ, *righteously, justly*, i. 9. 19, ii. 6. 18, παρὰ τὸ δίκαιον, *unjustly*, v. 8. 17; *δικαία ἔπαθε*, *he met his deserts*, v. 1. 15.

**δικαιοσύνη**, ης [R. 1 **δακ**], *justice*, Lat. *iustitia*, i. 9. 16, vii. 7. 41.

**δικαιοῦτης**, ητος, ῆ [R. 1 **δακ**], *justice, equal to δικαιοσύνη*, ii. 6. 26.

**δικαίως**, adv. [R. 1 **δακ**], *with justice, rightly, properly, fitly*, Lat. *iure and rectē*, i. 9. 17, ii. 3. 19, v. 1. 9, vii. 1. 29.

**δικαστής**, οὔ [R. 1 **δακ**], *one who awards or decides what is just, a dicast*, resembling a jurymen rather than a judge, Lat. *iudex*, v. 7. 34.

**δίκη**, ης [R. 1 **δακ**], *custom, usage, right, judgment, justice*. The meaning of a phrase in which this word appears can often be determined only from the context, as *δίκη* may signify *satisfaction* received or *punishment* inflicted by the sufferer of a wrong, as well as the *atonement* made by the criminal or the *penalty* which he pays; thus *ικανὴν δίκην ἔχω*, *I am abundantly satisfied*, vii. 4. 24, but *τὴν δίκην ἔχει*, *he has his deserts*, i.e. *his punishment*, ii. 5. 38; cf. also *δίκη ἐσχάτη*, Lat. *ultimum supplicium, extreme penalty*, i.e. *death*, vi. 6. 15; *δίκην ἐπιτιθέναι* or *λαμβάνειν*, *inflict punishment*, Lat. *supplicium sumere*, i. 3. 10, iii. 2. 8, v. 6. 34, 8. 17; *δίκην δίδοναι*, *pay the penalty, be punished*, Lat. *poenās dare, solvere*, ii. 6. 21, iv. 4. 14, v. 4. 20, vii. 6. 10; *δίκην ὑπέχειν*, *suffer or undergo the penalty*, vi. 6. 15; *τῆς δίκης τυχεῖν*, *meet the penalty*, vi. 6. 25. The word sometimes means a *reckoning, account, trial, investigation*, v. 7. 34; cf. the phrases *δίκην ὑπέχειν* and *δίδοναι*, *render account*, v. 8. 1, 18; *ἐλς δικας πάντα καταστήσαι*, *bring all to trial*, v. 7. 34.

διμοιρίᾱ, ᾱs [δύο + μοῖρα, *portion*, cf. μέρος], *double portion* or *share*, vii. 2. 36, 6. 1.

δίνεω, ἐδίνησα, ἐδινήθην [δῖνῃ, *whirlpool*], *whirl round*; mid. intrans., of a dance, vi. 1. 9.

διό, for δι' ὅ, *on account of which*, *wherefore*, *therefore*, i. 2. 21, v. 5. 10, vii. 6. 39.

δίδοδος, ἡ [δόδος], *passage*, v. 4. 9.

διοράω [R. 2 Φερ], *see through*, *discover*, v. 2. 30.

διορύττω [ορύττω], *dig through*, *make a breach in*, of a wall, vii. 8. 13, 14.

διότι, for δι' ὅτι, *on account of which*, *because*, *since*, ii. 2. 14.

δίπηχυς, υ [δύο + πῆχυς], *of two cubits*, *two cubits long*, iv. 2. 28.

διπλάσιος, ᾱ, ον [δύο + R. πλα], *twofold*, *double*, of numbers or of bulk, Lat. *duplus*, iv. 1. 13, vi. 5. 17; διπλάσιον, adv., *twice as far*, with gen., iii. 3. 16.

δίπλεθος, ον [δύο + R. πλα], *of two plethra*, iv. 3. 1.

διπλός, η, ον, contr. οὖς, ἦ, οὖν [δύο + R. πλα], *twofold*, *double*, of amount, Lat. *duplex*, vii. 6. 7.

δῖς, numeral adv. [δύο], *twice*, Lat. *bis*; in Anab. only in composition, δις- or δι-.

δισχίλιοι, αι, α [δύο + χίλιοι], *two thousand*, i. 1. 10, iv. 2. 2, vii. 3. 48.

διφθέρᾱ, ᾱs [cf. δέφω, *soften by working*, Eng. *diphtheria*], *softened* or *prepared hide* of an animal, made ready for use, *tanned skin*, *leathern bag*, i. 5. 10, v. 2. 12.

διφθέρινος, η, ον [διφθέρᾱ], *made of hide*, *leathern*, ii. 4. 28.

δίφρος, ὁ [δύο + R. φερ], *holding two*, the *body* of the war-chariot (see s.v. ἄρμα), on the floor of which stood the driver and the warrior, i. 8. 10. Then, the word losing its etymological signification, a *seat*, large enough to accommodate only one person, *stool*. The δίφρος had neither back nor arms. The

seat was square and rested on four legs, which were either perpendicular and solidly attached to it (see s.v. αὐλός), or crossed one another and were bolted at the centre, so that the δίφρος could be closed like a camp-stool (see s.v. ἀμφορεύς). In this form the legs often curved inward below (cf. the Roman *sella curulis*).

δίχα, adv. [δύο], *in two parts*; δίχα ποιεῖν, *divide*, vi. 4. 11.

διχάζω (διχάδ-) [δύο], *divide in two*; intrans., *divide*, *separate*, iv. 8. 18.

διψᾶω, διψήσω, ἐδίψησα [δίψα, *thirst*, cf. Eng. *dipso-mania*], *be thirsty*, Lat. *sitiō*, iv. 5. 27.

διωκτέον, verbal [διώκω], *must pursue*, iii. 3. 8.

διώκω, διώξω, ἐδίωξα, δεδίωχα, ἐδίωχθην, *pursue*, *chase*, *hunt*, of an enemy or of game, Lat. *persequor*, i. 4. 7, 8, 5. 2, 10. 4, ii. 3. 19, iii. 2. 35, iv. 1. 8; abs., *give chase*, *follow up a victory*, *pursue*, i. 5. 3, 8. 19, iii. 3. 8, iv. 6. 24, v. 4. 16, vii. 3. 26; intrans., *run quickly*, *make haste*, vi. 5. 25, vii. 2. 20. Phrase: τὸ διώκειν, *the pursuit*, i. 8. 25.

διώξις, εως, ἡ [διώκω], *a pursuing*, *pursuit*, iii. 4. 5.

διώρυξ, υχος, ἡ [cf. διορύττω], *ditch*, *trench*, *canal*, Lat. *fossa*, i. 7. 15, ii. 4. 13, 21, 22.

δόγμα, ατος, τό [R. δοκ], *that which seems to one*, *principle*, *maxim*, Lat. *placitum*; *public decree*, *ordinance*, *standing order*, Lat. *dēcrētum*, iii. 3. 5, vi. 4. 11, 6. 8, 27.

δοθῆναι, see δίδωμι.

δοκέω (δοκ-), δόξω, ἔδοξα, δέδογμαi, ἐδόχθην (rare) [R. δοκ], 1) *consider*, *suppose*, *think*, trans., with two accs., with inf. or with acc. and inf., i. 7. 1, 8. 2, ii. 2. 10, 14, iii. 2. 17, v. 7. 26, vi. 1. 3, 17; 2) intrans. and both pers. and impers., *seem*, *appear*, *seem right*, *best*, or *good*, *be determined* or *resolved*,



Lat. *uidētur*, used with the dat., i. 4. 7, ii. 1. 22, iii. 5. 6, iv. 4. 6, v. 5. 22, vi. 3. 25, vii. 3. 22; with inf., i. 3. 11, 4. 15, ii. 6. 1, 29, iii. 1. 38, iv. 1. 26, v. 3. 1, vi. 1. 25, vii. 1. 20; with dat. and inf., i. 2. 1, 3. 11, ii. 1. 2, 17, iii. 1. 10, 11, iv. 1. 2, v. 2. 3, vi. 1. 14, vii. 2. 17; abs., i. 10. 6, iii. 5. 18, v. 2. 15, vi. 1. 25, 2. 12, see ταῦτα ἔδοξε below; sometimes the inf. or the dat. is to be supplied from the context, i. 6. 8, vi. 5. 10, vii. 1. 6, 2. 16; when impers., with dat. and acc. and inf., i. 3. 18, iii. 1. 30, iv. 3. 15, v. 8. 1, vi. 5. 4, vii. 1. 31; sometimes a combination of the pers. and impers. constructions is found, i. 3. 12, iv. 6. 13, v. 6. 32, vii. 5. 5, and in this case the phrase δοκῶ μοι, like Lat. *uideor mihi*, moderates the statement which follows, and gives an air of civility and courtesy, like the old English *methinks*, i. 7. 4, vii. 6. 10, 11, 18. Phrases: at the end of business meetings we find often ἔδοξε ταῦτα or ταῦτα ἔδοξε, *this was resolved, decided, voted*, Lat. *placuit* or *uisum est*, i. 3. 20, ii. 3. 28, iii. 3. 38, iv. 8. 14, v. 1. 7, vi. 2. 11, vii. 1. 32; δόξαν ταῦτα, *having resolved on this course*, iv. 1. 13; τὸ δόξαν, *the resolution*, vi. 1. 18; τὰ δόξαντα τῇ στρατιᾷ, *the derision of the army*, i. 3. 20; τὰ δεδογμένα, *the conclusions*, Lat. *quod uisum est*, iii. 2. 39, vi. 2. 7; ἐκπλεῖν δεδογμένον εἶη, *it had been decided to sail out*, v. 6. 35; ὅτω δοκεῖ ταῦτα, ἀνατεινῶ τὴν χεῖρα, *all in favour of this motion will raise their hands*, iii. 2. 9, cf. v. 6. 33; δοξάτω ὑμῖν, *let it be approved, let it be sanctioned publicly*, v. 7. 31. In the phrase δοκοῦσι μοι ἀπῆλθον, v. 7. 13, δοκοῦσι μοι is used parenthetically without influencing the construction (but some read ἀπελθεῖν).

δοκιμάζω (δοκιμαῖω), δοκιμάσσω, δεδοκίμασμαι, ἐδοκιμάσθην [R. δοκ], *test, examine; pass., be accepted* after examination, of cavalry, iii. 3. 20.

δόλιος, ᾶ, ον [δόλος], *treacherous, traitorous*, i. 4. 7.

δόλιχος, ὁ, *long race, varying, acc. to circumstances, from six to twenty-four times the length of*



No. 16.

the stadium, *q.v.*, iv. 8. 27. Compare the second set of runners in the accompanying illustration, where the *pace* shows that the race was a long one.

δόλος, ὁ [cf. Lat. *dolus*, *device, deceit*], *craft, fraud, stratagem*, v. 6. 29.

Δόλοψ, οπος, ὁ, a *Dolopian* (only in plur.), i. 2. 6. Dolopia, a country between Mt. Pindus and Aetolia, was inhabited by a brave tribe which long kept its independence. They were perhaps not of Greek origin.

δόξα, ης [R. δοκ], *opinion, estimation*, in one's own mind, παρὰ τὴν δόξαν, *contrary to one's expectation*, Lat. *contra expectatōnem*, ii. 1. 18; of others about one, *reputation, fame, glory*, Lat. *fāma*, vi. 1. 21; with eis and acc., vi. 5. 14.

δοράτιον, τό [δόρυ], prop. *small spear*, but in the Anab., vi. 4. 23, rather the *pole* of the spear, used for carrying booty. See *s.v.* δορυφόρος.

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δορκάς, ἄδος, ἡ [cf. δέρκομαι, see clearly, see], a sort of deer, gazelle, with large bright eyes, i. 5. 2, v. 3. 10.

δορπηστός, ὁ [δόρπον, in Hom., evening meal], time of the evening meal, tea-time, i. 10. 17.

δόρυ, ατος, τό [cf. δρῦς, tree, the oak, Eng. tree], prop. stem

of a young tree, then pole or shaft of a spear, and hence, spear. The spear and the sword (ξίφος, q.v.) constituted the weapons of attack carried by the Greek hoplite, i. 8. 18, iv. 5. 18. The spear consisted of a smooth shaft, a double-edged iron head, technically called λόγχη, vii. 4. 15, and, properly, a spike at the butt end. The δόρυ was of great length, iii. 5. 7, iv. 2. 8. See also s.v. ἄρμα (No. 8) and s.v. ὀπλίτης. Xenophon relates that the δόρατα of the Mossynoeci were long and thick, almost too heavy for a man to carry, v. 4. 25, and that those of the Chalybes measured fifteen cubits, which seems to be almost incredible, iv. 7. 16. The hoplite carried two spears (see s.v. κνημὶς and s.v. χλαμύς), one to be hurled, the other to be used in the charge and in the hand to hand fight. The spear was carried in the right hand. See s.v. ἀσπίς (No. 10) and s.v. πελταστής. So arose in military movements the phrase ἐπὶ δόρυ, to the right, iv. 3. 29. See ἀσπίς, where note the phrase παρ' ἀσπίδα, to the left, iv. 3. 26. Other phrases: τὰ δόρατα ἐπὶ τὸν

No. 17. δεξιὸν ἄμυν ἔχειν, to keep their spears at rest on the right shoulder, vi. 5. 25; τὰ δόρατα εἰς προβολὴν καθέντας, lowering or couching their spears for the charge, vi. 5. 25, cf. 27.

δορυφόρος, ὁ [δόρυ + R. φερ], one who carries a spear, spearman, pikeman. But in the Anab. said of those who went out with δорάτια, q.v., to carry the captured booty to camp, v. 2. 4.

δουλείᾱ, ἄς [δουλεύω], slavery, Lat. *servitūs*, vii. 7. 32.

δουλεύω, ἐδούλευσα, δεδούλευκα [δοῦλος], be a slave, Lat. *serviō*, iv. 8. 4.

δοῦλος, ὁ, slave, Lat. *servus*, ii. 3. 17, 5. 32, iii. 1. 17, vii. 4. 24; applied to all subjects of the Persian king, i. 9. 29, ii. 5. 38.

δοῦναι, see δίδωμι.

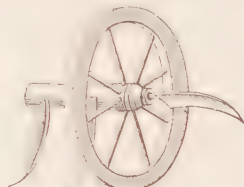
δουπέω, ἐδούπησα [δοῦπος], poetic verb, sound heavily, make a din, strike heavily, with πρὸς and acc., i. 8. 18.

δοῦπος, ὁ, poetic word, any heavy sound, din, uproar, ii. 2. 19.

Δρακόντιος, ὁ, Dracontius, an exile from Sparta in the Greek army, in charge of the games at Trapezus, iv. 8. 25; sent to Cleander, vi. 6. 30.

δράμοι, δραμοῦνται, see τρέχω.

δρεπανηφόρος, ον [δρέπανον + R. φερ], scythe-bearing, of chariots, Lat. *falcatae quadrigae*, i. 7. 10, 11, 12, 8. 10. Such chariots were much in use among the Persians. Those described in the Anab. had, as represented in the accompanying cut,



No. 18.

a stationary scythe inserted in each end of the axle, the chariot being two-wheeled, and other scythes fastened in the axle underneath, with the points downward and the

E  
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blades turned toward the horses. There are other representations of Persian scythe-bearing chariots in which blades are fastened to the outside of the felly of the wheel, with iron spikes on the inside of the felly and between the spokes. In these the pole also of the wagon ends in an iron spike, and spikes and scythes are attached to the yokes of the horses. For the general form of the chariot, see *s.v.* ἄρμα.

δρέπανον, τό [δρέπω, *pluck*], *reaping hook, scythe*, Lat. *falc*, used on chariots, i. 8. 10.

Δρίλαι, ὧν, the *Drilae*, a tribe of mountaineers living southwest of Trapezus, called the most warlike people of the Pontus, v. 2. 1, 2, 3.

δρόμος, ὁ [root δρα, δραμ, cf. ἀποδιδράσκω, Eng. *dromedary*], a *running, run*, Lat. *cursus*, i. 2. 17, iv. 8. 25, v. 2. 31; the dat. δρόμῳ, when used of infantry, means *on the run, double quick*, of cavalry, *at a gallop*, and is frequently joined with θεῖν and found also with ὁρμᾶν, διώκειν, and φεύγειν, i. 8. 18, iv. 3. 31, 6. 25, v. 7. 25, vi. 5. 25, vii. 1. 15; *running track, race-course*, Lat. *spatium*, iv. 8. 26, see *s.v.* ἱππόδρομος.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην [δύναμαι], *be able, capable, strong enough, can*, with inf. or abs. with inf. understood, i. 1. 4, 2. 25, 3. 2, 7, 9, 2. 3, iii. 1. 35, iv. 1. 19, v. 2. 16, vi. 3. 8, vii. 1. 28; often with relatives ὥς, ἥ, ὅπη, ὅσον, ὅποι, ὅποια and the sup. of an adv., as μαχόμενοι ὥς ἂν δυνώμεθα κράτιστα, *fighting with all our might and main*, iii. 2. 6, cf. i. 1. 6, 2. 4, iii. 4. 48, iv. 5. 1, 18, vi. 6. 1, vii. 7. 15; less often with ὥς or ὅσον and sup. of an adj., as ἔχων ἱππέας ὥς ἂν δύνῃται πλείστους, *with the largest possible number of cavalry*, i. 6. 3, cf. ii. 2. 12, vii. 1. 37, 2. 8; of things, *be worth, amount to*, Lat. *ualeō*, with acc., i. 5. 6, ii.

2. 13. Phrases: οἱ μέγιστον δυνάμενοι, *the most powerful*, cf. Lat. *plurimum posse*, ii. 6. 21, vii. 6. 37; τὸ ἐξαπατᾶν δύνασθαι, *the power of deception*, ii. 6. 26.

δύναμις, εὖς, ἡ [δύναμαι], *ability, means*, Lat. *facultās*, vii. 7. 36; generally in a military sense, *force, troops*, i. 1. 6, 3. 12, ii. 1. 13, iii. 4. 3, iv. 4. 7, vii. 4. 21, so also in pl., like Lat. *cōpiæ*, i. 5. 9; *power, resources*, Lat. *opēs*, i. 6. 7, ii. 5. 11; *influence, position*, Lat. *auctoritās*, ii. 6. 17, v. 6. 17. Phrases: εἰς or κατὰ δύναμιν, *according to one's ability*, Lat. *prō uiribus*, ii. 3. 23, iii. 2. 9.

δυναστής, οὐ [δύναμαι], *a mighty man, nobleman*, i. 2. 20.

δυνατός, ἡ, οὐ [δύναμαι], *able*, in both active and passive sense; act., *powerful, influential, capable*, i. 9. 24, iv. 1. 12, vii. 7. 2; with inf., ii. 6. 19, vii. 2. 33, 4. 24; pass., *possible, practicable*, with inf. or abs., i. 3. 17, ii. 1. 19, iv. 1. 24, v. 5. 13, or with a rel. and sup. of an adv., πείσομαι ἢ δυνατόν μάλιστα, *I shall obey to the best of my ability*, where ἐστὶ is understood with δυνατόν and ἢ means *as*, i. 3. 15. Phrases: ὥς δυνατόν, (so far) *as was possible*, ii. 6. 8; ἐκ τῶν δυνατῶν, *as well as they could*, iv. 2. 23.

δύνω, see δῶ.

δύο, οἶν, [δύο], *two*, Lat. *duo*, generally not declined, i. 1. 1, 2. 23, ii. 2. 12, iii. 2. 37, iv. 1. 19, v. 4. 11, vi. 1. 9; but the gen. occurs in v. 6. 9, vi. 6. 14, vii. 5. 9 (with which cf. vii. 6. 1). Phrase: εἰς δύο, *two abreast*, ii. 4. 26.

δυσ- [cf. Eng. *dys-peptic*], inseparable prefix signifying *hard, ill, with difficulty*.

δύσβατος, οὐ [R. βα], *hard to travel*, of country, v. 2. 2.

δυσδιάβατος, οὐ [R. βα], *hard to march through*, vi. 5. 19.

δυσμή, ἥς [δῶ], *a going under*, of the sun, in Anab. always pl.,

ἡλίου *δυσμαί*, *sunset*, Lat. *sōlis occāsus*, vi. 4. 26, 5. 32, vii. 3. 34.

**δυσπάριτος**, *ον* [ἐίμι], *hard to get by, hard to pass*, of a fortress, iv. 1. 25.

**δυσπόμευτος**, *ον* [R. περ], *hard to get through*, of heavy ground, with dat., i. 5. 7.

**δυσπορία**, *ας* [R. περ], *difficulty of passing*, of a river, iv. 3. 7.

**δύσπορος**, *ον* [R. περ], *hard to travel, hard to cross*, of rivers, ravines, and roads, ii. 5. 9, v. 1. 13, vi. 5. 12.

**δύσχρηστος**, *ον* [χρηστός, *useful*, verbal of *χράσμαι*], *hard to use or manage, of little service*, of troops in disorder, iii. 4. 19.

**δυσχωριά**, *ας* [χῶρος], *roughness of country, hard or rough country*, iii. 5. 16.

**δύνω** (δυ-), *δύνω*, *ἔδυντα* or *ἔδυν*, *δέδυνκα*, *δέδυνμαι*, *ἐδύθην*, *enter*; in Anab. always of the sun, *enter the sea, set*, Lat. *occidō*, and in act. only in the collateral pres. *δύνω*, ii. 2. 3, 13; elsewhere in pres. and impf. mid., i. 10. 15, ii. 2. 16, v. 7. 6.

**δῶ**, see *δίδωμι*.

**δώδεκα**, indecl. [δύο + δέκα], *twelve*, Lat. *duodecim*, i. 2. 10, iii. 5. 16, v. 6. 9, vii. 3. 16.

**δωρέομαι**, *δωρήσομαι*, etc. [R. δο], *give a present, present, abs. or with acc.*, vii. 3. 18, 20, 26, 27, 5. 3.

**δωροδοκέω**, *δωροδοκήσω*, etc. [R. δο + R. 2 δακ], *accept a present, take a bribe*, vii. 6. 17.

**δῶρον**, τό [R. δο], *present, gift*, Lat. *dōnum*. It was the universal custom among the Persians that those who approached the king or a satrap should bring him gifts, and in general among them gifts were freely bestowed. i. 2. 27, ii. 1. 10, iv. 7. 27, v. 6. 11, vii. 3. 16.

**δῶσω**, see *δίδωμι*.

## E.

**ἐᾶ**, see *ἑάω*.

**ἑάλω**, see *ἀλλοσκομαι*.

**ἐάν**, contr. *ἄν* or *ἦν*, in crasis *καῶν* for *καὶ ἐάν*, conditional conj., [*εἰ + ἄν*], *if, if haply*, used with subjv. in the prot. of cond. sentences of the vivid future and present general classes, i. 1. 4, 3. 14, iii. 1. 36, 2. 20, 4. 19, 35, iv. 8. 11, v. 1. 9, 5. 22; *ἐάν μή*, *unless*, i. 4. 12; *ἐάν τε* . . . *ἐάν τε*, with verb to be supplied, *whether . . . or*, v. 5. 16, vii. 3. 37.

**ἐάνπερ**, conj. [*ἐάν*], *if at least, if only*, iv. 6. 17.

**ἐαρίξω** (*εαριδ-*) [*ἔαρ*, *spring*, cf. Lat. *ver*, *spring*], *spend the spring*, iii. 5. 15.

**ἐαυτοῦ**, ἧς, οὗ, contr. *αὐτοῦ*, etc., refl. pron. [pronominal stem *ἐ* (see οὖ) + *αὐτός*], *of himself, herself, itself*, used both directly and indirectly. i. 1. 5, 2. 7, 14, 7. 9, ii. 5. 29, 38, iv. 5. 24, v. 3. 6, 6. 16, 8. 14, vi. 1. 32, vii. 1. 18. The gen. with the article takes the place of the possessive pron. Lat. *suis*, as *ἀφιππεύει ἐπὶ τὴν ἐαυτοῦ σκηπὴν*, *he rode off to his own tent*, i. 5. 12, cf. ii. 4. 7, iv. 3. 26, v. 6. 37; in this case the substantive may be omitted, as *τοὺς ἐαυτοῦ*, *his own men*, i. 2. 15, cf. iii. 1. 16, 4. 45, iv. 5. 23, vii. 7. 44.

**ἑάω**, *ἑάσω*, *εἰᾶσα*, *εἰᾶκα*, *εἰᾶμαι*, *εἰᾶθην*, *let, allow, permit*, with inf., or with acc. and inf., i. 4. 7, 9. 13, ii. 3. 26, iii. 3. 3, v. 8. 22, vii. 4. 20; *οὐκ ἑάω*, *not allow, i.e. refuse, forbid, prohibit*, abs. or with inf., i. 4. 9, v. 2. 10, 7. 3, vii. 4. 10; *let go, neglect, give up*, with acc., i. 9. 18, vii. 3. 2. Phrases: *ἐὰν χαλῶ*, vii. 3. 23, see *χαλῶ*; *ταῦτα εἰᾶ*, *he let the matter drop*, vii. 4. 11.

**ἑβδομήκοντα**, indecl. [*ἑπτὰ + ἑκοσι*], *seventy*, Lat. *septuāgintā*, iv. 7. 8.

ἑβδομος, η, ον [ἐπτά], *seventh*, Lat. *septimus*, vi. 2. 12.

ἐγ-, by assimilation for ἐν before a palatal mute.

ἐγγίγνομαι [R. γεν], *be born in, be innate, be in*, Lat. *innāscor*, v. 8. 3.

ἐγγυῶ, ἤγγυσα, ἤγγυκα, ἐγγυήσθαι, ἐγγυήσθην [ἐγγύη, *pledge*]; *pledge; mid., pledge oneself, engage, promise*, Lat. *spondeo*, with acc. and inf., vii. 4. 13.

ἐγγύθεν, adv. [ἐγγύς], *from close by*, iv. 2. 27.

ἐγγύς, adv., *near, close by, nigh, nearly*, comp. ἐγγύτερον, sup. ἐγγυτάτω or ἐγγύτατα, of place, abs. or with gen., i. 8. 8, io. 10, ii. 2. 15, 4. 1, iii. 3. 7, iv. 2. 15, 4. 1, 7. 23, v. 4. 16, vi. 1. 17; sup. with the art, *nearest*, Lat. *proximus*, ii. 2. 16, v. 7. 13; of time, sup. with the art., *last*, ii. 2. 11; of relation, *nigh on to, very nearly*, Lat. *ferē*, iv. 2. 28, v. 4. 13; with gen., v. 7. 9.

ἐγείρω (ἐγερ-), ἐγερῶ, ἡγείρω or ἡγρόμην, ἐγρήγορα, ἐγήγερμαι, ἡγέρθην, *rouse; pass. and 2 perf., be awakened, wake up, lie awake, keep vigil*, Lat. *uigilō*, iv. 6. 22, v. 7. 10.

ἐγκαλέω [R. καλ], *call in, claim, of a debt*, vii. 7. 33; *bring a charge against, reproach, blame, of persons, with dat. and sometimes a clause with ὡς or ὅτι*, vii. 5. 7, 7. 44, 47.

ἐγκαλύπτω (καλύπτω, καλύπτει, καλύψω, ἐκάλυψα, ἐκάλυμμαι, ἐκαλύφθην, *cover*), *cover closely; mid., wrap oneself up*, iv. 5. 19.

ἐγκίμαι [κείμαι], *lie in, be in*, iv. 5. 26.

ἐγκέλευστος, ον [R. κελ], *instigated, of persons, with ὑπό and gen.*, i. 3. 13.

ἐγκέφαλος, ον [κεφαλή], *within the head; as subst., ὁ ἐγκέφαλος (sc. μυελός, marrow), the brain; of the palm tree, the crown, a cabbage-like growth at the top, edible and of a peculiar flavour, but causing headache*, ii. 3. 16.

ἐγκρατής, ἐς [R. 1 κρα], *possessed*

*of power, holding fast, master or lord of, with gen.*, i. 7. 7, v. 4. 15.

ἐγρηγόρεσαν, see ἐγείρω.

ἐγχαλινῶ [χαλινῶ], *put on a bridle; esp. in perf. pass. ἐγκεχαλινωμένοι, ready bridled*, vii. 2. 21, 7. 6.

ἐγχειρέω, ἐγχειρήσω, ἐνεχείρησα [R. χερ], *lay one's hand on, make an attempt, abs.*, v. 1. 8.

ἐγχειρίδιος, ον [R. χερ], *in the hand; subst., τὸ ἐγχειρίδιον, dagger, dirk, as easily held in the hand*, Lat. *pugio*, iv. 3. 12. The ἐγχειρίδιον was two-edged, and often had an ornamented handle. In the second of the accompanying cuts the handle was faced with plates of wood, united by rivets.

ἐγχειρίζω (χειρίζω, χειρίδ-, χειριούμαι, etc. [R. χερ], *handle*), *commit to the hands of, entrust*, Lat. *mandō*, iii. 2. 8.

ἐγχεῶ (χέω, χυ-, χέω, ἔχεα, -κέχυκα, κέχυμαι, ἐχύθην [root χυ, cf. Lat. *fundō*, pf. *fūdī*, *pour*, Eng. *cup*, *cut*], *pour*), *pour in (sc. οἶνον), fill a cup, esp. for a libation*, iv. 3. 13.

ἐγώ, ἐμοῦ or μοῦ, pers. pron. [cf. Lat. *ego*, Eng. *I*, Lat. *mē*, Eng. *me*], *I*, in the nom. used only when emphatic, i. 3. 3, 10, 6. 8, 7. 7, ii. 2. 3, iii. 1. 25, iv. 8. 12, v. 1. 7, vi. 1. 29, vii. 2. 25.

ἐγῶγε [ἐγώ + γέ], *I for my part*, Lat. *equidem*, i. 4. 8, vi. 1. 32.

ἐδεδοίκεσαν, see δέιδω.

ἔδει, see δέω, *lack*.

ἔδεισαν, see δέιδω.

ἐηδοκότες, see ἐσθίω.



Fig. 19.

ἔδραμον, see τρέχω.

ἔδωκα, see δίδωμι.

ἔζη, ἔζων, see ζάω.

ἐθελοντής, οὗ [ἐθέλω], *volunteer*, Lat. *voluntarius*, in a military sense, iv. 1. 26, 2. 14; as adj., οἱ ἐθελονταὶ φίλοι, *friends of their own free will*, i. 6. 9.

ἐθελούσιος, ᾧ, ον [ἐθέλω], *voluntary*, of one's own accord, Lat. *suā sponte*, iv. 6. 19, vi. 5. 14.

ἐθέλω or θέλω (see below), ἐθελήσω, ἠθελήσα, ἠθελήκα, *wish, be willing, be ready, be glad to do anything, desire, volunteer*, with the inf., which may be understood, i. 2. 26, 3. 6, 9. 13, 14, ii. 3. 23, iii. 1. 25, 4. 41, iv. 1. 28, v. 4. 26, vi. 5. 21, 6. 20, vii. 4. 9; with acc. τέ, iv. 4. 5; with acc. and inf., vi. 1. 32 (some read συνεθελήσαι); the partic. is used as adj., vi. 2. 6. Forms from θέλω occur rarely and chiefly in the third pers., ii. 1. 14, 6. 18, iii. 2. 16, v. 7. 27, vi. 6. 18; ἦν θεός θέλη, *God willing*, vii. 3. 43; cf. 3. 31.

ἔθετο, ἔθηκε, see τίθημι.

ἔθνος, ους, τό [cf. Eng. *ethnic*], *company of men, people, nation, tribe*, Lat. *nātiō*, i. 8. 9, iii. 1. 2, iv. 5. 28; κατὰ ἔθνη or ἔθνος, *according to nations, by tribes*, i. 8. 9, v. 5. 5.

εἰ, conj., *if*, Lat. *sī*, used 1) with the indic. in simple conditions, whether present, past, or future, and in conditions contrary to fact, i. 3. 11, 16, ii. 1. 1, 5. 17, 11. iii. 1. 13, 2. 39, 4. 39, iv. 1. 11, 8. 11, v. 1. 10, 4. 6, 6. 34, vi. 1. 32, vii. 4. 20, 6. 30; 2) with the opt. in less vivid fut. or in past general conditions, i. 9. 28, ii. 3. 11, iii. 2. 35, iv. 8. 11, v. 1. 11, 6. 4, vii. 7. 30, in indir. disc., i. 2. 2, 4. 7, iv. 6. 1, vi. 1. 25; 3) used for ὅτι after an expression signifying discontent, iii. 2. 17; 4) after words of questioning or doubting, *whether*, ii. 1. 15, iii. 2. 22, iv. 1. 8, 25, v. 1. 12, vii. 2. 25, 3. 37; εἰ . . . ἢ, *whether . . . or*, ii. 3. 7, v. 6. 28; 5) joined with other

words, εἰ καί, *although*, or καί εἰ, *even if*, iii. 2. 24, vi. 6. 27; εἰ μή, *if not*, iv. 2. 4, after a negative, *except, unless*, Lat. *nisi*, i. 4. 18, 5. 6, ii. 1. 12, iv. 7. 5; εἰ δὲ μή, *otherwise*, ii. 2. 1, iii. 2. 3, vii. 1. 8; εἰ τις and εἰ τι, *if anybody, whoever, whatever, many, some*, i. 5. 1, 6. 1, v. 3. 3, vi. 2. 12, vii. 3. 21, 6. 32.

εἰᾶ, εἰᾶσε, see εἰώ.

εἰδέναι, εἰδήτε, see οἶδα.

εἶδον, 2 aor. (ιδ-), used as aor. of ὁράω [R. Fιδ], see, behold, look, observe, perceive, remark, abs. or with acc., i. 2. 18, 22, 10. 15, ii. 1. 9, iii. 1. 11, 4. 24, iv. 2. 7, 3. 12, vi. 5. 10, vii. 3. 7; with acc. (which may be omitted) and partic., i. 8. 28, 10. 10, ii. 3. 18, iii. 1. 31, v. 7. 25, 8. 15, vi. 6. 17; rarely with ὅτι and a clause, ii. 2. 23; with a rel. clause, iv. 1. 20.

εἶδος, ους, τό [R. Fιδ], *look, shape*, ii. 3. 16.

εἰδότες, see οἶδα.

εἰκάω (εἰκαδ-), εἰκάσω, εἰκασα, εἰκασμαι, εἰκάσθην [ἔοικα], *make like; perf. pass., resemble*, with dat., v. 3. 12, 4. 12; compare and infer something, conjecture, fancy, suppose, like the Yankee guess, Lat. *coniciō*, abs., with inf., or acc. and inf., i. 6. 1, 11, 10. 16, iv. 5. 15, vii. 1. 26.

εἰκός, ὅτος, neut. partic. of ἔοικα, q.v., *natural, reasonable, likely, probable*, with or without ἐστί, followed by inf. or acc. and inf., ii. 2. 19, iii. 1. 13, 2. 10, iv. 6. 9, v. 1. 12; εἰκός καὶ δίκαιον, Lat. *aequum et iustum*, iii. 2. 26; εἰκότα λέγειν, *say what is reasonable*, ii. 3. 6. Phrases: ὥς εἰκός and ὥς τὸ εἰκός, as is (or was) *likely, reasonable, natural*, iii. 1. 21, 4. 24; cf. vii. 6. 13.

εἴκοσι, indecl. [ἔκοσι], *twenty*, Lat. *uiginti*, i. 2. 5, iii. 4. 7, v. 3. 11.

εἰκότως, adv. [ἔοικα], *naturally, with good reason*, ii. 2. 3, vi. 4. 18.

εἰληφε, εἰληφει, see λαμβάνω.

εἰλήχειν, see λαγχάνω.



εἰλκον, see ἔλκω.

εἰλόμην, εἶλον, see αἰρέω.

εἰμί (έσ-), ἔσομαι [R. εσ], δε, in its widest sense, *be in existence, exist, take place, happen*, used both as the copula and as the substantive verb, i. 1. 4, 4. 4, 10. 15, ii. 2. 3, 21, 6. 15, iii. 1. 9, 5. 7, iv. 2. 1, 3. 8, v. 4. 25, 6. 9, vi. 2. 2, vii. 1. 25, 28, 3. 43. The predicate, when a substantive, may be nom., gen., or dat. The gen. is either partitive or possessive, or of measure or material, while the dat. is possessive. With the possessive gen. or dat. the verb is translated *belong, have, possess*, as τῶν νικούντων τὸ ἀρχεῖν ἐστὶ, *to the victors belongs the right to command*, ii. 1. 4, cf. i. 1. 6, ii. 1. 11, iii. 2. 39, iv. 3. 4, vii. 3. 19; δνομα δὲ ἦν τῇ πόλει Μέσπυλα, *the city had the name of Mespila*, iii. 4. 10, cf. i. 5. 4, ii. 4. 13; λεγέτω τί ἔσται τοῖς στρατιώταις, *let him state what the soldiers are to have*, ii. 1. 10, cf. i. 7. 8, vii. 2. 25; τὸ δεῖπνον ἦν καθημένους, *they had their dinner sitting*, vii. 3. 21. Examples of other gens. and dats. will be found in i. 2. 3, 4. 9, ii. 6. 20, 26, iii. 4. 7, 10, iv. 6. 14, vi. 2. 3. Joined with a partic. a periphrastic expression is formed, as ἦν δυναμένη for ἐδύνατο, ii. 2. 13, cf. v. 2. 23, 3. 8, vii. 6. 36. Used impers., ἔστι, *it is possible, one can*, with inf., i. 4. 4, ii. 3. 15, iii. 2. 13, iv. 7. 2, v. 6. 10, vi. 3. 17. In conjunction with relative words, as ἔστι δ' ὅστις, *somebody*, i. 8. 20; ἔστιν ὅ τι σε ἠδίκησα, *have I done you any wrong?* i. 6. 7, cf. v. 7. 6; ἦν δὲ τῶν σταθμῶν οὓς μακροὺς ἤλυνεν, *some of the marches he made were long*, i. 5. 7, cf. ii. 5. 18; ἔστιν οἱ and ἦσαν οἱ, *some*, v. 2. 14, vi. 2. 6; ἔσθ' ὅτε and ἦν ὅποτε, *sometimes*, ii. 6. 9, iv. 2. 27; οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν, *it is impossible that he will not attack us*, ii. 4. 3, cf. v. 7. 7; οὐκ ἦν ὅπου οὐ, *everywhere*, iv. 5. 31, cf. vi. 2. 4. Other phrases:

τὸ νῦν εἶναι, *for the present*, iii. 2. 37; τὰ ὄντα, *facts, possessions*, iv. 4. 15, vii. 8. 22; τῷ ὄντι, *in fact*, v. 4. 20; τὸ κατὰ τοῦτον εἶναι, *as far as this fellow is concerned*, i. 6. 9.

εἶμι (ι-), impf. ἦεν or ἦα [root ι, cf. Lat. *eō, ire, go*], *go* (but the pres. ind. always has a fut. sense, and so sometimes the inf. and partic. when in indir. disc., i. 3. 1, 6, 4. 12, ii. 2. 3, 6. 10), *come, proceed, march*, abs., or with the preps. εἰς, ἐπὶ, παρά, and πρὸς, i. 2. 11, 4. 8, ii. 1. 8, 5. 27, iii. 1. 22, 42, 2. 16, iv. 2. 1, 4. 14, v. 1. 8, 7. 19, vi. 5. 15, vii. 2. 17; for phrases with διὰ, iii. 2. 8, see διὰ; ἰμν. ἴθι, *come now*, Lat. *age*, vii. 2. 26, 7. 27. Phrase: εἰς χεῖρας ἰέναι, *come to close quarters*, Lat. *pugna in manus uenit*, iv. 7. 15. Verbal ἰτέον, q.v.

εἶπας, εἶπατε, see εἶπον.

εἶπερ [ει], *if in fact, if really*, sometimes strengthened by γέ, i. 7. 9, ii. 4. 7, iv. 6. 16, vii. 3. 37, 6. 16; with causal force, *inasmuch as*, vi. 1. 26.

εἶπετο, see ἔπομαι.

εἶπον, 2 aor. (of the 1 aor. are ind. εἶπας, ii. 5. 23, v. 8. 10, and inv. εἶπατε, ii. 1. 21) [root *Feπ*, cf. Lat. *uocō, call, uox, voice*], *say, speak, talk, tell, allege, relate*, often of speeches in an assembly and of messages through an interpreter or other person, abs. or with acc., i. 3. 7, 14, 8. 15, ii. 1. 4, 5. 24, iii. 1. 38, 45, iv. 3. 10, v. 1. 8, 6. 27, vi. 1. 30, vii. 3. 25, 39; with a clause in dir. disc. with or without ὅτι, i. 4. 8, 16, ii. 1. 21, iii. 1. 45, iv. 6. 10, v. 4. 10, vi. 1. 32, vii. 3. 39; with a clause in indir. disc. with ὅτι or ὡς, i. 6. 2, 9. 13, ii. 1. 21, iii. 1. 9, iv. 4. 5, v. 5. 24, vi. 1. 30, vii. 6. 16; with a rel. or interr. clause, ii. 1. 15, 21, 2. 2, 10, v. 8. 2; with dat. of pers., either alone or with acc. or a clause, i. 6. 2, ii. 1. 15, 2. 2, iv. 5. 8, v. 6. 16, 19, 7. 14, vii. 1. 31, 3. 7; with acc. and εἰς with acc., v. 6. 37;

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with *περί* and *gen.*, ii. i. 21; with *adv.*, as *ᾧδε, οὕτως, ἐν*, ii. 3. 24, vi. 1. 30, vii. 2. 32. Often the word may be rendered *reply, retort*, when *πρός* with *acc.* of the thing, with or without *dat.* of *pers.*, is used, i. 6. 9, ii. i. 11, vi. 6. 28. With *inf.*, or *acc.* and *inf.*, the word means *command, order, move* (in an assembly), *propose*, i. 3. 14, ii. 3. 2, iv. 5. 4.

**εἶργω** (*εἶργ-*), *εἶρξω, εἶρξα, εἶργμαι, εἶρξθην*, *shut out, keep off*, *Lat. excludō*, with *ἐκ* or *ἀπό* and *gen.* of thing, vi. 3. 8, 6. 16 (*fut. mid.* as *pass.*); *prevent, hinder*, *Lat. prohibeo*, with *ὥστε μή* and *inf.*, iii. 3. 16; *shut in, hem in*, *Lat. includō* (in this sense usually written with rough breathing, but not so in *edd.* of *Anab.*), iii. i. 12.

**εἴρηκα, εἴρημαι**, see *εἶρω*.

**εἰρήνη, ἡς** [R. 1. **Фер**], *agreement, result of an agreement, i.e. peace*, *Lat. pax*, ii. 6. 2, iii. i. 37, v. 7. 27, vii. 7. 33.

**εἴρητο**, see *εἶρω*.

**εἶρω** (*ēr-*), *pres. only in Epic*, the *Attic* forms being *fut. ērō, pf. ēρηκα, εἴρημαι, aor. ēρήθην* [R. 1 **Фер**], *say, mention, tell*, with *acc.* or a clause in *indir. disc.* with *ὡς* or *ὅτι*, i. 2. 5, 3. 5, ii. 5. 2, 12, iii. 2. 33, v. i. 5, vi. 3. 1; *tell, order*, in *pass.* with *dat.* of *pers.* and *inf.*, iii. 4. 3, 4. Phrase: *τὰ εἰρημένα, what has been said, the foregoing*, v. 5. 24, 7. 11.

**eis**, *prep.* with *acc.* [*ἐν*], *in, into, to*, used of place after verbs of motion, i. 2. 20, 22, 3. 14; often with a personal object, *among, against, into the country of*, i. 1. 11, iv. 5. 18, 7. 1, v. 3. 6; *cf.* v. 6. 27, 28, 37; with verbs of rest, but implying previous motion, where *Eng.* uses *in*, i. i. 3, 2. 2, 3, ii. 5. 33, vii. i. 11, 4. 6; of time, *up to, during, in, at*, i. 7. 1, ii. 3. 25, iii. i. 3, iv. i. 15, v. 3. 10, vii. i. 35; *eis τὴν νύκτα ὑπολθεσθαι, take off one's shoes for the night*, iv. 5. 13; of

measure and limit, with numerals, *up to, at most, to the number of*, i. 2. 3, 8. 5, ii. 2. 7, iv. 8. 15, v. 2. 4; *eis τρίς, even to three times*, vi. 4. 16, 19; *eis δύο, two abreast*, ii. 4. 26; *eis ὀκτώ, eight deep*, vii. i. 23; of the end, object, object of reference, *in regard to, for, in respect to*, with verbs or adjectives, i. i. 9, 10, 2. 27, 8. 1, 9. 14, 23, ii. 3. 23, 6. 6, 30, iii. 3. 19, vi. 5. 14. Phrases: *eis καλὸν ἦκειν, come in the nick of time*, iv. 7. 3; *eis πλάγιον, obliquely*, i. 8. 10; *eis ἀφθονίαν, in abundance*, vii. i. 33. In composition *eis* signifies *into, on, in*.

**eis**, *μια, ἓν, gen. ἐνός, μιᾶς, ἐνός*, numeral *adj.*, *one*, *Lat. unus*, i. 2. 6, ii. i. 7, iii. i. 10, iv. i. 20, v. 2. 3, vi. 3. 16, vii. 2. 29; as *pron.* stronger than *τις*, i. 3. 14, but sometimes modified by it, ii. i. 19, vi. 6. 20; *eis ἕκαστος, each individual*, *Lat. unusquisque*, vi. 6. 12; *ἓνα μή, not a single man*, stronger than *μηδένα*, v. 6. 12. Phrase: *δῶρα πλεῖστα eis γε ὧν ἀνὴρ ἐλάμβανε, he received, for one man, the very greatest number of presents, i.e. he received more than any other individual*, *Lat. unus omnium maxime*, i. 9. 22, *cf.* 12.

**εἰσάγω** [R. **αγ**], *lead into or in*, with *eis* and *acc.* of place or *πρός* and *acc.* of *pers.*, i. 6. 11, vii. 3. 27, 5. 9; in theatrical sense, *bring on*, *Lat. inducō*, vi. i. 12.

**εἰσακοντίζω** [R. **ак**], *throw in a javelin*, vii. 4. 15.

**εἰσβαίνω** [R. **βα**], *go on board, embark*, with *eis* *πλοῖον*, v. 7. 15.

**εἰσβάλλω** [**βάλλω**], *throw into; intr., throw oneself into, invade*, with *eis* and *acc.* of place, i. 2. 21, v. 4. 10; of rivers, *empty*, i. 7. 15.

**εἰσβιβάζω** *εἰσάγω, βιβάζω, βιβάζω* or *βιβῶ, -εβίβασα* [R. **βα**], *make go*, *make go on*, of persons, *put on board, embark*, *Lat. impōnō*, v. 3. 1.

**εἰσβολή, ἡς** [**βάλλω**], *inroad, invasion*, v. 6. 7; *place of entrance, pass*, i. 2. 21.

εἰσδύομαι [δύω], *go down into, sink into*, with *els* and acc., iv. 5. 14.

εἰσεῖμι [εἶμι], *go in, enter*, of places, abs. or with *els* and acc., vii. 1. 15, 39, 2. 30; of persons, *into the presence of*, with *παρά* and acc., i. 7. 8; of thoughts, *occur to*, with acc. of pers. and *ὅπως ἄν* with subjv., vi. 1. 17.

εἰσελαύνω [ἐλαύνω], *drive into; intr., march into*, i. 2. 26.

εἰσέρχομαι [ἐρχομαι], *come in, enter*, abs. or with *els*, ἐπί, or πρός and acc., i. 2. 21, iv. 7. 4, v. 5. 20, vii. 1. 38, 3. 21; of an actor's entrance, vi. 1. 9.

εἴσεται, see οἶδα.

εἴσοδος, ἡ [δόδος], *way into, entrance*, of a house, ravine, or stronghold, sometimes with *els* and acc., iv. 2. 3, 5. 25, vi. 5. 1.

εἰσπηδάω [πηδάω, πηδήσομαι, ἐπήδησα, πεπήδηκα [R. πεδ], *leap, spring into*, with *els* and acc., i. 5. 7.

εἰσπίπτω [R. περ], *tumble in, rush in or into*, abs. or with *els* and acc., i. 10. 1, vii. 1. 17, 19.

εἰσπλέω [R. πλέω], *sail into; els τὸν Πόντον εἰσπλέοντι, as one enters the Pontus*, vi. 4. 1.

εἰστήκει, see ἵστημι.

εἰστρέχω [τρέχω], *run in, rush in*, abs., iv. 7. 12, v. 2. 16.

εἰσφέρω [R. φέρ], *carry into or in*, vii. 3. 21.

εἰσφορέω [R. φερ], *bring or carry into*, with *els* and acc., iv. 6. 1.

εἰσω, adv. [έν], *inside, within, inside of, inwards*, Lat. *intus* and *intrā*, with verbs of rest or of motion, sometimes with gen. or *els* and acc., i. 2. 21, 6. 5, ii. 4. 12, iii. 3. 7, v. 2. 18, 7. 7, vi. 2. 8, vii. 1. 18.

εἰσωθέω [ώθew], *thrust in; mid., force one's way in*, v. 2. 18.

εἶτα, adv., of time, *then, thereupon, afterwards, thereafter*, i. 5. 10, 12, vii. 8. 7; *πρῶτον μὲν . . . εἶτα* δέ, i. 2. 16, 3. 2, cf. 6. 10, ii. 4. 22;

with a partic., which may be translated as a finite verb, i. 2. 25, iv. 7. 13.

εἴτε, disjunctive conj. [εἰ + τέ], doubled, *whether . . . or, if . . . or*, Lat. *sive . . . sive*, ii. 1. 14, iii. 1. 40, 2. 7, vi. 6. 20; in indir. questions, iv. 6. 8, vii. 7. 18.

εἶχε, see ἔχω.

εἴωθα, 2 pf. as pres., εἰώθειν, 2 plpf. as impf., of Epic ἔθω, *be accustomed* [cf. ἔθος, τό, custom, ἦθος, τό, custom, character, Eng. *ethic*], *be accustomed, be used*, with inf., vii. 8. 4.

εἶων, see ἔδω.

ἐκ, see ἐξ.

ἐκασταχόσε, adv. [ἐκαστος], *in every direction, all round*, iii. 5. 17.

ἐκαστος, η, ον [superlative form, cf. ἐκάτερος], *each, each one, every, every one*, used of more than two, Lat. *quisque*, i. 1. 6, 7. 7, iii. 1. 3, iv. 3. 29, 7. 10, v. 2. 16, vi. 4. 9, vii. 2. 17; when used with a subst. it is generally in the pred. position, i. 8. 9, iv. 8. 12, 15, vi. 3. 2, vii. 4. 14; the sing. is often used in appos. to a pl., i. 7. 15, iv. 2. 12, vi. 6. 12.

ἐκάστοτε, adv. [ἐκαστος], *every time, always*, ii. 4. 10.

ἐκάτερος, ᾱ, ον [comparative form, cf. ἐκαστος], *each of two, Lat. uterque*, when used with a subst. it is in the pred. position, i. 8. 27, vi. 1. 9, vii. 1. 23; pl., *both, both parties*, Lat. *utrique*, iii. 2. 36, v. 5. 25. Phrase: *τῆς ὁδοῦ καθ' ἐκάτερα, on both sides of the road*, v. 6. 7.

ἐκατέρωθεν, adv. [ἐκάτερος], *from both directions, on both sides*, Lat. *utrimque*, i. 8. 13, 22, vi. 4. 3, 5. 25.

ἐκατέρωσε, adv. [ἐκάτερος], *in both directions or ways*, Lat. *in utramque partem*, i. 8. 14.

ἐκατόν, indecl. [ἐκατόν], *one hundred*, Lat. *centum*, i. 2. 25, ii. 4. 12, iii. 1. 33, vi. 2. 3.

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Ἑκατόνυμος, ὁ, *Hecatonymus*, a Sinopean envoy, v. 5. 7, 24, 6. 3.

ἐκβαίνω [R. βα], *step out*, esp. from a boat, *disembark*, Lat. *ēgre-dior*, v. 4. 11; *go forth, march out*, esp. from lower to higher ground, abs. or with πρὸς, ἐπὶ, or εἰς and acc., iv. 2. 1, 3, 3. 3, 23, vi. 3. 20.

ἐκβάλλω [βάλλω], *throw away*, Lat. *ēiciō*, ii. 1. 6; *cast out, expel, banish, drive out*, sometimes with ἐκ and gen., i. 1. 7, 2. 1; pass., ἐκβαλλόμενοι εἰς τοὺς πολεμίους, *thrust out among or abandoned to the foe*, vii. 1. 16; ἐκ τῆς φιλίας ἐκβάλλεσθαι, *be deprived of one's favour*, vii. 5. 6.

ἐκβασίς, εὠς, ἡ [R. βα], *a going out*, esp. *place of going out, outlet, pass, of mountains or ravines*, sometimes with εἰς and acc., iv. 1. 20, 2. 1, 3. 20; ἡ τοῦ ποταμοῦ ἄνω ἐκβασίς, *the up-country road from the river*, iv. 3. 21.

Ἑκβάτανα, τὰ [old Pers. *Hag-matāna*], *Ecbatana*, an ancient city and capital of Media, about 12 stadia from Mt. Orontes. It was greatly improved by the Persians and became the summer residence of the king, ii. 4. 25, iii. 5. 15. The city and palace were famous in antiquity for their magnificence. Only insignificant ruins remain, near the modern Hamadān.

ἐκβοηθέω [R. βοη + θέω], *come out to the rescue*, with ἐκ and gen., vii. 8. 15.

ἐκγονος, ον [R. γεν], *born of, descended from*; subst., οἱ ἐκγονοί, *descendants*, iii. 2. 14; of animals, τὰ ἐκγονα, *the young*, iv. 5. 25.

ἐκδέρω (δέρω, δερῶ, ἔδειρα, δέδαρμαι, ἐδάρην [R. δαρ], *flay*), *strip off the skin, flay*, with acc. of pers., i. 2. 8.

ἐκδίδωμι [R. δο], *give away or up, deliver up*, Lat. *dēdō*, vi. 6. 10, 18; *give away from one's house, of marrying off a daughter*, Lat. *nūptum dō*, in pass. with παρά and dat., iv. 1. 24.

ἐκδύω [δύω], *put off, strip off*; mid. and 2 aor. act., *strip oneself*, iv. 3. 12.

ἐκεῖ, adv., *there, in that place*, with verbs of rest, i. 3. 20, 8. 12, vi. 3. 16, vii. 2. 15; with verbs of motion, *thither*, iii. 1. 46, v. 6. 26.

ἐκεῖθεν, adv. [ἐκεῖ], *thence, from there*, Lat. *illinc*, v. 6. 24.

ἐκεῖνος, η, ο, dem. pron. [ἐκεῖ], *that, that man there*, Lat. *ille*, used prop. of a person or thing remote in thought or actual distance from the speaker or subject in hand, but sometimes refers to one near at hand or lately mentioned, and even to the subject itself; in agreement with a subst. it has the pred. position; it is often used as a strong form of the pers. pron., *he, she, it*; i. 1. 4, 2. 7, 15, 3. 1, 18, ii. 5. 38, 6. 8, 14, 19, iii. 1. 29, 2. 5, iv. 3. 20, v. 6. 31, vii. 3. 4. Phrase: ἐκ τοῦ ἐπ' ἐκεῖνα, *see ἐπέκεινα*.

ἐκεῖσε, adv. [ἐκεῖ], *to that place, thither*, Lat. *illūc*, vi. 1. 33, 6. 36.

ἐκέκτησο, *see κτάομαι*.

ἐκήρῦξε, ἐκήρῡχθη, *see κηρύττω*.

ἐκθλίβω (θλίβω, θλιβ-, θλίψω, ἔθλιψα, ἐθλίφθην, *press*), *squeeze out, crowd out*, of soldiers crowded out of their ranks, iii. 4. 19, 20.

ἐκκαθαίρω [καθαίρω], *cleanse thoroughly*, of shields, *burnish*, i. 2. 16, an inferior reading for the following word.

ἐκκαλύπτω (καλύπτω, καλυβ-, καλύψω, ἐκάλυφα, κεκάλυμαι, ἐκαλύφθην, *cover*), *uncover*, said of shields, when carried without the usual leathern case (σάγμα), i. 2. 16.

ἐκκλησιᾶ, ᾱς [R. καλ], *assembly*, the regular word for *town meeting*, the people being called out by proclamation of the herald; in Anab. *meeting or assembly* of soldiers, with συνάγειν or ποιεῖν, i. 3. 2, 4. 12.

ἐκκλησιάζω, ἐκκλησιάζω, ἐξεκκλησιασα or ἡκκλησιασα [R. καλ], *hold an assembly*, abs., v. 6. 37.

ἐκκλίνω (κλίνω, κλιν-, κλινῶ, ἐκλῖνα, κέκλιμαι, ἐκλίθην or -εκλίθην [cf. ἀποκλίνω], bend), of soldiers, bend out of line of battle, give ground, Lat. inclinō, abs., i. 8. 19.

ἐκκομίζω [κομίζω], carry out, draw out, as wagons from the mud, i. 5. 8; bring off, lead off, of soldiers, vi. 6. 36; mid., carry off for one's own use, v. 2. 19.

ἐκκόπτω [κόπτω], cut away from what surrounds, of trees from a wood, or of an entire wood, where we say cut down (cf. ἐκπίπτω), i. 4. 10, ii. 3. 10.

ἐκκυβιστάω (κυβιστάω, -εκυβίστησα [κῦπτω, stoop], tumble head foremost), turn heels over head, throw a somersault, of a dancer, vi. 1. 9.

ἐκκυμαίνω (κυμαίνω, κυμαν- [κῦμα, billow, cf. Lat. cumulus, heap, pile], surge), billow out, surge forward, of part of a line of battle, i. 8. 18.

ἐκλέγω (-λέγω, -ἐλεξα, -εἶλοχα, -εἶλεγμαι, -ελέγην [R. λεγ], gather), pick out, Lat. deligō, iii. 3. 19; mid., select for oneself, choose, ii. 3. 11, v. 6. 20.

ἐκλείπω [λείπω], leave out, abandon, of cities, houses, etc., with acc., which may be understood, iii. 4. 8, iv. 1. 8, vii. 4. 2; τὴν πόλιν ἐκλείπειν εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη, leave the city and flee to a fortress in the mountains, i. 2. 24; intr., give out, of snow, melt away, iv. 5. 15.

ἐκμῆρῡομαι (μῆρῡομαι, ἐμῆρῡσάμην, draw, intr., wind), intr., wind out, of an army, defile, vi. 5. 22.

ἐκπέμπω [πέμπω], send off or away, abs., iii. 2. 24; mid., send from oneself, let go, dismiss, v. 2. 21.

ἐκπεπληγμένος, ἐκπεπλήχθαι, see ἐκπλήττω.

ἐκπεραίνω [R. περ], bring to an end, fulfil, accomplish, with ὥστε and inf., v. 1. 13.

ἐκπηδάω (πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα [R. πεδ], leap), spring out, vii. 4. 16.

ἐκπίμπλημι [R. πλα], fill up, iii. 4. 22.

ἐκπίνω [R. πο], drink off or up, i. 9. 25.

ἐκπίπτω [R. πετ], fall out, of trees from their place in a wood, where we say fall down (cf. ἐκκόπτω), ii. 3. 10; from one's house or country, be driven out, be exiled, with gen. or ἐκ and gen., v. 2. 1, vii. 2. 32; οἱ ἐκπεπτωκότες, the exiles, Lat. exulēs, i. 1. 7; ἐκ τῆς ὁδοῦ ἐκπίπτειν, drop out of the road, v. 2. 31; used also abs., esp. of voyagers, be shipwrecked, vi. 4. 2, vii. 5. 12, and of hasty movement, tumble out, hurry out, v. 2. 17, 18.

ἐκπλαγείς, see ἐκπλήττω.

ἐκπλέω [R. πλεF], sail off or away, ii. 6. 2, iii. 1. 8, v. 6. 21, vi. 4. 8, vii. 6. 1.

ἐκπλεως, ὦν, gen. ὦ [R. πλα], filled up, complete, full, of a square of men, and also of pay, iii. 4. 22, vii. 5. 9.

ἐκπλήττω, aor. pass. ἐξεπλάγην [πλήττω], strike out of, esp. out of one's senses, amaze; pass., be astounded, surprised, frightened out of one's wits, sometimes with dat. of cause or ἐπὶ and dat., i. 5. 13, 8. 20, ii. 2. 18, v. 6. 36, vi. 1. 12, vii. 6. 42.

ἐκποδών, adv. [R. πεδ], out of one's way, of removing an obstacle, ii. 5. 29; ἐκποδὼν ποιέσθαι with acc., put one out of the way, i. 6. 9.

ἐκπορεύομαι [R. περ], go out, march forth, v. 1. 8, 6. 33, vi. 6. 37.

ἐκπορίζω [R. περ], bring to light, provide, supply, v. 6. 19, vi. 2. 4.

ἐκπώμα, ατος, τό [R. πο], drinking cup, goblet, iv. 3. 25, 4. 21, vii. 3. 18.

ἐκταθείς, see ἐκτείνω.

ἐκταῖος, ᾱ, ον [ἐξ], on the sixth day, vi. 6. 38.

ἐκτάττω [R. τακ], draw out in line of battle; mid., form line of battle, Lat. explicō aciem, v. 4. 12, vii. 1. 24.

ἐκτείνω [τείνω], *stretch out, stretch*, of legs, v. 8. 14; pass., of a man asleep, *stretched at full length*, v. 1. 2.

ἐκτοξεύω [R. τὰκ], *shoot arrows from a place*, vii. 8. 14.

ἐκτός, adv. [ἐξ], *outside of*, with gen., ii. 3. 3.

ἐκτος, η, ον [ἐξ], *sixth*, Lat. *sex-tus*, vi. 2. 12.

ἐκτρέπω [τρέπω], *turn out, divert*; pass. and 2 aor. mid. intrans., *turn aside or out of the way*, iv. 5. 15.

ἐκτρέφω [τρέφω], *bring up, rear*, of a child, Lat. *enutrio*, vii. 2. 32.

ἐκτρέχω [τρέχω], *rush out*, esp. to attack, *make a sally*, v. 2. 17, 4. 16.

ἐκτῶντο, see κτάομαι.

ἐκφαίνω [R. φα], *bring to light*; phrase: πόλεμον ἐκφαίνειν, *open hostilities*, with πρὸς and acc., iii. 1. 16.

ἐκφέρω [R. φερ], *carry out a person as dead*, Lat. *effero*, vi. 1. 6; *bring to accomplishment*, in the phrase ἐκφέρειν πόλεμον πρὸς τινα, *open hostilities against one*, Lat. *bellum inferre alicui*, iii. 2. 29; *carry forth to people, announce, report*, sometimes with εἰς and acc., i. 9. 11, v. 6. 17, 29.

ἐκφεύγω [R. φυγ], *flee out of, escape*, abs., with πρὸς, or with μή and inf., i. 3. 2, io. 3, vii. 4. 6.

ἐκών, οὔσα, ὄν, *willing, of one's own choice*, in pred. position when with art., and then generally best translated as adv., *willingly, voluntarily*, i. 1. 9, ii. 4. 4, iii. 2. 26, v. 1. 14, vii. 1. 16.

ἐλαβον, see λαμβάνω.

ἐλαά or ἐλαῖα, ἄς [cf. Eng. *olive*], *olive tree*, Lat. *oliva*, vi. 4. 6; the fruit of the tree, *olive*, vii. 1. 37.

ἐλαιον, τό [cf. ἐλαῖα, Eng. *oil*], *olive oil, oil*, Lat. *oleum, oliuom*, used especially after the bath, iv. 4. 13, v. 4. 28, vi. 6. 1.

ἐλάττων, ον, gen. ονος [ἐλαχός, *small, little*, root λαχ, cf. Lat. *levis, light*, Eng. *LIGHT, LONG*], used as

comp. of μικρός, of size, number, or amount, *smaller, less, fewer*, ii. 4. 13, iv. 2. 3, vi. 2. 5, vii. 2. 6. Phrase: ἑλαττόν ἐστι with inf., *it is easier*, vii. 7. 35.

ἐλαύνω (ἐλα-), ἐλῶ or ἐλάσω, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἡλάθην [cf. Eng. *elastic*], *drive, set in motion*, of animals and men, iv. 7. 24, v. 8. 5, 15, vi. 1. 8, vii. 7. 55; but the obj. is generally omitted and the word used intrans., *ride a horse, drive in a chariot*, abs., with εἰς or πρὸς and acc., or διὰ and gen., i. 5. 15, ii. 5. 32, iii. 4. 4, iv. 8. 28, vi. 5. 13, vii. 3. 42, 44; in the phrase ἐλαύνων ἰδρῶντι τῷ ἵππῳ, i. 8. 1, the original obj. becomes dat.; in (τὰ ἄρματα) ἐλῶντα εἰς τὰς τάξεις, i. 8. 10, it becomes subj.; with στρατεύμα omitted, *march*, abs., with cognate acc., with acc. of space, or εἰς or ἐπὶ and acc., i. 2. 23, 5. 7, 13, 7. 12, 8. 24.

ἐλάφειος, ον [ἐλάφος], *of or belonging to deer*; κρέα ἐλάφεια, *venison*, i. 5. 2.

ἐλάφος, ὁ, ἡ, *deer, stag, hind*, Lat. *cervus*, v. 3. 10, 7. 24.

ἐλαφρός, ἄ, ὄν, *light in weight or motion*; esp. of light-armed soldiers, who were *active, nimble*, Lat. *expeditus*, iii. 3. 6, iv. 2. 27.

ἐλαφρῶς, adv. [ἐλαφρός], *lightly, nimbly, swiftly*, vi. 1. 12, vii. 3. 33.

ἐλάχιστος, η, ον [cf. ἐλάττων], used as sup. of μικρός, of number, distance, and space, *fewest, least, shortest, lowest*, iii. 2. 28, iv. 6. 10, vi. 3. 16, 4. 3; used adv., *τούλάχιστον, at the least*, v. 7. 8.

ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαi, ἡλέγχθην, *investigate, examine, cross-question*, with an interr. clause, iii. 5. 14, iv. 1. 23; *convict, confute*, in pass. with a partic., ii. 5. 27.

ἐλεινός, ἡ, ὄν [ἐλεος, ὁ, *pity*, cf. Eng. *alms, eleemosynary*], *finding or moving pity, piteous*, Lat. *miser*, iv. 4. 11.

ἐλείν, see αἰρέω.



ἐλελίζω, ἡλέλιξα [ἐλελεῦ, a war cry], cry ἐλελεῦ, raise the war-cry, always with τῷ Ἐνυάλῳ, i. 8. 18, v. 2. 14. This cry followed the singing of the paean and the sound of the trumpet, and was raised during the charge.

ἐλεσθαι, see αἰρέω.

ἐλευθερία, ᾧς [ἐλεύθερος], liberty, freedom, Lat. *libertās*, i. 7. 3, iii. 2. 13, vii. 7. 32.

ἐλεύθερος, ᾧ, ον, free, independent, of persons or nations, Lat. *liber*, ii. 5. 32, iv. 3. 4, vii. 4. 24, 7. 29.

ἐλέχθησαν, see λέγω.

ἐλήφθην, see λαμβάνω.

ἐλθεῖν, see ἔρχομαι.

ἔλκω, ἔλξω. εἴλαυσα. εἴλκικα. εἴλκυσμαι, εἰλκύσθην, drag, draw, pull up, of persons and of the bow-string, iv. 2. 28, 5. 32, v. 2. 15.

Ἑλλάς, ἄδος, ἡ [cf. Ἑλλην], *Hellas*, in Homer a city in Phthiōtis in Thessaly, said to have been founded by Hellen, also the district in its neighbourhood, and even the whole tract between the Enīpeus and the Asōpus; later it denoted the mainland of Greece as distinguished from Peloponnēsus; in the historical period, it included the whole Greek world, Lat. *Graecia*, i. 2. 9, ii. 1. 17, iii. 1. 2, iv. 8. 6, v. 4. 5, vi. 1. 17, vii. 1. 30.

Ἑλλάς, ἄδος, ἡ, *Hellas*, the wife of Gongylus, hostess of Xenophon in Mysia, vii. 8. 8.

Ἑλλην, ηνος, ὁ [cf. Eng. *Hellenic*], an inhabitant of Greece, a Greek, Lat. *Graecus*. According to the myth Hellen was the son of Deucalion and chieftain of the tribe from which the Greeks were descended. In the Anab. the word generally is applied to the Greek soldiers in the army of Cyrus, being sometimes used as an adj., i. 1. 2, 10. 7, ii. 1. 7, iii. 1. 30, iv. 2. 28, v. 4. 16, vi. 3. 7, vii. 6. 36.

ἑλληνίζω (ἑλληνιδ-), aor. pass. ἑλληνίσθην [Ἑλλην], speak Greek,

talk in Greek, Lat. *Graecē loquor*, vii. 3. 25.

Ἑλληνικός, ἡ, ὅν [Ἑλλην], *Hellenic, Greek*, Lat. *Graecus*, i. 1. 6, iii. 4. 45, iv. 8. 7, v. 4. 34, vi. 3. 10, vii. 3. 41; τὸ Ἑλληνικόν, the Greek army, i. 2. 1, iii. 4. 34, iv. 1. 10.

ἑλληνικῶς, adv. [Ἑλληνικός], in the Hellenic language, in Greek, Lat. *Graecē*, i. 8. 1.

Ἑλληνίς, ἴδος, ἡ [Ἑλλην], *Greek, Grecian*, fem adj. used with γῆ and πόλις, iv. 8. 22, v. 5. 16, vi. 6. 12, vii. 1. 29.

ἑλληνιστί, adv. [ἑλληνίζω], in the language of Hellas, in Greek, vii. 6. 8.

Ἑλλησποντιακός, ἡ, ὅν [Ἑλλησποντος], *Hellespontine*, of cities, lying on the Hellespont, i. 1. 9.

Ἑλλησποντος, ὁ [Ἑλλη + πόντος], the Hellespont, i.e. Helle's sea, named, according to the myth, from Helle, who was drowned in it while riding with her brother Phrixus on the ram with the golden fleece to escape their stepmother Ino. It is the strait (Dardanelles) separating Europe from Asia and connecting the Propontis with the Aegēan. The ancients called it 400 stadia long and 7 stadia wide at its narrowest part. Here Leander swam across to visit Hero, and here Xerxes built his famous bridge. The possession of this strait was of the utmost importance to Athens, as it was the key to the countries on which she depended for grain; hence it was the scene of several important naval battles. The name is also extended to the neighbouring coast, which was full of Greek cities, i. 1. 9, ii. 6. 3, vii. 2. 5.

ἐλπίζω (ἐλπιδ-), ἡλπισα, ἡλπίσθην [ἐλπῖς], hope, trust, expect, Lat. *spērō*, with fut. inf., iv. 6. 18, vi. 5. 17, vii. 6. 34.

ἐλπίς, ἴδος, ἡ [root *Feλπ*, wish, cf. Lat. *uoluptās*, satisfaction, pleasure], hope, Lat. *spēs*, ii. 5. 10; with

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gen., or aor. or fut. inf. of the thing hoped for, i. 1. 19, iii. 2. 8, iv. 3. 8. Phrases: ἐλπίδας λέγων διηγέ, *he continually put them off with hope*, i. 2. 11; ἐν ἐλπίσι μεγάλας εἶναι, *be full of confidence*, i. 4. 17; ἐξ ὧν ἔχω ἐλπίδας, *on what grounds I hope*, ii. 5. 12.

ἐμ-, by assimilation for ἐν- in composition before a labial mute.

ἐμαθεν, see μανθάνω.

ἐμαντοῦ, ἦς, refl. pron. [pronominal stem με (see ἐγώ) + αὐτός], *of myself*, i. 3. 10, ii. 3. 29, iii. 1. 14, v. 8. 15, vii. 6. 35.

ἐμβαίνω [R. βα], *go into, enter, abs. or with εἰς and acc.*, ii. 3. 11, iv. 3. 28; esp. *embark*, Lat. cōnscendō, abs. or with εἰς and acc., i. 3. 17, v. 7. 7, vii. 3. 3.

ἐμβάλλω [βάλλω], *cast in, put in, thrust in*, of a bar into its place in the doorposts, vii. 1. 12, 15; intrans., *throw oneself into*, of rivers, empty, and of soldiers and armies, *make an invasion, attack*, abs. or with εἰς and acc., i. 2. 8, 8. 24, iii. 4. 14, 5. 16, iv. 8. 2, vi. 2. 18. Phrases: πληγὰς ἐμβάλλειν, *inflict blows*, i. 5. 11; τοῖς ἵπποις ἐμβάλλειν τὸν χιλόν, *throw in, i.e., give fodder to the horses*, i. 9. 27.

ἐμβιβάζω (βιβάζω, βιβαδ-, βιβάσω or βιβῶ, -εβίβασα [R. βα], *make go, causative to βαίνω, make go in*, esp. *make embark, put on board*, Lat. in nāvem imprōnō, abs. or with εἰς and acc., v. 3. 1, 7. 8.

ἐμβολή, ἦς [βάλλω], *invasion, inroad*, with εἰς and acc., iv. 1. 4.

ἐμβρόντητος, ὃν [βροντάω, thunder, cf. βροντή], *thunderstruck, stunned, terrified*, Lat. attonitus, iii. 4. 12.

ἐμεινε, see μένω.

ἐμέω, ἐμοῦμαι, ἤμεσα [root Fεμ, cf. Lat. uomō, vomit, Eng. emetic], *vomit, be sick*, iv. 8. 20.

ἐμέμνητο, see μιμνήσκω.

ἐμμένω [R. μα], *stay in, live in*, with ἐν and dat., iv. 7. 17.

ἐμός, ἡ, ὃν, possessive pron. [pro-

nominal stem με (see ἐγώ), cf. Lat. meus, my, Eng. MINE, MY], my, mine, with or without the art., as ὁ ἐμός πατήρ, my father, i. 6. 6, cf. ii. 5. 22, but ἐμός ἀδελφός, a brother of mine, i. 7. 9; τὰ ἐμά, my situation, vii. 6. 33.

ἐμπαλιν, adv., in Anab. always with the art. and by crasis τοῦμπαλιν [πάλιν], *back, back again*, so also the phrase εἰς τοῦμπαλιν, i. 4. 15, iii. 5. 13, iv. 3. 21, v. 7. 6, vi. 6. 38.

ἐμπεδῶ, impf. ἡμπεδουν, ἐμπεδῶσω [R. πεδ], *make firm, hold fast, hold sacred*, of oaths, iii. 2. 10.

ἐμπειρος, ὢν [R. περ], *acquainted with, skilled in, experienced*, of countries and diseases, abs. or with gen., iv. 5. 8, v. 6. 1, vii. 3. 39.

ἐμπείρως, adv. [R. περ], *by experience; ἐμπείρως αὐτοῦ ἔχειν, be personally acquainted with him*, ii. 6. 1.

ἐμπίμπλημι [R. πλα], *fill full, satisfy*, pass. with gen., *be full of*, i. 7. 8, 10. 12; mid. with partic., ὑπισχνούμενος οὐκ ἐνεπίμπλασο, *you couldn't make promises enough to satisfy yourself*, vii. 7. 46. For the form ἐμπίπλημι (with loss of μ in the present stem), see ἐμπιπλάς in i. 7. 8. (See G. 795; H. 534, 7.)

ἐμπίμπρημι (πίμπρημι, πρᾶ-, πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην, burn), *set on fire, burn*, the compound being used in prose for the poetic simple verb, iv. 4. 14, v. 2. 3, vii. 4. 15. In the Anab. the μ is never lost in the pres. stem of this word.

ἐμπίπτω [R. πετ], *fall upon, seize, occur to*, of panic, disease, or thought, abs. or with dat., ii. 2. 19, iii. 1. 13, v. 7. 26; of men, *tumble into, meet with, attack*, abs. or with εἰς and acc., iv. 8. 11, v. 7. 25, vi. 5. 9.

ἐμπλεως, ὢν, gen. ω [R. πλα], *full of, quite full of*, with gen., i. 2. 22.

ἐμποδίζω [R. πεδ], *put in bonds, hinder, be in the way of*, Lat. impedio, iv. 3. 29.

**ἐμπόδιος**, *on* [R. **πεδ**], *in the way, hindering*, vii. 8. 4; τὸ ἐμπόδιον, *the hindrance*, vii. 8. 3.

**ἐμποδῶν**, *adv.* [R. **πεδ**], *before the feet, in the way; ἐμποδῶν εἶναι, be in the way, hinder*, with *dat.* of pers., v. 7. 10; with τὸ μή and *inf.* or μή οὐ and *acc.* and *inf.*, c<sup>2</sup>. Lat. *quid impedit quōminus*, iii. 1. 13, iv. 8. 14.

**ἐμποίεω** [**ποιέω**], *make in, cause, impress upon*, with *acc.* and *dat.*, or with *dat.* and a clause with ὥς, ii. 6. 8, 19, vi. 5. 17.

**ἐμπολάω**, **ἐμπολήσω**, **ἐνεπόλησα**, ἡμπολόηκα. -ημπολόημαι. ἡμπολόηθην [**ἐμπολή**, *traffic*], *get by traffic, earn, realize*, vii. 5. 4.

**ἐμπορίον**, τό [R. **περ**], *trading-place, mart, emporium*, where merchants (**ἐμποροὶ**) brought goods by sea to sell to retail dealers (**κάπηλοι**), i. 4. 6.

**ἐμπορος**, ὁ [R. **περ**], *passenger, generally by sea, hence, merchant, wholesale dealer*, Lat. *mercātor* and *negōtiātor*, engaged in export and import as well as in home trading, v. 6. 19, 21.

**ἐμπροσθεν**, *adv.* [**πρόσθεν**], *of place, before, in front of*, iv. 2. 12, v. 4. 12, vii. 7. 36; with *gen.*, i. 8. 23, iv. 5. 9. Phrases: οἱ ἐμπροσθεν, *those in front, the van*, iii. 4. 48, iv. 3. 14, 5. 19; τὰ ἐμπροσθεν, *of men, foreparts*, as *opp.* to the back, v. 4. 32; of country, *what is ahead*, vi. 3. 14; ὁ ἐμπροσθεν λόγος, *see λόγος*. Of time, τὸν ἐμπροσθεν χρόνον, *hitherto*, vi. 1. 18; ἐν τῷ ἐμπροσθεν χρόνῳ, *in past days*, vi. 6. 31.

**ἐμφάγοιεν**, **ἐμφαγόντας**, *see ἐνέφαγον*.

**ἐμφανής**, ἐς [R. **φα**] *visible, manifest*. Phrase: ἐλθεῖν ἐν τῷ ἐμφανεί, *come publicly*, ii. 5. 25.

**ἐμφανῶς**, *adv.* [R. **φα**], *visibly, openly*, v. 4. 33.

**ἐν**, *prep.* [**ἐν**], with *dat.*, *in*, like Lat. *in* with *abl.*, used of place and time, and in other relations. Of place, *in, among, in one's presence*,

*before, on, at, by*, i. 1. 6, 5. 1, 6. 1, 8. 22, ii. 2. 14, iv. 7. 9, 8. 22, v. 6. 22, 7. 10; ἐν ἐπιτηδεύουσιν δαψιλέσσι, *with provisions in abundance*, iv. 2. 22; ἐν ὅπλοις, *under arms*, iii. 2. 28. Of time, *in, during, within, at, in the course of*, often ἐν τούτῳ with χρόνῳ understood, *meanwhile*, i. 5. 15, iii. 1. 44, iv. 2. 17, 5. 22; so also ἐν ᾧ and ἐν αἷς (*sc.* ἡμέραις), *during this time, while*, i. 2. 10, 20, 10. 10, ii. 2. 15, iv. 2. 19. Often used with the art. and neut. adj. instead of an *adv.*, as ἐν τῷ φανερώ, *openly*, i. 3. 21, cf. ii. 5. 25. Phrases: ἐν πείρᾳ Κύρου γενέσθαι, *be intimately acquainted with Cyrus*, i. 9. 1; ἐν ὀφθαλμοῖς ἔχειν, *keep in sight*, iv. 5. 29; ᾄδοντες ἐν ῥυθμῷ, *singing in time*, v. 4. 14; εἴ τι ἐν τούτῳ εἴη, *if haply there were anything important in this*, vi. 4. 22. In composition ἐν- becomes ἐγ- before a palatal (κ, γ, χ) and ἐμ- before a labial (π, β, φ) or before μ, and signifies *in, at, on, upon, among*.

**ἐν**, *see εἰς*.

**ἐναγκυλάω** [R. **αγκ**], *fit javelins with a thong, for the purpose of hurling them*, iv. 2. 28.

**ἐναντιόομαι**, **ἐναντιώσομαι**, **ἡναντίωμαι**, **ἡναντιώθην** [**ἀντί**], *set oneself against, withstand, oppose*, with *dat.* and *gen.*, vii. 6. 5.

**ἐναντίος**, ᾧ, *on* [**ἀντί**], *opposite, in the opposite direction, before, in one's face*, Lat. *adversus*, iv. 3. 28, 5. 3, vii. 3. 42; τὰναντία, *the opposite, the reverse*, v. 6. 4, 8. 24; *opposed to, hostile, abs.* or with *dat.*, iii. 2. 10, vii. 6. 25; with ἡ, v. 8. 24; οἱ ἐναντίοι, *the enemy*, vi. 5. 10. Phrases: τὰναντία στρέψαντες, *having faced about*, iv. 3. 32; ἐκ τοῦ ἐναντίου, *on the opposite side*, iv. 7. 5, vi. 5. 7; τοῦτου ἐναντίον, *in this man's presence*, Lat. *cōram hōc*, vii. 6. 23.

**ἐνάπτω** [**ἄπτω**], *fasten to, kindle, set on fire*, Lat. *incendō*, *abs.* *oi* with *acc.*, v. 2. 24, 25, 26.

ἐνατος, η, ον [ἐννέα], ninth, Lat. nōnus, ἐνάτην ἡμέραν γεγαμημένην, married eight days before, iv. 5. 24.

ἐναυλιζομαι [R. 2 αF], pass the night in, bivouac, encamp, vii. 7. 8.

ἐνδεια, ἀς [R. δε], want, need, scarcity of provisions or money, poverty, i. 10. 18, vi. 4. 23, vii. 8. 6.

ἐνδείκνυμι [R. 1 δακ], show forth, Lat. indicō; mid., show what is one's own, express, declare, vi. 1. 19.

ἐνδέκατος, η, ον [εἰς + δέκα], eleventh, Lat. undecimus, i. 7. 18.

ἐνδέω [R. δε], lack; impers., there is need or want, with dat. of pers., gen. of thing, and ὥστε with inf., vii. 1. 41; ἐώρα πλείονος ἐνδέον, he saw that more reasons were wanted, vi. 1. 31.

ἐνδηλός, ον [δηλός], evident, obvious, plain, manifest, generally with partic. like an adverb, ἐνδηλος ἐγγινετο ἐπιβουλεύων, he was clearly plotting, ii. 6. 23, cf. 4. 2. Phrase: ἐνδηλον αὐ καὶ τοῦτ' εἶχεν οὔτι, he made this also obvious that, ii. 6. 18.

ἐνδημος, ον [R. δα], dwelling in a place, native, at home; τὰ ἐνδημα, home or internal revenues as contrasted with foreign, vii. 1. 27.

ἐνδίφριος, ον [δύο + R. φερ], on a δίφρος with one, on the same seat, sharing one's seat, vii. 2. 33, 38.

ἐνδοθεν, adv. [ἐν], from the inside, from within, v. 2. 22, vii. 8. 14.

ἐνδον, adv. [ἐν], inside, within, of a house or other place, ii. 5. 32, iv. 5. 24, v. 2. 17, vii. 1. 17.

ἐνδοξός, ον [R. δοκ], in renown, glorious, famous; act. of a bird of omen, betokening or presaging glory or fame, vi. 1. 23.

ἐνδύω [δύω], put on, clothe oneself in, Lat. induō, i. 8. 3; pf. and plpf., have put on, wear, v. 4. 13.

ἐνέδρα, ἀς [R. σεδ], a sitting in,

ambush, ambuscade, Lat. insidiae, iv. 7. 22, v. 2. 30.

ἐνεδρεύω, ἐνεδρεύομαι (as pass.), ἐνήδρευσα, ἐνηδρεύθην [R. σεδ], lie in ambush, set an ambush, waylay, Lat. insidiar, abs., i. 6. 2, iv. 1. 22, 6. 17.

ἐνειδον [R. Fιδ], see, remark, observe something in any one or anything, with acc. and dat., vii. 7. 45.

ἐνειμι [R. εσ], be in or on, abs. or with ἐν and dat., i. 6. 3, ii. 4. 22, iv. 5. 26, v. 3. 8; be there, abs., i. 5. 1, 2, ii. 3. 14.

ἐνεκα or ἐνεκεν (see below), adv. and improper prep. with gen., on account of, by reason of, generally post-positive like the Lat. causā, i. 9. 21, ii. 3. 13, 5. 14, v. 6. 11; standing before a vowel, i. 5. 9, iii. 4. 35, iv. i. 22; preceding its subst., v. 4. 19; between the adj. and subst., i. 4. 5, 8; separated from the subst., i. 9. 21; ἐνεκεν, generally used before a vowel, ii. 3. 20, iii. 2. 28, v. 4. 16; before a consonant, v. 1. 12; preceding its substantive, v. 8. 13.

ἐνενήκοντα, indecl. [ἐννέα + εἰκοσι], ninety, Lat. nōnāgintā, i. 5. 5; 7. 12, ii. 2. 6.

ἐνεός, ἄ, ὄν, speechless, dumb, deaf and dumb, iv. 5. 33.

ἐνετός, ἡ, ὄν [ἐτός, verbal of ἔημι], sent in, suborned, instigated, with ὑπό and gen., vii. 6. 41.

ἐνέφαγον [ἐφαγον], eat quickly or hastily, iv. 2. 1, 5. 9.

ἐνεχείρισαν, see ἐγχειρίσω.

ἐνέχυρον, τό [R. σεχ], pledge, pawn, security, with ὡς and a clause, vii. 6. 23.

ἐνέχω [R. σεχ], hold or catch fast in, entangle, in pass. with dat., vii. 4. 17.

ἐνθα, adv. of place or time [ἐν]; of place, rel., where, wherein, iv. 5. 6, v. 1. 1, attached to a subst., i. 8. 1, iii. 4. 41, iv. 2. 20; with verbs of motion, whither, iv. 8. 14, vii. 6. 14; rarely as dem., there, v. 7. 6,

vii. 5. 12. Of time, *then, thereupon*, i. 5. 8, iv. i. 17, 5. 6. Phrase: *ἐνθα δὴ*, see *δὴ*.

*ἐνθάδε*, adv. of place [ἐν], *here*, iii. 3. 2, v. i. 10, vii. 3. 4, 5; with verbs of motion, *hither, here*, ii. i. 4, 3. 21, iii. 2. 26, v. 7. 18.

*ἐνθαπερ*, adv. of place [ἐν], *rel., there where, just where*, iv. 8. 25, vi. 4. 9.

*ἐνθεν*, adv. of place [ἐν]; *dem., from there, thence*, in the phrases *ἐνθεν μὲν . . . ἐνθεν δέ*, Lat. *hinc . . . illinc*, *on this side . . . and on that*, ii. 4. 22, iii. 5. 7; *ἐνθεν καὶ ἐνθεν*, *on both sides*, Lat. *ab utrāque parte*, iv. 6. 12, 8. 13, with *gen.*, iv. 3. 28; *rel., whence, from which*, i. io. 1, ii. 3. 6.

*ἐνθένδε*, adv. of place [ἐν], *from hence, from this spot*, v. 6. 10, 7. 5, vi. 3. 16; of persons, in the phrase *ἐνθένδε ἀρξόμεθα τὰ δίκαια λαμβάνειν*, *we shall begin by doing justice on you* (for ἀφ' ὑμῶν), vii. 7. 17.

*ἐνθυμέομαι*, *ἐνθυμήσομαι*, *ἐντεθύμημαι*, *ἐνεθυμήθην* [R. 1 θυ], *bear in mind, lay to heart, reflect, consider*, with *acc.*, to which may be added a clause with *ἔτι*, or with a *rel.* clause, or with *ἔτι* and a clause, ii. 4. 5, 5. 15, iii. i. 20, 2. 18, v. 8. 19, vi. i. 21, vii. i. 25; *pf.*, *I have observed*, iii. i. 43.

*ἐνθύμημα*, *ατος*, *τό* [R. 1 θυ], *thought, idea, fancy*, iii. 5. 12, vi. i. 21.

*ἐνθωράκίζω* [θωράκίζω], *put on the breastplate; ἐντεθωράκισμένος*, *equipped in mail*, vii. 4. 16.

*ἐνι*, for *ἐνεστι*, v. 3. 11.

*ἐνί*, see *ἐς*.

*ἐνιαυτός*, *ὁ*, *year*, Lat. *annus*, ii. 6. 29; *κατ' ἐνιαυτόν*, *annually*, Lat. *quotannis*, iii. 2. 12, vii. i. 27.

*ἐνιοι*, *αι*, *α*, *some*, i. 7. 5, v. 5. 11, vi. 4. 9, vii. 6. 19.

*ἐνίοτε*, adv. [*cf.* *ἐνιοι*], *sometimes*, Lat. *interdum*, i. 5. 2, ii. 6. 9, iii. i. 20, vi. i. 8.

*ἐννέα*, indecl. [*ἐννέα*], *nine*, Lat. *novem*, i. 4. 19.

*ἐννοέω* [R. γνω], *have in one's mind, think, reflect, consider, devise, ponder*, *abs.*, with *acc.*, with *ἔτι* or *εἰ* and a clause, ii. 2. 10, 4. 5, 19, v. i. 9, 12, vi. i. 29; *ἐννοῶ μή*, *I fear that*, iv. 2. 13, vi. i. 28; *mid.*, *consider*, iii. i. 2, 41; with *μή οὐ*, *fear that not*, iii. 5. 3.

*ἐννοια*, *ās* [R. γνω], *thought, inspiration*, iii. i. 13.

*Ἐνοδιās*, see *Εὐδοεύς*.

*ἐνοικέω* [R. Fικ], *live in, inhabit*, Lat. *incolō*, v. 6. 25; *οἱ ἐνοικοῦντες*, *the inhabitants*, i. 2. 24, 5. 5, iii. 4. 12.

*ἐνόπλιος*, *ον* [R. σεπ], *in or with arms; ἐνόπλιος ρυθμός*, *martial rhythm*, vi. i. 11.

*ἐνορώ* [R. 2 Φερ], *see, remark, observe something in anybody or anything*. Phrase: *πολλὰ ἐνορώ δι' αὐτόν*, *I see many reasons in (the undertaking) why*, i. 3. 15.

*ἐνός*, see *ἐς*.

*ἐνοχλέω*, *ἐνοχλήσω*, *ἠνώχλησα*, *ἠνώχληκα*, *ἠνώχλημαι*, *ἠνώχληθην* [R. Φεχ], *trouble with numbers, crowd upon, harass, annoy*, with *dat.*, ii. 5. 13, iii. 4. 21.

*ἐνσκευάζω* [R. σκυ], *get ready, dress up*, vi. i. 12.

*ἐντάττω* [R. ται], *enroll, register; pass.*, *ἐντεταγμένος σφενδονᾶν*, *enrolled or posted among the slingers*, iii. 3. 18.

*ἐνταῦθα*, adv. of place and time [ἐν]; of place, *therein, there*, i. 4. 19, 5. 4, iv. i. 18, 4. 18; with verbs of motion, *thither*, i. 2. 1, io. 13, 17, iii. 4. 11; of time, *thereupon, then*, i. io. 1, iii. 4. 45, iv. 3. 7, vi. i. 30; *μέχρι ἐνταῦθα*, Lat. *hūc usque*, *thus far*, v. 5. 4.

*ἐντείνω* [τείνω], *stretch or strain tight*. Phrase: *πληγὰς ἐντείνειν*, with *dat.*, Lat. *plāgās intendere*, *inflict blows on*, ii. 4. 11.

*ἐντελής*, *ές* [τέλος], *at the end, complete, of pay, in full*, i. 4. 13.

*ἐντέλλομαι*, *ἐντελούμαι*, *ἐντετελάμην*, *ἐντέταλμαι* [R. ται], *enjoin upon, direct, command*, with *dat.* and *inf.*, v. i. 13.

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ἔντερον, τό [έν], *intestine, gut*, Lat. *intestinum*, ii. 5. 33.

ἐντεῦθεν, adv. of place, time, and cause [έν]; of place, *thence, from there*, i. 2. 7, 10, v. 4. 26; of time, *then, thereafter, afterwards*, ii. 2. 7, iii. 1. 31, iv. 4. 15, vi. 6. 1; of cause, *therefore, in consequence*, vi. 4. 15, vii. 1. 25.

ἐντίθῃμι [R. θε], *put or place in*; of fear, *instil in, inspire in*, with acc. and dat., vii. 4. 1; mid., *put aboard ship*, i. 4. 7, v. 7. 15.

ἐντίμος, ον [R. τι], *in honour, in credit, esteemed*, of persons, v. 6. 32, vi. 3. 18, vii. 7. 52.

ἐντίμως, adv. [R. τι]; ἐντίμως ἔχειν, *be held in honour*, ii. 1. 7.

ἐντοίχιος, ον [τοιχος], *on the wall*; τὰ ἐντοίχια, *wall paintings*, vii. 8. 1.

ἐντόνως, adv. [έντονος, *eager*, cf. ἐντείνω], *urgently, earnestly*, vii. 5. 7.

ἐντός, adv. of place or time, with gen. [έν]; of place, *within, inside of*, i. 10. 3, ii. 1. 11, vi. 4. 3, 5. 7; of time, ἐντός ὀλίγων ἡμερῶν, *within a few days*, vii. 5. 9.

ἐντυγχάνω [R. ταν], *chance or light upon, fall in with, meet, find*, abs. or with dat., i. 2. 27, 8. 1, ii. 3. 10, iii. 2. 31, iv. 5. 19, vi. 5. 5.

Ἐνυάλιος, ὁ [Ἐνύω, *Enyo*, goddess of war], *Enyalios*, a name applied to Ares as the furious god of war and companion of Ἐνύω. After the singing of the paean the war cry was raised to him, i. 8. 18, v. 2. 14.

ἐνύπνιον, τό [ύπνος], *vision in sleep, dream*, whether prophetic or not, whereas δνειρον is always a prophetic dream; τὰ ἐνύπνια, *dream-pictures*, vii. 8. 1 (where some read ἐντοίχια).

ἐνωμοτάρχης, ον [cf. ἐνωμοτῆ + ἄρχω], *commander of an enomoty*, iii. 4. 21, iv. 3. 26.

ἐνωμοτῆα, ἄς [ἐνώματος, *bound by oath*, cf. δυνῆμι], *any sworn band*, esp. the *enomoty*, which formed a

quarter of the λόχος and one half of the πεντηκостύς, or division of fifty, and therefore consisted normally of twenty-five men, iii. 4. 22, iv. 3. 26.

ἐξ, or, before a consonant, ἐκ, by loss of s, prep. with gen. denoting separation or distance from a point [cf. Lat. *ex, ē*]. Used of place, *from, away from, out of*, i. 2. 1. 7, 7. 13, ii. 4. 28, iii. 4. 25, iv. 7. 17, vi. 1. 4; often Greek used the *terminus ex quō* where the English has the *terminus in quō*, as εἶχον ἐξ ἀριστερᾶς ποταμόν, *they kept the river on the left*, iv. 8. 2; cf. i. 2. 3, iv. 2. 19, v. 3. 9, 7. 15. Of time, *succeeding, after*, as ἐκ τοῦ ἁρίστου, *after breakfast*, iv. 6. 21; ἐκ τούτου, *after this, thereupon*, i. 2. 17, 6. 8, ii. 5. 34; ἐκ παλῶν, *from boyhood*, Lat. *ā pueris*, iv. 6. 14. Of source or origin, *from, as a result of, in consequence of*, as ἐκ βασιλέως δεδομέναι, *a present from the king*, i. 1. 6; cf. i. 9. 16, 19, 28, ii. 5. 5, iii. 1. 12, vii. 7. 43; τὸν ἐξ Ἑλλήνων φόβον, *the fear inspired by the Greeks*, i. 2. 18; ἐκ τούτου, *as a result of this, in consequence of this, therefore*, ii. 6. 4, iii. 3. 8; cf. i. 3. 11; vi. 6. 11; ἐκ τῶν παρόντων or ὑπαρχόντων, *in the present state of things*, iii. 2. 3, vi. 4. 9; ἐκ τῆς πικώσης (sc. γνώμης), *in conformity to a majority vote*, vi. 1. 18; ἐκ τῆς ψυχῆς φίλος, *a friend in heart*, Lat. *ex animō*, vii. 7. 43. Adverbial phrases: ἐκ παντὸς τρόπου, *in every way*, iii. 1. 43; ἐξ ἴσου εἶναι, *be on an equality*, iii. 4. 47; ἐκ τῶν δυνατῶν, *as well as possible*, iv. 2. 23; ἐξ ἐπιβουλῆς, *by a stratagem, insidiously*, Lat. *ex insidiis*, vi. 4. 7. In composition ἐξ signifies *from, away, out*, often implying resolution, strong intention, fulfilment, or completion.

ἕξ, indecl. [ἕξ], *six*, Lat. *sex*, i. 1. 10, ii. 4. 27, iii. 4. 21.

ἐξαγγέλλω [ἀγγέλλω], *tell out, report, make known, bring word*,



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with acc., dat., and ὡς with a clause, with dat. with or without ὅτι and a clause, or with ὡς and a clause, i. 6. 5, 7. 8, ii. 4. 24, vii. 2. 14.

ἐξάγω [R. αγ], *lead out, bring out, march out*, esp. of generals, Lat. *educō*, abs. or with acc., and with *eis*, ἐπὶ, or πρὸς and acc., i. 6. 10, v. 1. 17, 2. 1, vi. 4. 9, 19, 6. 34, vii. 5. 2; pass., οὐδ' ἐξήχθη διώκειν, *he was not induced to pursue*, i. 8. 21.

ἐξαίρετος, ον [αἰρέω], *selected, picked, choice*, like Lat. *eximius*, cf. *exitō*, vii. 8. 23.

ἐξαιρέω [αἰρέω], *take out, remove*, with acc. and gen., ii. 1. 9, 3. 16, 5. 4; of a cargo, *unload, discharge*, v. 1. 16; of tithes, *take out, dedicate*, with dat. of the god, v. 3. 4; mid., *pick out, choose for oneself*, with acc. and ἐκ with gen., ii. 5. 20.

ἐξαιτέω [αἰτέω], *require of one, demand*, esp. the surrender of a person, vi. 6. 11; mid., *beg off, make intercession for another for one's own sake*, Lat. *exorō*, i. 1. 3.

ἐξαίφνης, adv. [ἄφνω, adv., *of a sudden*], *suddenly, all of a sudden, unexpectedly*, Lat. *imprōvisō*, v. 6. 19, 7. 21, vi. 2. 17, 3. 3. See ἐξαπίνης.

ἐξακισχίλιοι, αι, α [ἕξ + χίλιοι], *six thousand*, i. 7. 11, ii. 2. 6, vii. 7. 23.

ἐξακοντίζω [R. ακ], *dart or hurl forth the javelin, hurl*, with dat. τοῖς παλτοῖς, v. 4. 25.

ἐξακόσιοι, αι, α [ἕξ + ἑκατόν], *six hundred*, Lat. *sēscentī*, i. 8. 6, iv. 8. 15, v. 3. 3.

ἐξαλαπάζω (ἀλαπέζω, ἀλαπαγ-ἀλαπάζω. ἀλάπαξα. Epic verb, *plunder*), *sack, pillage*, of a city, vii. 1. 29, used only here in Attic.

ἐξάλλομαι [ἄλλομαι], *jump out of the way, spring aside*, vii. 3. 33.

ἐξαμαρτάνω [ἀμαρτάνω], *go astray, err, do wrong*, with περὶ and acc. of the thing, v. 7. 33.

ἐξανίστημι [R. στα], *make stand*

*up from one's place*; mid. and 2 aor. act., *stand up, rise from one's seat, start up*, iv. 5. 18, v. 2. 30, vi. 1. 10, 30.

ἐξαπατάω (ἀπατάω, ἀπατήσω, etc. [ἀπάτη, *deceit*], *deceive*), *deceive thoroughly, take in, cheat*, Lat. *dēcipiō*, abs., with acc., with acc. of the person and of the thing, or with acc. and ὡς with a clause, ii. 6. 22, iii. 1. 10, 2. 4, v. 7. 1, 6, 11, vii. 1. 25; fut. mid. as pass., vii. 3. 3.

ἐξαπάτη, ης [ἀπάτη, *deceit*], *gross deceit, imposition*, Lat. *fallācia*, vii. 1. 25.

ἐξάπηχυς or ἐξηπηχυς, υ [ἕξ + πῆχυς], *of six cubits*, v. 4. 12.

ἐξαπίνης, adv., equal to ἐξαφνης, q.v., rare in Attic, *all of a sudden, unexpectedly*, iii. 3. 7, 5. 2, iv. 7. 25, v. 2. 24, vi. 4. 26.

ἐξάρχω [ἄρχω], *make a beginning of, begin*, with gen., vi. 6. 15; *lead off*, in singing, v. 4. 14.

ἐξανυρίζομαι [R. 2 αF], *leave one's quarters, break camp, to go elsewhere*, with *eis* and acc., vii. 8. 21.

ἔξιμι [R. εσ], *used only impers., it is allowed, it is possible or permitted, it is in one's power, one may*, Lat. *licet*, with inf. or acc. and inf., ii. 6. 12, 28, iii. 1. 13, iv. 3. 10, v. 7. 34, vi. 6. 2; with the dat. of the pers. and inf., when a predicate subst. or partic. may be in the dat. or acc., ii. 3. 26, 5. 18, iii. 2. 26, iv. 1. 20, 3. 10, v. 6. 3, vi. 1. 30, vii. 1. 21, 6. 16, 17; the partic. ἐξόν is often used abs., ii. 5. 22, iii. 1. 14, 2. 26, iv. 6. 13, v. 6. 3.

ἔξιμι [εἶμι], *go out, make one's exit*, Lat. *exeō*, esp. of soldiers, *march out*, abs., with ἐκ and gen. or with ἐνθεν, the purpose of going being expressed by ἐπὶ and acc., iii. 5. 13, v. 1. 8, 17, vi. 1. 6, 4. 19, 5. 3, vii. 1. 1, 3. 35.

ἐξελαύνω [ἐλαύνω], *drive out, expel from a place*, Lat. *expellō*, with acc. or with acc. and ἐκ with gen., i. 3. 4, vii. 7. 7, 11; intr. (see



ἐλαύνω), *march forth, out, or on, proceed*, with the acc. σταθμόν, often followed by the preps. εἰς, ἐπὶ, and διὰ with their cases, i. 2. 5, 6, 7, 14, 19, 4. 1, 4, 5. 5.

ἐξελέγχω [ἐλέγχω], *convict*, ii. 5. 27.

ἐξενεγκεῖν, see ἐκφέρω.

ἐξέρπω (ἐρπω, -ερψω, εἰρπύσα [cf. Lat. *serpō*, *creep*], *creep*), *creep out*; among the Dorians = ἐξέρχομαι, *move out, of an army*, vii. 1. 8.

ἐξέρχομαι [ἐρχομαι], *go or come out, get out, escape*, esp. of soldiers, *march out, take the field*, abs. or with ἐκ and gen., i. 3. 17, 6. 5, ii. 5. 37, iii. 1. 12, iv. 8. 2, v. 4. 18, vi. 4. 23, vii. 1. 10; of time, *run out, elapse*, vii. 5. 4.

ἐξέτασις, εὖς, ἡ [R. εσ], *examination, inspection*, esp. of an army, *review*, v. 3. 3, vii. 1. 11; ἐξέτασιν ποιεῖν or ποιεῖσθαι, *hold a review*, i. 2. 9, 14, 7. 1.

ἐξευπορίζω [R. περ], *supply or provide in plenty*, v. 6. 19.

ἐξηγέομαι [R. αγ], *lead out or forth*, with εἰς and acc., vi. 6. 34; *be leader*, in the phrase ἀγαθὸν τι τῷ στρατεύματι ἐξηγήσασθαι, *give good guidance to the army*, iv. 5. 28.

ἐξήκοντα, indecl. [ἐξ + εἴκοσι], *sixty*, Lat. *sexāgintā*, ii. 2. 6, iii. 4. 34, iv. 6. 11, vii. 2. 17.

ἐξήκω [ἦκω], *have come out*; of time, *have run out, expired*, Lat. *exeo*, vi. 3. 26.

ἐξήνεγκε, see ἐκφέρω.

ἐξικνέομαι (ικνέομαι, ικ-, ἵζομαι, ἰκόμην, ἵγμαι [R. Φικ], *come*), *reach a place from somewhere, attain to*, esp. of missiles, *reach the mark, hit, do execution*, abs. or with gen., i. 8. 19, iii. 3. 7, 4. 4, iv. 3. 18; ἐπὶ βραχὺ ἐξικνεῖσθαι, *have short range*, iii. 3. 17; of the value of property, *amount to*, with εἰς and acc., vii. 7. 54.

ἐξίστημι [R. στα], *make stand out of*; mid., *stand aside, retire*, in the phrase ἐκ τοῦ μέσου ἐξίστασθαι, *get out of the way*, i. 5. 14.

ἔξοδος, ἡ [δόδος], *way out, march out, departure*, Lat. *exitus*, v. 2. 26, vii. 4. 17; esp. of soldiers, *expedition, sally, march*, v. 2. 9, vi. 4. 9, vii. 1. 9.

ἔξομεν, see ἔχω.

ἐξοπλίζω [R. σπ], *arm fully, accoutre*; mid., *arm oneself*, i. 8. 3, ii. 1. 2, iii. 1. 28, vi. 1. 11; pass., ἐξοπλισμένοι, *armed cap-à-pé*, iv. 3. 3.

ἐξοπλισιά, ἄς [R. σπ], *state of being fully armed*. Phrase: ἐν τῇ ἐξοπλισίᾳ, *under arms*, Lat. *in prōcinctū*, i. 7. 10.

ἐξορμάω [ὀρμάω], *urge on, cheer on, incite*, iii. 1. 24; used also intr. in act., like mid., *set out, rush forth*, abs. or with ἐπὶ and acc., iii. 1. 25, v. 2. 4, 7. 17.

ἐξουσιᾶ, ἄς [R. εσ], *possibility, power, licence*, Lat. *potestās*, with inf., v. 8. 22.

ἐξήχησιν, see ἐξάπηχυν.

ἔξω, adv. [ἐξ, cf. Eng. *exoteric, exotic*], used with verbs of rest or of motion, Lat. *forēs* or *forās*, *out, outside, out of doors, out and away, abroad*, ii. 2. 4, 5. 32, 6. 3, v. 2. 16, 5. 19, vi. 6. 5, vii. 1. 12, 19, 4. 12; τὸ ἔξω, *the outer*, i. 4. 4. With the gen., Lat. *extrā*, *without, outside of, beyond, outflanking*, i. 4. 5, 8. 13, 23, iv. 7. 9, v. 1. 15, vi. 5. 7, vii. 1. 35; of a file of light-armed soldiers posted on the flank of heavy infantry to support it, iv. 8. 15; ἔξω βελῶν, *out of bowsshot, out of range*, iii. 4. 15, v. 2. 26; ἔξω τοῦ δεινοῦ, *out of danger*, ii. 6. 12; ἔξω τούτων, *besides this*, Lat. *praetereā*, vii. 3. 10.

ἔξωθεν, adv. [ἐξ], *from outside*; with gen., like ἔξω, *outside of*, iii. 4. 21, v. 7. 21.

ῥοικα, pf. as pres., ἐφύκειν, plpf. as impf. (from supposed pres. εἴκω), yielding in Attic the rare fut. εἴξω) [ῥοικα], *be like, look like, resemble*, with dat., to which may be added the acc. τῷ, ii. 1. 13, iv. 8. 20, v. 3. 12, vii. 3. 35; neut. partic. εἰκός, q.v.

Phrases: οὐδενὶ καλῶ ἔοικε, *it doesn't look at all honourable*, vi. 5. 17; ὡς ἔοικε, used parenthetically, *as it appears, naturally, likely enough*, ii. 2. 18, vi. 1. 30, 4. 12, 6. 36.

ἐορκότες, see ὁράω.

ἐορτή, ἡς, *festival, celebration*, v. 3. 9, 11.

ἐπ', by elision for ἐπί.

ἐπαγγέλλω [ἀγγέλλω], *give notice, proclaim; mid., declare oneself, propose or offer oneself, promise, abs. or with inf., or with dat. of the pers. and inf.*, ii. 1. 4, iv. 7. 20, vii. 1. 33.

ἐπάγω [R. αἶγ], *bring on, urge on, bring forward*, of a vote or motion, in the phrase οὐ γάρ πω ψῆφος αὐτῷ ἐπήκτο περὶ φυγῆς, *no decree of exile had yet been proposed against him*, vii. 7. 57.

ἐπαθον, see πάσχω.

ἐπαινέω (αἰνέω, αἰνέσω, ἦνεσα, -ῆνεκα, -ῆνημαι, -ῆνέθην [αἶνος, *tale, praise*], *praise*), *praise*, Lat. laudō, commend, approve, compliment on, abs., with acc., with acc. and ἐπί with dat., or with ὅτι and a clause, i. 3. 7, 4. 16, ii. 6. 20, iii. 1. 45, v. 5. 8, 7. 33, vi. 6. 35, vii. 3. 41; as a polite formula in declining an offer, in the phrase τὴν μὲν σὴν πρόνοιαν ἐπαινῶ, *thank you very much indeed for your thoughtfulness*, vii. 7. 52.

ἐπαινος, ὁ [αἶνος, *tale, praise*], *praise, approval, commendation*, v. 7. 33, vi. 6. 16, vii. 6. 33.

ἐπαίρω [αἶρω], *raise up, rouse up, excite, induce*, with acc. of pers. and a following inf., vi. 1. 21, vii. 7. 25.

ἐπαίτιος, ον [αἰτέω], *blamed for, blameworthy; subst., ἐπαίτιόν τι, a cause for blame*, with dat. of pers. blamed, and πρὸς and gen. of blamer, iii. 1. 5.

ἐπακολουθεῖω [R. κελ], *follow closely upon or up, pursue, abs. or with dat.*, iii. 2. 35, iv. 1. 1.

ἐπακούω [R. κοῦ], *give ear to, overhear*, vii. 1. 14.

ἐπὺν or ἐπὺν, temporal conj. [ἐπεὶ + ἄν], *when, whenever*, with τάχιστα, *as soon as, the moment that*, Lat. cum primum, with the subjv., the aor. often being rendered by our fut. perf., i. 4. 13, ii. 4. 3, iv. 6. 9.

ἐπανατείνω [τείνω], *stretch out and hold up*, vii. 4. 9.

ἐπαναχωρέω [χωρέω], *move back, retreat, retire*, with πάλιν or εἰς τοῦμπαλιν, iii. 3. 10, 5. 13.

ἐπανερχομαι [ἐρχομαι], *go back to, return*, with εἰς and acc., or ἔνθα and a clause, vi. 5. 32, vii. 3. 4, 5.

ἐπάνω, adv. [ἄνω], *above*. Phrase: ἐν τοῖς ἐπάνω εἰρηται, *it has been stated above*, Lat. suprā dictum est, vi. 3. 1.

ἐπαπειλέω [ἀπειλέω], *threaten in addition, add threats*, vi. 2. 7.

ἐπεγγελάω [γελάω], *laugh at, insult*, with dative, Lat. inrideō, ii. 4. 27.

ἐπεγείρω [ἐγείρω], *wake up, arouse*, iv. 3. 10.

ἐπεὶ, temporal and causal conj., Lat. cum; of time, *when, after*, with indic., i. 1. 1, iv. 7. 2, v. 8. 9, vi. 1. 30, vii. 3. 47; with opt. in indir. disc., vii. 2. 27, or in a supposition, i. 3. 1, 5. 2, 8. 20, v. 6. 30; with inf. by assimilation in indir. disc., v. 7. 18; ἐπεὶ τάχιστα, *as soon as*, Lat. cum primum, with indic., vi. 3. 21; of cause, *since, because*, as, with indic., i. 3. 5, 8. 23, ii. 1. 4, iii. 1. 31, vii. 3. 45; after a full stop, *for*, Lat. nam, vi. 1. 30, vii. 6. 22; ἐπεὶ γε, *since at any rate*, i. 3. 9.

ἐπειδὴ, temporal conj. [ἐπειδὴ + ἄν], *when, after, as soon as, whenever*, in protases with subjv., esp. the aor., when it may often be rendered by the fut. perf., i. 4. 8, ii. 2. 4, 3. 29, v. 6. 19, vii. 1. 6, 2. 34, 5. 8; with τάχιστα, Lat. cum primum, iii. 1. 9.

ἐπειδὴ, temporal and causal conj. [ἐπεὶ + δὴ], of time, *when, after*,

with indic., i. 2. 17, 7. 16, 8. 28, 9. 29, iii. 1. 13, 4. 38, 5. 18, iv. 5. 8; with opt. in indir. disc., iii. 5. 18; of cause, *since, because*, with indic., vii. 7. 18; ἐπειδή γε, *since at least*, i. 9. 24.

ἐπείδων [R. **Fiδ**], *have one's eyes on, behold, see*, with acc. and partic., vii. 6. 31; *live to see, experience*, with acc., or acc. and partic., iii. 1. 13, vii. 1. 30.

ἐπείμι [R. **εσ**], *be over or on top of*, of a bridge or tower, abs. or with ἐπί and dat., i. 2. 5, ii. 4. 25, iv. 4. 2.

ἐπείμι [εἶμι], *go on, come up, make progress*, of persons or things, abs., i. 5. 15, v. 7. 12; esp. of soldiers, *advance, attack*, abs. or with dat., i. 2. 17, 7. 4, 10. 10, iii. 4. 33, iv. 3. 23, 5. 17, vi. 3. 7, 5. 16; of orators or actors, *come forward, enter*, Lat. *in scaenam prōdeō*, vi. 1. 11; of time, ἡ ἐπιούσα ἡμέρᾱ, *the next day, the following day*, so with νῦν and ἔως, i. 7. 1, iii. 4. 18, iv. 5. 30, v. 2. 23, vii. 4. 14.

ἐπείπερ, causal conj. [ἐπεί], with indic., *since in fact, seeing that*, ii. 2. 10, 5. 38, iv. 1. 8, vii. 4. 19.

ἐπεισα, ἐπέισθησαν, see πείθω.

ἐπειτα, adv. [εἶτα], *thereupon, then*, Lat. *deinde*, ii. 4. 5, 5. 20, iii. 1. 46, iv. 1. 7, 3. 11, v. 1. 3, vii. 1. 4; esp. in enumerating, *then, next, further, besides*, i. 3. 10, 9. 5, iv. 8. 11, v. 5. 8; often in narrative, πρῶτον μὲν . . . ἐπειτα δέ, v. 4. 20, 6. 8, cf. ii. 4. 13. Phrase: εἰς τὸν ἐπειτα χρόνον, *in after times*, ii. 1. 17.

ἐπέκεινα, adv., for ἐπ' ἐκεῖνα, *on the further side, beyond*, Lat. *ultrā*. Phrase: οἱ ἐκ τοῦ ἐπέκεινα, *those who dwelt beyond*, v. 4. 3.

ἐπεκθέω [θέω], *run out against, make a sally*, abs., v. 2. 22.

ἐπεξέρχομαι [ἐρχομαι], *come out against, make a sally*, v. 2. 7.

ἐπεξόδιος, ον [ὁδός], *belonging to a march out or expedition*; subst., τὰ ἐπεξόδια (sc. ἐπά) *θεῖν*,

*offer the sacrifice before marching*, vi. 5. 2.

ἐπέπατο, see πάομαι.

ἐπεπράκει, see πιπράσκω.

ἐπέπράκτο, see πράττω.

ἐπέρομαι, only in 2 aor. ἐπρήρουν [ἐρομαι], *ask again or besides, question about, inquire, ask*, with a clause in dir. disc. or with acc. of the pers. and a clause with εἰ, ὅτι, or an interr., iii. 1. 6, v. 8. 5, vii. 2. 25, 31, 3. 12.

ἐπέρχομαι [ἐρχομαι], *come upon, visit*, Lat. *obed*, of a country, with acc., vii. 8. 25.

ἐπεσον, see πίπτω.

ἐπέυχομαι [εὐχομαι], *make a prayer to*. Phrase: ἐπενξάμενος εἶπε, *he spoke, calling the gods to witness*, v. 6. 3.

ἐπεφύεσαν, see φεύγω.

ἐπέχω [R. **σεχ**], *hold upon, hold in or back*, Lat. *inhibeō*; intr., *hold in, hold back, delay*, with gen., iii. 4. 36.

ἐπήκοος, ον [R. **κοF**], *giving ear to*; of a place, *where one can hear or be heard*; εἰς ἐπήκοον with verbs of rest or motion, or ἐν ἐπήκῳ with verbs of rest, *within hearing distance, within earshot*, ii. 5. 38, iii. 3. 1, iv. 4. 5, vii. 8. 6.

ἐπήκτο, see ἐπάγω.

ἐπήν, see ἐπάν.

ἐπήρην, see ἐπαίρω.

ἐπήρετο, see ἐπέρομαι.

ἐπί, prep. with gen., dat., or acc., before a vowel ἐπ' or ἐφ', *upon*.

With gen., of place, *on, upon*, i. 4. 3, 5. 10, 7. 20, iv. 3. 6, 5. 25, v. 2. 5, vii. 4. 11, ἐφ' ἵππων, *on horseback*, iii. 2. 19, ἐπὶ τοῦ ποταμοῦ, *on the river bank*, iv. 3. 28, cf. ii. 5. 18, ἐπὶ Θράκης, *on the coast of Thrace*, vii. 6. 25, ἐπὶ τοῦ εὐνύμου, *on the left*, i. 8. 9, cf. iii. 2. 36, with verbs of motion, *towards, in the direction of*, ii. 1. 3, vi. 3. 24; of time, *in the time of, at*, i. 9. 12, iv. 7. 10, ἐπὶ τοῦ πρώτου (τεπελου), *with the first victim*, iv. 3. 9, vi. 5. 2, 8; of manner, esp. denoting distribution, ἐπὶ

τεττάρων, *four deep*, i. 2. 15, cf. iv. 8. 11, vii. 8. 14, ἐφ' ἐνός, *in single file*, v. 2. 6, ἐφ' αὐτῶν, *by themselves*, ii. 4. 10, ἐπὶ φάλαγγος, *in the form of a phalanx, in battle array*, iv. 3. 26, 6. 6, vi. 5. 7, 25.

With dat., of place, *upon, on, at, by, near*, i. 2. 8, 4. 4, 8. 27, 9. 3, iv. 4. 2, v. 2. 16, vii. 3. 44, ἐπὶ θαλάττῃ, *on the sea*, i. 4. 1, cf. i. 3. 20, 7. 19, iv. 1. 20, v. 4. 2, ἐπὶ τῷ ἐνωμένῳ, *on the left*, i. 9. 31; of time, ἥλιος ἦν ἐπὶ δυσμαῖς, *the sun was just setting*, vii. 3. 34, ἐπὶ τῷ τρίτῳ, *at the third (signal)*, ii. 2. 4, ἐπὶ τοῦτῳ or τοῦτοις, *at or upon this, thereupon, next*, iii. 2. 4, vi. 1. 11, vii. 3. 14; of cause, aim, or reason, *for*, i. 3. 1, 6. 10, ii. 4. 5, 8, iii. 2. 4, v. 4. 11, 8. 18, vi. 4. 13, vii. 7. 39; of possession, *in the power of*, i. 1. 4, iii. 1. 13, v. 5. 20, *over, as command of*, i. 4. 2, τὸ ἐπὶ τούτῳ, *as far as in him lay*, vi. 6. 23; of condition, ἐφ' ᾧ or ᾧτε, *on condition that*, with inf., iv. 2. 19, 4. 6, vi. 6. 22.

With acc., of place, *to, on, upon*, i. 1. 3, 5. 13, iii. 4. 25, iv. 4. 4, 15, v. 2. 19, 22, vi. 2. 19, vii. 3. 23, ἐπὶ δόρυ (*q.v.*), *to the right*, iv. 3. 29, ἐπὶ δεξιὰ, *to the right*, vi. 4. 1, ἐπὶ πόδα, see ἀναχωρέω, v. 2. 32, ἀναβάς ἐπὶ τὸν ἵππον, *mounting one's horse*, i. 8. 3, iii. 4. 35, in a hostile sense, *against*, i. 3. 1, ii. 1. 4, 3. 21, iv. 4. 20, v. 7. 24; of extent of space, *extending over, over, along*, i. 7. 15, iv. 6. 11, ἐπὶ πολὺ, *for a great distance*, i. 8. 8, iv. 2. 13, cf. vii. 5. 12, ἐπὶ βραχὺ, see ἐκικνέομαι, iii. 3. 17, ἐπὶ πάνων ἐλθεῖν, *make every effort*, iii. 1. 18; of extent of time, *for, during*, vi. 6. 36, ὡς ἐπὶ τὸ πολὺ, *generally, for the most part*, iii. 1. 42, 43; of the purpose or object of an act or motion, *to, for*, i. 2. 2, 6. 10, iii. 1. 22, iv. 3. 11, v. 1. 8, vii. 4. 3; rarely distributive, ἐπὶ πολλοὺς τεταγμένοι, *arranged many deep* (but some read gen.), iv. 8. 11.

In composition ἐπὶ signifies *over, in, upon, against, in addition*, but often gives merely intensity and force to the simple word without otherwise affecting its meaning.

ἐπιβάλλω [βάλλω], *throw on*, iii. 5. 10; pf. mid., ἐπιβεβλημένοι τοξοῦται, *archers with their arrows on the string*, with or without ἐπὶ ταῖς νευραῖς, iv. 3. 28, v. 2. 12.

ἐπιβοηθέω [R. βοF + θέω], *come to the rescue or aid of*, with dat., vi. 5. 9.

ἐπιβουλεύω [R. βολ], *plan or plot against, conspire or intrigue against, lay snares against*, with dat., i. 1. 3, ii. 5. 15, iii. 1. 35, v. 1. 9; with inf., *purpose, design, scheme*, v. 6. 29.

ἐπιβουλή, ἥς [R. βολ], *a planning against, plot, scheme, design, intrigue*, ii. 5. 1, 38, vii. 2. 16; with dat. or πρὸς and acc. of the pers., i. 1. 8, v. 6. 29; ἐξ ἐπιβουλῆς, *by artifice*, vi. 4. 7.

ἐπιγίγνομαι [R. γεν], *be upon, come upon*, esp. in a hostile sense, *fall upon, attack*, Lat. *superueniō*, abs. or with dat., iii. 4. 25, vi. 4. 26.

ἐπιγράφω [γράφω], *write upon, inscribe*, Lat. *inscribō*, v. 3. 5.

ἐπιδείκνυμι [R. 1 δακ], *show to, point out, display*, abs., with acc. and dat., or with dat. and a clause, i. 2. 14, iii. 2. 26, v. 4. 17; *show in words or deeds, make clear, disclose*, i. 3. 13, 16, 9. 7, v. 5. 24, vii. 4. 23; mid., *show oneself or for oneself, distinguish oneself, bring to light, show*, abs., with acc., or with a clause, i. 9. 10, 16, ii. 6. 27, iv. 6. 15, v. 4. 34.

ἐπιδιώκω [διώκω], *pursue after, follow up, chase*, of enemies, abs., i. 10. 11, iv. 1. 16, 3. 25.

ἐπιδόντας, see ἐπείδον.

ἐπιέζετο, see πιέζω.

ἐπιθαλάττιος, ᾶ, ον, or os, ον [θάλαττα], *on the sea, lying on the sea*, Lat. *maritimus*, of places, v. 5. 23.

ἐπιθεσις, εως, ἡ [R. θε], a setting on, attack, Lat. impetus, vii. 4. 23; with dat., iv. 4. 22.

ἐπιθυμέω, ἐπιθυμήσω, ἐπεθύμησα [R. 1 θυ], have one's heart on, desire, wish for, long for, covet, Lat. cupiō, with inf., acc. with inf., or with gen., i. 9. 12, 21, ii. 5. 11, 6. 16, iii. 2. 39, v. 1. 2, vi. 1. 21; lust after, be in love with, iv. 1. 14.

ἐπιθυμία, ἄς [R. 1 θυ], desire, longing, Lat. cupiditās, ii. 6. 16.

ἐπικαίριος, ον [καίρος], in season, suitable, appropriate, Lat. opportunus; οἱ ἐπικαίριοι, the important or chief men, vii. 1. 6.

ἐπικάμπω (κάμπω, καμπ-κάμψω, ἔκαμψα, -κέκαμμαι, ἐκάμψην, bend), bend towards, of an army, wheel, i. 8. 23.

ἐπικαταρρίπτω [ῥίπτω], throw down after, iv. 7. 13.

ἐπικείμει [κείμει], lie upon, press upon, of an enemy, attack, Lat. instō, abs. or with dat., iv. 1. 16, 3. 7, v. 2. 5, vi. 5. 29, vii. 8. 17.

ἐπικίνδυνος, ον [κίνδυνος], dangerous, Lat. periculōsus, with dat. of pers., i. 3. 19, ii. 5. 20, vii. 7. 54.

ἐπικουρέω, ἐπικουρήσω, ἐπεκούρησα [ἐπικουρος, ὁ, ally], be a helper, aid, assist, with dat., v. 8. 21; also with dat. of pers. and acc. of thing, εἰ δὲ τῷ χειμῶνα ἐπεκούρησα, if I protected any one from the cold, v. 8. 25.

ἐπικούρημα, ατος, τό [ἐπικουρέω], help, protection, defence, with gen. χιόνος and dat. ὀφθαλμοῖς, iv. 5. 13.

ἐπικράτεια, ἄς [R. 1 κρα], mastery, power, command, Lat. imperium, vi. 4. 4; of a country, realm, dominion, vii. 6. 42.

ἐπικρύπτω [κρύπτω], conceal thoroughly, hide; mid., conceal oneself or one's acts, do secretly, i. 1. 6.

ἐπικύπτω (κίπτω, κίψω, -κίψω, ἔκνψα, κέκνψα, stoop), stoop towards or over, iv. 5. 32.

ἐπικυρώω (κυρώω, κυρώσω, ἐκύρωσα, κέκυρωμαι, ἐκύρωθην [κύρος, τό, might,

power], make valid), confirm, ratify, vote, iii. 2. 32.

ἐπικωλύω [κωλύω], prevent, hinder, with acc. of pers. and gen. of thing, iii. 3. 3.

ἐπιλαμβάνω [λαμβάνω], take to oneself, fasten to, take in, include, vi. 5. 5, 6; mid., take hold of, catch, abs. or with gen., iv. 7. 12, 13.

ἐπιλανθάνομαι [R. λαθ], let escape one, forget, Lat. obliviūscor, with gen., iii. 2. 25.

ἐπιλέγω [R. λεγ], say besides, add, with dir. disc., i. 9. 26.

ἐπιλείπω [λείπω], leave behind, Lat. relinquo; in pass., τὸ ἐπιλείπομενον, the part (of the army) which was left behind, i. 8. 18; of things, fail, give out, fall short, Lat. dēficiō, abs. or with acc. of pers., i. 5. 6, iv. 5. 14, v. 8. 3, vi. 4. 20.

ἐπίλεκτος, ον [R. λεγ], selected, picked out, Lat. electi; subst., οἱ ἐπίλεκτοι, picked men, a band of soldiers reserved for difficult or dangerous service, the flower of the army, iii. 4. 43, vii. 4. 11.

ἐπιμαρτύρομαι (μαρτύρομαι, ἐμαρτύράμην [μάρτυς], call to witness), appeal to, invoke, Lat. obtestor, of gods, iv. 8. 7.

ἐπίμαχος, ον [R. μαχ.] that may be easily attacked, assailable, of a place, v. 4. 14.

ἐπιμέλεια, ἄς [R. μελ], care for a person or thing, solicitude, pains, attention, i. 9. 24, 27.

ἐπιμελόμαι and ἐπιμελομαι (iv. 2. 26, v. 7. 10), ἐπιμελήσομαι, ἐπιμελέλῃμαι, ἐπεμελήθην [R. μελ], take care of, look out for, watch out for, Lat. cūrō, with gen. or περί and gen., with ὅτι and a clause, or a clause with ὡς or ὅπως, i. 1. 5, 8. 21, iii. 1. 14, 38, iv. 2. 26, v. 1. 7, 10; take charge of, attend to, with gen. of pers. or thing, iii. 2. 37, iv. 8. 25, v. 3. 1.

ἐπιμελής, ἐς [R. μελ], careful, anxious, watchful, Lat. diligēs, of persons, iii. 2. 30.



ἐπιμέλομαι, see ἐπιμελέομαι.

ἐπιμένω [R. μα], stay by, stay on with, with ἐπὶ and dat., vii. 2. 1; stay on, wait for, wait, with ἔστε and a clause, v. 5. 2.

ἐπιμιγνύμι ἀγρίαι, ἀγρ. μῖξω, ἔμιξα, μέμιγμαi, ἐμίχθη and ἐμίγη [R. μιγ], mix), mix with; mid. intr., mix with others, have intercourse or dealings with, Lat. *im-misceo*, of races, iii. 5. 16.

ἐπινοέω [R. γνω], have on one's mind, purpose, intend, Lat. *in animō habeo*, ii. 2. 11, iii. 1. 6, vi. 4. 9.

ἐπιορκέω, ἐπιορκήσω, ἐπιώρκησα, ἐπιώρκηκα [ἐπιόρκος], swear falsely, commit perjury, be a perjurer, Lat. *p̄teritō*, abs., ii. 5. 38, iii. 2. 10, vii. 6. 18; τὸ ἐπιορκεῖν, perjury, ii. 6. 22; swear falsely by, with θεούς, ii. 4. 7, iii. 1. 22.

ἐπιορκιά, ἄς [ἐπιόρκος], false swearing, perjury, Lat. *perjūrium*, abs. or with πρὸς θεούς, ii. 5. 21, iii. 2. 4, 8.

ἐπιόρκος, ον [ὄρκος], forsworn, perjured, Lat. *perjūrus*, ii. 6. 25.

ἐπιπάρειμι [R. εἶμι], be there besides, iii. 4. 23.

ἐπιπάρειμι [εἶμι], march on beside or abreast of another body, with κατὰ and acc., iii. 4. 30, vi. 3. 19; march along up to one's place, abs., iii. 4. 23.

ἐπιπίπτω [R. πετ], fall upon, esp. in a hostile sense, attack, assail, abs. or with dat., i. 8. 2, iv. 1. 10, v. 6. 20, vi. 3. 3, vii. 3. 43; of snow, fall, abs., iv. 4. 11.

ἐπίπονός, ον [R. σπα], painful, toilsome, laborious, Lat. *laboriōsus*, i. 3. 19; of a bird of omen, portending suffering, vi. 1. 23.

ἐπιρρίπτω [ρίπτω], throw at, cast at, v. 2. 23.

ἐπιρρυτός, ον [ρέω], flowed upon, watered, well watered, of a plain, Lat. *inriguus*, i. 2. 22.

ἐπισάτω (σάτω, σακ-, ἔσαξα, σέσαγμαi, load), put a load on; phrase, ἐπισάξαι τὸν ἵππον, put the

housings on one's horse, Lat. *equum sternere* (the ancients having no saddles), iii. 4. 35.

Ἐπισθένης, οὐς, ὁ, *Episthenes*, of Amphipolis, captain of peltasts at Cunaxa, where he fought skilfully, i. 10. 7, iv. 6. 1, 3.

Ἐπισθένης, οὐς, ὁ, *Episthenes*, of Olynthus, a lover of boys, vii. 4. 7-10.

ἐπισιτίζομαι (σιτίζομαι, σιτιοῦμαι, -εσιτισάμην [σῖτος], eat), furnish oneself with provisions, i.e. food or provender, collect or procure supplies, forage, abs., or with εἰς τὴν πορείαν, i. 4. 19, ii. 5. 37, iii. 4. 18, iv. 7. 18, vii. 1. 7.

ἐπισιτισμός, ὁ [ἐπισιτίζομαι], a supplying oneself with provisions, procuring supplies, foraging, Lat. *frumentatiō*, i. 5. 9; food supplies, vii. 1. 9.

ἐπισκέπτομαι [σκέπτομαι], look to, see to, examine, inquire, with indir. question, iii. 3. 18.

ἐπισκευάζω [R. σκυ], fit out, make ready, of a temple, restore, repair, Lat. *reficiō*, v. 3. 13.

ἐπισκοπέω [σκοπέω], look to, see to, of a general, inspect, review, Lat. *recēnsēō*, ii. 3. 2.

ἐπισπᾶ [R. σπα], draw or drag to or after; mid., drag to oneself, pull along, iv. 7. 14.

ἐπισποιτο, see ἐφέπομαι.

ἐπίσταμαι, ἐπιστήσομαι, ἡπιστή-θην, understand, know, esp. of a knowledge got from practice or experience, know how, with inf., i. 3. 15, iii. 3. 16, vii. 3. 25; understand, be sure of, be acquainted with, know, abs., with acc., with ὅτι and a clause, or with acc. and partic. i. 3. 12, 4. 8, ii. 5. 9, iii. 1. 35, 3. 2, v. 1. 10, vi. 6. 17, vii. 6. 12.

ἐπίστασις, εὖς, ἡ [R. στα], a stopping, of troops, halt, ii. 4. 26.

ἐπιστατέω [R. στα], be a commander, exercise command, ii. 3. 11.

ἐπιστέλλω [στέλλω], send to, send word, give notice either by letter or message, with acc. of the



thing, dat. of pers., and ὡς with a clause in indir. disc., vii. 6. 44; *direct, command, enjoin*, with dat. of pers. and inf., v. 3. 6, vii. 2. 6.

ἐπιστήμων, *ον*, gen. *ονος* [ἐπίσταμαι], *acquainted with, expert in*, with gen., ii. 1. 7.

ἐπιστολή, *ῆς* [ἐπιστέλλω], *letter, missive*, either public or private, and therefore representing both *litterae* and *epistula* in Lat., i. 6. 3, iii. 1. 5, vii. 2. 8.

ἐπιστρατεῖα, *ᾶς* [R. στρα], *march or campaign against*, ii. 4. 1.

ἐπιστρατεύω [R. στρα], *march or take the field against, make war on*, with dat., ii. 3. 19.

ἐπισφάττω [σφάττω], *slay upon*, properly of sacrifices at a grave; of one man upon another's body, i. 8. 29; mid., *slay oneself upon*, with εαυτόν or abs., i. 8. 29.

ἐπιτάττω [R. τακ], *draw up besides or behind, draw up as a reserve force*, with acc. and dat., vi. 5. 9; *lay orders on, command*, with dat. of pers. and inf., ii. 3. 6, vii. 6. 14.

ἐπιτελέω [τέλος], *bring to an end, fulfil, perform*, of oracles, dreams, etc., iv. 3. 13.

ἐπιτήδειος, *ᾶ, ον* [ἐπιτηδές, adv., of set purpose], *made on purpose for an end or object, suited to, apt, fitted, proper, adapted to, convenient*, Lat. *idoneus*, abs. or with inf., or as pass. with acc. and inf., i. 3. 18, ii. 5. 18, v. 2. 12, vi. 6. 30, vii. 1. 39, 7. 13; τὸν ἐπιτήδειον ἔπαισεν, *he struck the man who deserved it (i.e. to be struck)*, ii. 3. 11; οἱ ἐπιτήδαιοι, *friends*, Lat. *necessarii*, vii. 7. 57; very freq. is τὰ ἐπιτήδεια, *provisions*, Lat. *commeātus*, i. 3. 11, ii. 2. 3, iii. 1. 19, iv. 1. 8, v. 1. 6, vi. 1. 23, vii. 1. 13.

ἐπιτίθημι [R. θέ], *set up, lay upon, put on*, vi. 4. 9; δίκην ἐπιτίθεσθαι, *inflict punishment or penalty, make pay for*, Lat. *supplicium sūmere*, abs., or with dat. of pers. and gen. of cause or crime, i. 3. 10,

20, iii. 2. 8, v. 6. 34; mid., *fall upon, attack, assault*, abs. or with dat., ii. 4. 3, 19, iii. 4. 29, iv. 1. 16, vii. 4. 14.

ἐπιτρέπω [τρέπω], *turn anybody towards, with ἐπὶ δεξιόν*, vi. 5. 11; *turn anything over to another, give over to, grant, entrust*, Lat. *concedō*, with dat. of pers. and sometimes with inf. added, i. 2. 19, ii. 4. 27, vi. 1. 31; *allow, permit, leave free*, with dat. of pers. and inf., iii. 2. 31, 5. 12, vi. 2. 14, vii. 7. 3; *leave a question to another, refer to*, with dat. of pers. and an interr. clause, vii. 7. 18; mid., *give oneself up for protection*, of cities and persons, i. 9. 8.

ἐπιτρέχω [τρέχω], *run upon or at, assault or attack rapidly*, iv. 3. 31.

ἐπιτυγχάνω [R. τακ], *chance upon, come upon, meet with, find*, with dat., i. 9. 25, iii. 4. 18, vii. 2. 18.

ἐπιφαίνομαι [R. φα], *show oneself, come in sight, appear*, ii. 4. 24, iii. 3. 6, 4. 39.

ἐπιφέρω [R. φερ], *bring upon, lay upon*; mid., *bring oneself upon, rush upon, attack*, abs., i. 9. 6; of the sea, *rage, run high*, v. 8. 20.

ἐπιφθέγγομαι [φθέγγομαι], *sound besides or against; of a trumpet, sound the charge*, iv. 2. 7.

ἐπιφορέω [R. φερ], *put upon*, of earth, *cast loads of upon*, iii. 5. 10.

ἐπίχαρις, *ι*, gen. *ιτος* [R. χαρ], *pleasing, gracious, suave*; subst., τὸ ἐπίχαρι, *pleasantness of manner, suavity*, Lat. *suāuitās*, ii. 6. 12.

ἐπιχειρέω, ἐπιχειρήσω, ἐπιχειρήσα, ἐπιχειρήσκα, ἐπιχειρήσθην [R. χερ], *put one's hand to, set to work at, attempt, try*, Lat. *cōnor*, abs. or with inf., i. 9. 29, ii. 5. 10, iv. 3. 25, vi. 6. 6, vii. 7. 29.

ἐπιχέω (χέω, χυ-, χέω, ἔχεα, -κέχυκα, κέχυμαι, ἐχύθην [cf. ἐγγέω], *pour*, *pour on or in*, Lat. *infundō*, iv. 5. 27.

ἐπιχωρέω [χωρέω], *move against, advance as for attack*, i. 2. 17.

ἐπιψηφίζω [ψηφίζω], *put to vote, put the question*, Lat. *in suffragium mittō*, abs. or with acc., v. 1. 14, 6. 35, vi. 1. 25, vii. 3. 14.

ἐπλευσαν, see πλέω.

ἐπλήγη, see πλήττω.

ἐποικοδομέω [R. **Ἔκ** + δέμω, *build*, cf. Lat. *domus*, *house*], *build on or upon*, with ἐπί and dat., iii. 4. 11.

ἐπομαι (σεν- . ἐφουαι . ἐσπούην, impf. εἰπόμην [R. **σεν**], *follow, go with, attend, accompany*, Lat. *sequor*, abs., with dat., or with σύν and dat., i. 3. 6, 4. 11, ii. 2. 4, iii. 1. 25, iv. 1. 6, v. 4. 16, vi. 5. 1, vii. 1. 37; *follow as an enemy, pursue*, abs., i. 8. 19, iii. 4. 19, v. 4. 24.

ἐπόνυμι [δυνύμι], *swear to a thing*; abs. in aor., εἶπεν ἐπομόσας, *he said with an oath*, vii. 5. 5, 8. 2.

ἐπτά, indecl. [ἐπτά], *seven*, Lat. *septem*, i. 2. 5, ii. 4. 13, vii. 4. 19.

ἐπτακαίδεκα, indecl. [ἐπτά + δέκα], *seventeen*, Lat. *septemdecim*, ii. 2. 11, iv. 5. 24.

ἐπτακόσιοι, αἱ, α [ἐπτά + ἑκατόν], *seven hundred*, Lat. *septingenti*, i. 4. 3, vi. 2. 16.

Ἐπύαξα, ἡς, *Epyaxa*, the wife of king Syennesis of Cilicia; she visited Cyrus, i. 2. 12 sqq., 25.

ἐπύθετο, see πυνθάνομαι.

ἔραμαι, ἐρασθήσομαι . ἡράσθην, *love, of sexual passion, fall in love with*, with gen., Lat. *amō*, iv. 6. 3. (Poetic, except in aorist.)

ἐράω, only pres. and impf. in Attic [ἐραμαι], *love, desire ardently, long for*, Lat. *amō*, as death, with gen., iii. 1. 29.

ἐργάζομαι, ἐργάσομαι, εἰργασάμην, εἰργάσμαι, -εἰργάσθην [R. **Ἔργ**], *do work, labour*, esp. of farmers, with γῆν understood, Lat. *colō*, ii. 4. 22; *do, accomplish*, with acc., vi. 3. 17, vii. 3. 47; *do to any one, inflict on*, with two accs., v. 6. 11.

ἔργον, τό [R. **Ἔργ**], *work, action, deed, result of an action, operation, execution*, ii. 6. 6, iii. 1. 24, 5. 12, v. 7. 32, vi. 3. 17, vii. 8. 17. Phrases: τὰ εἰς τὸν πόλεμον ἔργα, *military*

*exercises*, i. 9. 5; ἔργῳ ἐπέδεικνυτο καὶ ἔλεγεν, *he showed both in word and deed*, i. 9. 10, cf. iii. 2. 32; κράτιστοι ὑπηρεταὶ παντὸς ἔργου, *the best supporters of every undertaking*, i. 9. 18.

ἐρεῖ, see εἶρω.

ἐρέσθαι, see ἔρομαι.

Ἐρετριεύς, ἑως, ὁ [Ἐρέτρια, *Eretria*], *a native of Eretria, an Eretrian*, vii. 8. 8. Eretria was an ancient city on the western coast of Euboea. It joined the Athenians against the Persians in 500 B.C., and was destroyed by the latter in 490 B.C., but was afterwards rebuilt in a new position.

ἐρημίᾱ, ᾗς [ἐρημος], *loneliness, solitude, privacy*, Lat. *solitūdō*, ii. 5. 9, v. 4. 34.

ἐρημος, ἡ, ον, and ος, ον [cf. Eng. *hermit*], *lonely*; of places, things, and conditions, *deserted, without inhabitants, empty, unprotected, abandoned by, without*, abs. or with gen., i. 5. 4, ii. 1. 6, iii. 4. 10, iv. 2. 13, vii. 1. 24, 2. 18; σταθμοὶ ἔρημοι, *marches through desert*, i. 5. 1, iv. 5. 2; of men, *alone, without*; phrases: ὕμῶν ἐρημος, *without you*, i. 3. 6; ἱππεῖς ἐρημοί, *cavalry without infantry*, vii. 3. 47; ἔρημα καταλιπεῖν τὰ ὀπισθεν, *leave the rear exposed*, iii. 4. 40.

ἐρίζω (ἐρίδ-), ἡρισα [ἔρις, *strife*], *strive, contend, rival, vie with*, abs. or with dat. of pers. and περί with gen., i. 2. 8, iv. 7. 12.

ἐρίφειος, ον [ἐριφος, ὁ, *kid*], *of a kid*, Lat. *haedīnus*, iv. 5. 31.

ἐρμηνεύς, ἑως, ὁ [Ἑρμῆς, *Hermes*, the messenger of Zeus], *interpreter of foreign tongues*, Lat. *interpretes*, i. 2. 17, iv. 5. 10, 34, vii. 2. 19.

ἐρμηνεύω, ἡρμήνευσα [ἐρμηνεύς, cf. Eng. *hermeneutic*], *be an interpreter, interpret*, Lat. *interpretor*, v. 4. 4.

ἔρομαι, Attic only in fut. ἐρήσομαι and 2 aor. ἤρῳμην [cf. ἐρωτάω], *ask a question, inquire*, Lat. *quaerō*, abs. or with acc., the question

following in dir. disc., or in indir. disc. introduced by an interr. word, i. 7. 9, 8. 15, 16, ii. 3. 20, iii. 1. 7, v. 8. 6, vi. 1. 13, vii. 2. 26, 3. 45.

ἑρῶντα, see εἶρω.

ἑρρωμένος, η, ον, properly pf. partic. of ῥώννυμι, q.v., strong, stout, vigorous, as comp., ἑρρωμενέστεροι, iii. 1. 42; as subst., ἑρρωμένον, τό, resolution, vigour, ii. 6. 11.

ἑρρωμένως, adv. [ἑρρωμένος], vigorously, manfully, vi. 3. 6.

ἑρύκω, ἥρῃξα [R. 2 **Фер**], hold back, keep off, with acc. and ἀπό with gen. of pers., iii. 1. 25. (Poetic, except in Xen.)

ἑρυμα, ατος, τό [R. 2 **Фер**], safeguard, protection, wall, i. 7. 16, iv. 5. 9.

ἑρυμνός, ἡ, όν [R. 2 **Фер**], defended, fortified, strong by nature, of fortresses, i. 2. 8, v. 5. 2, vi. 4. 21; τὰ ἑρυμνά, strong positions, strongholds, iii. 2. 23.

ἔρχομαι (έρχ-, ἐλϑ-, ἐλθ-), ἐλεύσομαι, ἤλϑον, ἐλήλυθα, come, go, arrive, Lat. *ueniō*; of the present stem only the indic. is used, the other moods of the pres. and the impf. being represented by forms of εἶμι; used abs., i. 1. 11, ii. 1. 3, iii. 1. 4, iv. 2. 17, v. 1. 4, vi. 2. 7, vii. 1. 39; with πρός, παρά, and ἐπὶ with acc. of the pers., i. 1. 10, 4. 3, ii. 5. 39, iii. 1. 24, iv. 1. 19, vii. 7. 19; with πρός, εἰς, and ἐπὶ with acc. of place, i. 2. 18, 7. 4, ii. 4. 23, iii. 1. 3, iv. 6. 27, 8. 6, v. 5. 24, vi. 3. 17, vii. 2. 12; with an adv. of place, ii. 1. 4, iii. 1. 7, v. 5. 16, vi. 1. 16, 33; with παρά and gen. of pers. or ἐκ and gen. of place, ii. 1. 8, iv. 8. 24, v. 5. 7, vii. 4. 14; with the fut. partic. to denote purpose, with or without ὥς, iii. 2. 11, vii. 1. 28, 7. 17; with cognate acc. ὁδόν, ii. 2. 6, iii. 1. 6, cf. μακροτάτην, vii. 8. 20; with the dat. of pers. in the sense of for, to the aid of, iii. 1. 14. Phrases: εἰς χεῖρας ἐλθεῖν with dat.

of pers., come into close relations with, i. 2. 26; εἰς λόγους σοι ἐλθεῖν, have an interview with you, Lat. in *conloquium uenire*, ii. 5. 4, cf. iii. 1. 29; ἐπὶ πᾶν ἐλθεῖν, make every effort, iii. 1. 18.

ἔρῶ, see εἶρω.

ἑρῶντες, see ἐράω.

ἔρως, ωτος, ό [ἔραμαι, cf. Eng. *erotic*], love, desire, wish, Lat. *amor*, with an inf. clause as obj. acc., ii. 5. 22.

ἑρωτάω, ἐρωτήσω, etc. [cf. ἔρομαι], ask a question, inquire, Lat. *quaerō*, abs., with or without an interr. clause in dir. or indir. disc., i. 6. 7, ii. 1. 15, iii. 4. 39, iv. 8. 5, vi. 6. 4, vii. 6. 4; with acc. of pers. and a clause in dir. or indir. disc., i. 3. 18, 6. 8, ii. 4. 15, v. 5. 15, vii. 3. 25; with two accs. of pers. and thing, sometimes with a clause in indir. disc., i. 3. 20, iv. 4. 17.

ἑσέσω(σ)το, see σῴζω.

ἑσθ' , by elision and euphony for ἐστί.

ἑσθής, ἡτος, ἡ [R. **Фес**], dress, clothes, raiment, collectively, Lat. *uestis*, iii. 1. 19, iv. 3. 25, vii. 4. 18.

ἑσθίω (ἐδ-, ἐδεσ-, ἐδομαι, ἐδηδοκα-, ἐδῆδεσμαι, ἡδέεσθην [root **ед**, cf. Lat. *edō*, eat, Eng. *EAT*], eat, have to eat, live on, abs. or with acc., i. 5. 6, ii. 1. 6 (for 2 aor. ἔφαγον, see the word).

ἑσκεδασμένων, see σκεδάννυμι.

ἑσκέψατο, see σκέπτομαι.

ἔσοιτο, see εἶμι.

ἑσπέισαντο, see σπένδω.

ἑσπέρα, ᾗς [R. **Фес**], evening, Lat. *uesper* and *uespera*, iii. 1. 3, iv. 7. 27; with χώρᾳ understood, the west, Lat. *occidens*, so πρὸς ἑσπέρᾳ, westward, to the west, iii. 5. 15, v. 7. 6. Phrase: εὐθὺς ἀφ' ἑσπέρᾳ, directly after nightfall, Lat. *primō uespere*, vi. 3. 23.

Ἑσπερίται, ὧν, the *Hesperitae*, vii. 8. 25, a people in northwestern Armenia, about the head of the Acampsis river (cf. iv. 4. 4).

ἑσταλμένος, see στέλλω.

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**ἔστε**, adv., *even to, all the way to*, Lat. *usque*, as in *ἔστε ἐπὶ δάπεδον*, *clear down to the ground*, iv. 5. 6; as temporal conj., *up to, until*, Lat. *dum*, with indic., ii. 5. 30, iii. 1. 28, 4. 49; with *ἄν* and subjv., ii. 3. 9, iv. 5. 28, v. 1. 4, 6. 26, vii. 1. 33; with opt., i. 9. 11, v. 5. 2; *while, as long as*, with indic., iii. 1. 19; with opt., iii. 3. 5.

**ἑστηκώς**, **ἑστησαν**, see *ἵστημι*.

**ἑστιγμένους**, see *στίζω*.

**ἑστραμμένα**, see *στρέφω*.

**ἑστώς**, see *ἵστημι*.

**ἑσχατος**, η, *ον* [ἐξ], *farthest, outermost, extreme*, Lat. *extrēmus*; of situation, *πόλις ἐσχάτη*, *frontier or border city*, i. 2. 10, 4. 1; metaphorically, *extreme, uttermost, worst*, of punishments, in phrases: *ἐσχάτη δίκη*, *capital punishment*, Lat. *ultimum supplicium*, vi. 6. 15; *τὰ ἐσχάτα παθεῖν*, *suffer death*, ii. 5. 24; *τὰ ἐσχάτα αἰκισάμενος*, *torturing most cruelly*, Lat. *ultimis cruciātibus adficere*, iii. 1. 18.

**ἑσχάτως**, adv. [ἑσχατος], *in the highest degree, extremely*, ii. 6. 1.

**ἑσχε**, see *ἔχω*.

**ἑσωθεν**, adv. [ἐν], *from inside*; *τὸ ἑσωθεν*, *the inner*, i. 4. 4.

**ἑταῖρᾱ**, *ās* [cf. *ἐταῖρος*], *female companion, courtesan*, Lat. *paelex*, iv. 3. 19, v. 4. 33.

**ἑταῖρος**, ὁ [cf. *ἐταῖρᾱ*], *companion, friend, comrade, chum*, Lat. *comes*, iv. 3. 30, 7. 11, vii. 3. 30.

**ἐτάχθησαν**, see *τάττω*.

**Ἐτεόνικος**, ὁ, *Eteonīcus*, a Spartan officer under Anaxibius in Byzantium, vii. 1. 12, 15, 20.

**ἑτερος**, ἄ, *ον* [cf. Eng. *hetero-dox, hetero-geneous*], *the other, one of two, the one*, Lat. *alter*, with art., iii. 4. 25, iv. 1. 23, vi. 1. 5, 6, so without art., *other ships*, of a second fleet, i. 4. 2; without art. and loosely, like *ἄλλος*, Lat. *alius*, *another, a second, others*, i. 2. 20, ii. 5. 23, iv. 8. 27, so *τούτων ἑτεροι*, *others besides, others still*, vi. 4. 8. Phrase: *ἐκ τοῦ ἐπὶ θάτερα* (for

*τὰ ἑτερα*), *over on the other side*, v. 4. 10.

**ἐτετίμητο**, see *τιμάω*.

**ἐτίτρωτο**, see *τιτρώσκω*.

**ἔτι**, adv. of time and degree. Of time, present, past, or future, *yet, as yet, still, longer, any more, afterwards, again*, Lat. *adhūc*, i. 5. 12, 6. 8, ii. 1. 4, 2. 14, iii. 1. 3, iv. 3. 33, v. 2. 26, vi. 2. 15; with negs., *no longer, no more, not in future, not at all*, i. 1. 4, 6. 8, 7. 18, iii. 1. 2; *ἔτι δέ, πρὸς δ' ἔτι*, and *ἔτι τοῖνον*, *besides*, Lat. *praeterea*, iii. 1. 23, 2. 2, v. 1. 9. Of degree, with comps., *still, even*, i. 9. 10, iii. 2. 17, iv. 3. 32, vi. 6. 35; so *ἔτι ἄνω*, *yet higher, still further inland*, vii. 5. 9.

**ἔτοιμος**, η, *ον*, or *ος*, *ον* [R. *εσ*], *real, ready, prepared*, Lat. *parātus*, with dat. of pers. or with inf., i. 6. 3, iv. 6. 17, vi. 1. 2, vii. 1. 33; of the future, *sure to come or to be realised, certain*, vii. 8. 11.

**ἐτοίμως**, adv. [R. *εσ*], *readily, at once, willingly*, Lat. *prōptē*, ii. 5. 2, v. 7. 4.

**ἔτος**, *ους*, τό [cf. Lat. *uetus*, *old*, Eng. *WETHER*], *year*, Lat. *annus*, ii. 6. 15, v. 3. 1, vi. 4. 25; *οἱ τριάκοντα ἔτη γεγονότες*, *men of thirty*, ii. 3. 12; *ἦν ἐτῶν τριάκοντα*, *he was thirty years old*, ii. 6. 20; *ἐκάστου ἔτους*, *annually*, Lat. *quotanniis*, v. 3. 13.

**ἐτράπετο**, see *τρέπω*.

**ἐπράφητε**, see *τρέφω*.

**ἐτυχον**, see *τυγχάνω*.

**εὖ**, adv. [R. *εσ*], *well*, in its widest sense, Lat. *bene*, *fortunately, prosperously, easily, luckily*, i. 4. 8, 7. 5, ii. 3. 21, iii. 1. 36, v. 6. 4, vii. 1. 22; esp. with the verbs *πράττειν*, *ποιεῖν*, *εἰδέναι*, and *πάσχειν*, *q.v.*; with an adv., *εὖ μάλα*, *repeatedly, thoroughly*, vi. 1. 1.

**εὐδαιμονιά**, *ās* [εὐδαίμων], *fortunate circumstances, prosperity*, ii. 5. 13.

**εὐδαιμονίζω**, *εὐδαιμονῶ*, *ηὐδαιμόνισα* [εὐδαίμων], *count happy*, ii. 5. 7; *congratulate*, with acc. of pers. and gen. of cause, i. 7. 3.

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εὐδαιμόνως, adv. [εὐδαιμων], *happily, prosperously*, in comp., iii. 1. 43.

εὐδαιμων, ον [δαμων, divinity, cf. Eng. *demon*], with a good genius, hence, *happy* in its widest sense, *fortunate, prosperous, wealthy, flourishing*, of men and very freq. of cities and countries, i. 2. 6, 5. 7, 9. 15, ii. 4. 28, iv. 7. 19, v. 4. 32, 6. 25.

εὐδηλος, ον [δηλος], *quite clear*, in neut. with *δτι* and a clause, iii. 1. 2, v. 6. 13.

εὐδία, *as, fair weather, a calm*, v. 8. 19.

εὐειδής, *es* [R. *Fiδ*], *good looking, well shaped, handsome*, in sup., ii. 3. 3.

εὐελπίς, *ι*, gen. *ιδος* [ἐλπίς], *full of good hope, hopeful*, ii. 1. 18.

εὐεπίθετος, ον [R. *θε*], *easily assailable*; phrase: *εὐεπίθετον ἦν τοῖς πολεμοῖς*, *it was easy for the enemy to attack*, iii. 4. 20.

εὐεργεσία, *ας* [R. *Φεργ*], *well doing, good conduct, kindness*, ii. 5. 22, 6. 27, vii. 7. 47.

εὐεργετέω, *εὐεργετήσω, εὐεργέτησα* οἱ *εὐηργέτησα, εὐεργέτηκα* οἱ *εὐηργέτηκα, εὐεργέτημαι* οἱ *εὐηργέτημαι, εὐεργετήθην* [R. *Φεργ*], *do well, do good, do a kindness*, Lat. *bene facio*, ii. 6. 17.

εὐεργέτης, ον [R. *Φεργ*], *well doer, benefactor*, ii. 5. 10, vii. 7. 11.

εὐζωνος, ον [ζώνη], *well-girdled*, an epithet of women, because the girdle just above the hips (not to be confused with the girdle worn just under the breast) made the garment set well. See s.v. *ζώνη*. Sometimes the garment was drawn up over the girdle, so that the limbs might be free to move, as in pictures of Artemis. Men on journeys and in war followed this fashion, hence the word means *with clothes tucked up*, and therefore *active, agile*, of soldiers, applied to barbarians, iii. 3. 6, iv. 2. 7, v. 4. 23, to Greek light-armed troops, vi. 3.

15, to Greek heavy-armed troops, iv. 3. 20, vii. 3. 46. The word does



No. 20.

not mean *light-armed*, but is applied to any sort of troops capable of active movement. The hoplites mentioned in vii. 3. 46 as *εὐζωνοι* were under thirty years of age.

εὐήθεια, *ας* [εὐήθης], *guilelessness, simplicity, silliness*, i. 3. 16.

εὐήθης, *es* [cf. *εἴωθα*], *simple-minded, silly, foolish*, i. 3. 16.

εὐθύμέομαι, *εὐθύμησομαι* [R. 1 *θυ*], *be cheerful, enjoy oneself*, iv. 5. 30.

εὐθύμος, ον [R. 1 *θυ*], *of good heart, cheerful*, in comp., iii. 1. 41.

εὐθύς, adv. of time, *straightway, immediately, at once, directly*, Lat. *statim*, i. 5. 8, 8. 1, ii. 2. 15, iii. 1. 9, iv. 3. 9, 7. 2, v. 4. 14, vi. 1. 28, vii. 3. 14. Phrases: *εὐθύς παῖδες ὄντες*, *even from childhood*, Lat. *ā pueris*, i. 9. 4, cf. ii. 6. 11; *εὐθύς ἐκ παλδων*, *even from boyhood*, Lat. *ā pueris*, iv. 6. 14; *εὐθύς ἐπειδάν*, *as soon as*, iii. 1. 13, iv. 7. 7; *πρῶτον μὲν οἶδα εὐθύς*, *in the first place to state the facts at once, etc.*, v. 6. 7; *εὐθύς ἀφ' ἐσπέρας*, *directly after nightfall*, vi. 3. 23.

εὐθύωπος, ον [εὐθύς], *in a straight direction*; only in neut. as adv., *straight on*, ii. 2. 16.

εὐκλεία, *ας* [κλέος, τό, fame, cf. Lat. *clueō*, *be spoken of*, and *laus*, *praise*, Eng. *loud*], *fair fame, glory*, vii. 6. 32, 33.



**Εὐκλείδης**, *ον*, *Euclides*, a Phliasian soothsayer, friend of Xenophon, vii. 8. 1 ff.

**εὐκλεῶς**, *adv.* [*Εὐκλεής*, famous, cf. *εὐκλεία*], *gloriously*, vi. 3. 17.

**εὐμενής**, *ἐς* [*Ρ. μα*], *well disposed*, of gods and men; of places, actions, etc., *favourable, kindly, comfortable*, iv. 6. 12.

**εὐμεταχείριστος**, *ον* [*Ρ. χερ*], *easy to handle or deal with*, of a person, ii. 6. 20.

**εὐνοία**, *ᾱς* [*Ρ. γνω*], *good will, kindness, affection*, i. 8. 29, ii. 6. 13, vii. 7. 46; with objective gen., iv. 7. 20.

**εὐνοϊκῶς**, *adv.* [*Ρ. γνω*], *with good will or affection*; with *ἔχειν*, *be well disposed*, with dat. of pers., i. 1. 5.

**εὐνοος**, *ον*, *contr.* *εὐνοος, ουν* [*Ρ. γνω*], *well or kindly disposed, attached*, of persons, abs. or with dat. of pers., i. 9. 20, ii. 6. 20, v. 6. 2, vii. 7. 30.

**εὐξασθαι**, *see* *εὐχομαι*.

**εὐξείνος**, *ον* [*ξένος*], *kind to strangers, hospitable*; ὁ *Εὐξείνος Πόντος*, *the Black Sea, the Euxine*, iv. 8. 22, which was at first called by Ionic sailors in old times *Ἀξεινος*, *inhospitable*, because of its stormy character. The name was changed by euphemism (cf. *Cape of Good Hope*, originally *Stormy Cape*) after the colonization of its shores by the Milesians in the seventh century B.C.

**Εὐοδεύς**, *ἔως*, or *Εὐοδιᾶς*, *ον*, ὁ, either a proper name of a Greek captain, *Euodeus*, or a corrupted gentile adj., vii. 4. 18.

**εὐodos**, *ον* [*δόδος*], *easy to travel, practicable, passable* for men or animals, abs. or with dat., iv. 2. 9, 8. 10, 12.

**εὐοπλος**, *ον* [*Ρ. σεπ*], *well armed or equipped*, in sup., ii. 3. 3.

**εὐπετῶς**, *adv.* [*Ρ. πετ*], *easily, with little difficulty*, ii. 5. 23, iv. 3. 21.

**εὐπορίᾱ**, *ᾱς* [*Ρ. περ*], *easy means*

*or facility of obtaining* what one can use, *means* in the sense of money, v. 1. 6; πολλή ὑμῖν εὐπορίᾱ φαίνεται, *you appear to have excellent prospects*, vii. 6. 37.

**εὐπορος**, *ον* [*Ρ. περ*], *easy to travel through or pass*, iii. 5. 17, vi. 5. 18; of a road, ii. 5. 9, v. 1. 14.

**εὐπράκτος**, *ον* [*πράκτός*, verbal of πρᾶττω], *easy to be done, practicable*, in comp., ii. 3. 20.

**εὐπρεπής**, *ἐς* [*πρέπω*], *good looking, handsome*, of persons, iv. 1. 14.

**εὐπρόσодος**, *ον* [*δόδος*], *easy to approach, accessible*, in sup., v. 4. 30.

**εὐρημα**, *ατος*, τό [*εὐρίσκω*], *what is found*, esp. unexpectedly, *a find, windfall*, vii. 3. 13; εὐρημα ἐποίησάμην, *I thought it a piece of good luck*, ii. 3. 18.

**εὐρίσκω** (*εὐρ-*), *εὐρήσω, ἤυρον, ἤρηκα, ἤρημαι, ἠρέθην*, *find, discover*, Lat. *reperiō*, i. 2. 25, iii. 2. 12, iv. 8. 10, v. 4. 27, vii. 5. 14; *find out, discover, devise*, iii. 3. 18, with acc. of pers., and inf. or partic., i. 9. 29, vi. 1. 29; mid., *find for oneself, procure, obtain*, ii. 1. 8, with *παρά* and gen. of pers., vii. 1. 31. (The late forms *εὐρον, εὐρηκα, etc.*, are printed in some edit. of the Anab.)

**εὐρος**, *ους*, τό [*εὐρύς*], *breadth, width*, Lat. *lātītūdō*, used with or without the art., and generally in acc. of specification, i. 2. 5, 23, 7. 15, ii. 4. 12, iii. 4. 7, iv. 3. 1, v. 6. 9, vi. 4. 3, vii. 8. 13; with gen. of measure, i. 2. 8, ii. 4. 25, iii. 4. 9; with adj. *πλεθριαῖος*, i. 5. 4, iv. 6. 4.

**Εὐρύλοχος**, ὁ, *Eurylochus*, a hoplite from Lusi in Arcadia, well known for his bravery, iv. 2. 21, 7. 11, 12, vii. 1. 32, 6. 40.

**Εὐρύμαχος**, ὁ, *Eurymachus*, of Dardanus; he aided in thwarting Xenophon's plan to found a city on the Pontus, v. 6. 21.

**εὐρύς**, *εἶα, ὅ*, *broad, wide*, Lat. *lātus*, iv. 5. 25, v. 2. 5.



Εὐρώπη, ἡ, *Europe*, the north-west division of the Old World, vii. 1. 27, 6. 32.

εὐτακτος, ον [R. τακ], *well arranged*, of soldiers, *orderly*, *well disciplined*, ii. 6. 14, iii. 2. 30.

εὐτάκτως, adv. [R. τακ], *in a disciplined manner*, with good discipline, vi. 6. 35.

εὐταγία, ἄς [R. τακ], *good arrangement*, esp. in a military sense, *discipline*, *subordination*, Lat. *disciplina*, i. 5. 8, iii. 1. 38.

εὐτολμος, ον [R. ταλ], *of brave spirit*, *courageous*, i. 7. 4.

εὐτυχέω, εὐτυχῆσω, etc. [R. τακ], *be well off*, *fortunate*, or *successful*, abs. or with cognate acc., i. 4. 17, vi. 3. 6.

εὐτύχημα, ατος, τό [R. τακ], *piece of good fortune*, *success*; τοῦτο τὸ εὐτύχημα εὐνυχεῖν, *gain this advantage*, vi. 3. 6.

Εὐφράτης, ου, the *Euphrātes*, the great river of Western Asia, i. 3. 20, 4. 11, ii. 4. 6, iv. 1. 3. It rises in Armenia, where it consists of two branches, the modern West Phrat or Turkish Kara Su (Black River), and the East Phrat or Murad Su. The latter was crossed by the Greeks, iv. 5. 2, and the main river at the usual ford at Thapsacus, i. 4. 17. It flowed through Mesopotamia and Babylon to its junction with the Tigris, thence to the Persian gulf.

εὐχή, ἡς [εὐχομαι], *prayer*, i. 9. 11.

εὐχομαι, εὐξομαι, εὐξάμην or ἡξάμην, *pray*, *offer prayers*, *wish for*, abs. or with inf. or with acc. and inf., i. 4. 7, 17, 9. 11, iv. 8. 16, vii. 1. 30, 7. 27; *pray* or *pay one's vows* to the gods, *offer vows*, Lat. *vota faciō* or *suscipio*, with acc. of the thing vowed, iv. 8. 25; abs. with dat. of the god, iii. 1. 6, to which may be added the inf. expressing what one will do or what the god is asked to do, iii. 2. 9, iv. 3. 13, vi. 1. 26.

εὐώδης, ἐς [ὄζω, *smell*, cf. Lat. *odor*, *smell*], *sweet-smelling*, *fragrant*, Lat. *odōrātus*, of plants and wine, i. 5. 1, iv. 4. 9, v. 4. 29.

εὐώνυμος, ον [R. γνω], *of good name* or *omen*; euphemistic for ἀριστερός, *left*, in order to avoid the mention of this word, which was considered unlucky from its use in soothsaying; as a military phrase, τὸ εὐώνυμον, with or without κέρας, *the left wing* of an army, *the left*, i. 2. 15, 8. 4, 10. 6; iv. 8. 14, v. 4. 22, vi. 5. 11.

εὐωχέω, εὐωχῆσμαι, εὐωχῆμαι, εὐωχῆθην [R. σεχ], *entertain*; mid. and pass., *fare sumptuously*, *feast*, *have one's fill*, of men and animals, iv. 5. 30, v. 3. 11.

εὐωχία, ἄς [R. σεχ], *feast*, *banquet*, vi. 1. 4.

ἐφ', by elision and euphony for ἐπί.

ἐφαγον (φαγ-), 2 aor. with no pres. in use, inf. φαγεῖν [cf. Eng. *oeso-phagus*], *eat*, *taste* of, abs., with acc., or gen., ii. 3. 16, iv. 8. 20, vii. 3. 23. (See ἐσθίω.)

ἐφάνη, see φαίνω.

ἐφασαν, ἐφατε, see φημί.

ἐφεδρος, ον [R. σεδ], *seated by*; subst., ὁ ἐφεδρος, a contestant in the games who has drawn a bye and therefore waits for the second round in the contest, Lat. *suppositicius*, hence, *frēsh* opponent, *reserve* force, ii. 5. 10.

ἐφέπομαι [R. σεπ], *follow after*, *follow*, *pursue*, esp. of an enemy, abs. or with dat., ii. 2. 12, iii. 4. 3, v. 8. 8, vi. 5. 17, vii. 6. 29; 2 aor. opt. ἐπίσποιοτο, iv. 1. 6.

Ἐφέσιος, ἄ, ον [Ἐφεσος], *of Ephesus*, *Ephesian*, v. 3. 4, 6.

Ἐφεσος, ἡ, *Ephesus*, the oldest of the twelve ancient cities of Ionia, settled by colonists of the Attic deme Euonomeus, i. 4. 2, ii. 2. 6. It lay on the Selinus, v. 3. 8, near the mouth of the Cayster, in the Asian Plain, from which the chief highways led into the interior.

This plain is believed by many to have given its name to the continent. Ephesus was the most convenient landing place for Greeks and Romans coming to Asia, and from here Xenophon started to join Cyrus, vi. 1. 23. It was not, however, of great commercial importance before the time of Alexander, nor did it take a prominent part in wars. It was renowned as a sacred city, containing the famous temple of the Ephesian Artemis, the largest of Greek temples and one of the wonders of the world, v. 3. 12. This, however, was the second temple, the first having been burned on the very night, it was said, when Alexander was born. The present ruins at Ajasluk are those of the suburb of the city, for Ephesus itself lay on the hill Prion or Pyon. The remains of the temple lie between Ajasluk and this hill.

ἐφη, ἐφησθα, see φημί.

ἐφθός, ἡ, ὄν [cf. ἔψω], boiled, v. 4. 32.

ἐφίημι [ἔημι], send or let go to; midl., leave to or allow one to do a thing, with dat. of pers. and inf., vi. 6. 31.

ἐφίστημι [R. στα], set beside or on, make stop at, make halt, bring to a stop, i. 8. 15 (sc. τὸν ἵππον), ii. 4. 25; set over, set in command, Lat. *praeфициō*, abs. or with dat., iii. 3. 20, 4. 21, v. 1. 15; intr. in mid. and 2 aor., pf. and plpf. act., be set on, stop, halt, sometimes with ἐπί and dat., i. 4. 4, 5. 7, ii. 4. 26, v. 4. 34; be set in command of, command, with dat., vi. 5. 11.

ἐφόδιον, τό [ὁδός], provision for a journey, travelling expenses, Lat. *viaticum*, vii. 3. 20, 8. 2.

ἐφοδος, ἡ [ὁδός], way to, approach, with ἐπί and acc., iii. 4. 41, iv. 2. 6; of an army, advance, attack, ii. 2. 18, 3. 1.

ἐφοράω [R. 2 Φερ], have one's eyes on, keep in sight, vi. 3. 14.

ἐφορμέω [ὀρμέω], lie at anchor opposite or against, blockade, abs., vii. 6. 25.

ἐφορος, ὁ [R. 2 Φερ], overseer; esp. a Spartan officer, ephor. The board of ephors at Sparta numbered five, elected annually from all of the citizens. They possessed authority not only over the commonwealth in general, but also over the kings. Two of them regularly accompanied the kings on their campaigns. But at the end of their year of office, they were liable to be called to account by their successors. The year was dated by the name of the first ephor, as at Athens by that of the first archon. ii. 6. 2, 3.

ἐφύγε, see φεύγω.

ἐχθρά, ἄς [ἐχθος, τό, hate], enmity, ill will, Lat. *inimicitia*, ii. 4. 11.

ἐχθρός, ὁ, ὄν [ἐχθος, τό, hate], hated or hating, hostile, Lat. *inimicus*, i. 3. 20; subst., enemy, Lat. *hostis*, i. 3. 6, ii. 5. 39, vii. 6. 7; sup., οἱ ἐκείνου ἐχθιστοί, his bitterest foes, iii. 2. 5.

ἐχυρός, ὁ, ὄν [R. σεχ], tenable, firm, strong, with χωρίον, ii. 5. 7, vii. 4. 12.

ἐχω (σεχ-), ἔξω and σχήσω, ἔσχον, ἔσχηκα, -έσχημαι [R. σεχ], have, in its widest sense, Lat. *habere*, hold, possess, occupy, keep with one, include, i. 1. 6, 2. 11, 8. 10, 21, iii. 1. 19, 5. 1, v. 4. 15, vi. 1. 17, οἱ ἔχοντες, the rich, vii. 3. 28; have to wife, iii. 4. 13; obtain, receive, i. 3. 11, ii. 4. 22, iii. 2. 20; keep, hold fast, carry, wear, i. 5. 8, 9. 6, ii. 3. 11, iii. 2. 28, iv. 4. 16, vi. 1. 9; pass., be held, captured, iv. 6. 22, vii. 3. 47, ἐν ἀνάγκῃ ἔχεσθαι, see ἀνάγκη, ii. 5. 21; ἔχων, having, is generally best rendered by with, i. 1. 2, iii. 3. 6, iv. 5. 13, vii. 3. 47; with inf., be able, can, ii. 2. 11, iii. 2. 12, vii. 6. 39; hold off, keep off, with acc. or with acc. and gen., iii. 5. 11, vii. 1. 20; used intr. and

generally with adv., when the phrase is best rendered like εἶναι with an adj., as εὐνοϊκῶς ἔχειν, *be well disposed*, i. 1. 5, εἶχεν οὕτως, *it was so*, iii. 1. 31, so with κακῶς, καλῶς, ἐντίμως, ἤπερ. ἄλλως, ὅπη. etc., i. 5. 16, 8. 13, ii. 1. 7, 2. 21, iii. 2. 37, vi. 1. 21; without an adv., κῶμαι ὑπὸ τὸ πόλισμα ἔχουσαι, *villages extending along under the citadel*, vii. 8. 21, with ἀμφί and acc., *be busy at or about*, v. 2. 26, vi. 6. 1, vii. 2. 16. Mid., *hold on to, come next to, be next*, abs. or with gen., i. 8. 4, 9; *cling to, strive for*, vi. 3. 17. Phrases: μέιον ἔχειν, *have the worst of it*, i. 10. 8, iii. 4. 18; εἰρήνην ἔχειν, *live in peace*, ii. 6. 6; ἐνδὸν τούτο εἶχεν, *he made this clear*, ii. 6. 18; ἡσυχίαν ἔχειν, *keep still*, iv. 5. 13; with a partic. ἔχω retains its own force, as ἔχομεν ἀνηρπακότες, *we have carried off and we keep*, i. 3. 14, cf. iv. 7. 1, vii. 7. 27.

ἐψητός, ἡ, ὄν (verbal of ἔψω), *boiled, made by boiling*, with ἀπό and gen. of source, ii. 3. 14.

ἐψομαι, see ἔπομαι.

ἔψω, ἐψήσω, ἤψησα, *boil*, ii. 1. 6, v. 4. 29.

ἔωθεν, adv. [ἔως], *from dawn, at daybreak*, Lat. *primā luce*, iv. 4. 8, vi. 3. 23.

ἐώκεσαν, see ἔοικα.

ἐώντες, see ἔάω.

ἑώρα, ἑώρακα, ἑώρων, see ὁράω.

ἔως, ἔω, ἡ [cf. Lat. *aurōra*, Eng. *EAST*], *the rosy light of dawn*, Lat. *aurōra*, *dawn, daybreak*, Lat. *dilūculum*, i. 7. 1, ii. 4. 24, iv. 3. 9; πρὸς ἔω, *to the east, eastward*, Lat. *ad orientem* or *ad solis ortum*, iii. 5. 15, v. 7. 6.

ἔως, temporal conj., *as long as, while*, Lat. *dum*, with indic., i. 3. 11, ii. 6. 2, iii. 4. 49; with ἄν and subjv., i. 4. 8, iii. 1. 43, vi. 3. 14; *up to, until*, Lat. *dum* or *dōnec*, with indic., iv. 8. 8; with ἄν and subjv., v. 1. 11; with opt., ii. 1. 2, vi. 5. 25.

## Z.

Ζάβατος, see Ζαπάτās.

Ζαπάτās, ου, or Ζάβατος, ὁ, the *Zapatas* river, in Syrian called *Zaba*, *Wolf*, and hence by later Greeks *Λύκος*. It emptied into the Tigris just below Nineveh, ii. 5. 1, iii. 3. 6. (Great Zab.)

ζάω, ζήσω, *live, be alive*, abs. or with acc. of time, i. 6. 2, 9. 11, ii. 6. 29, iii. 1. 43, v. 8. 10; the means by which one lives may be expressed by partic. or by ἀπό and gen., i. 5. 5, vi. 1. 1, vii. 2. 33.

ζειά, ἄς, used only in pl., *spelt*, Lat. *fār*, a sort of wheat-like grain used for cattle and by the poor for food (*tritium spelta*), v. 4. 27.

ζειρά, ἄς, *mantle or cloak* reaching to the feet, worn by Thracian horsemen, vii. 4. 4.

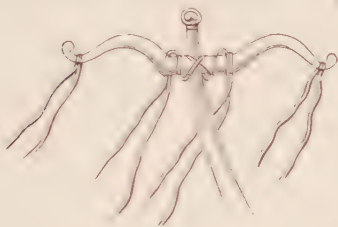
ζευγηλατέω [R. ζυγ + ἐλαύνω], *drive a yoke of oxen*, abs., vi. 1. 8.

ζευγηλάτης, ου [R. ζυγ + ἐλαύνω], *one who drives a yoke of oxen, teamster*, vi. 1. 8.

ζεύγνυμι (ζυγ-), ζεύξω, ἔξενξα, ἔξενγμαι, ἔξεύχθην, or ἐξύγην [R. ζυγ], *yoke, attach, bind, join, fasten*, Lat. *iungō*, with πρὸς or παρά and acc., iii. 5. 10, vi. 1. 8; esp. of bridges, γέφυρα ἔξενγμένη πλοίοις, *bridge made of boats*, i. 2. 5, ii. 4. 24; δι᾽ ὧν ἔξενγμένη πλοίοις, *canal with a pontoon bridge*, ii. 4. 13.

ζεῦγος, ους, τό [R. ζυγ], *a yoke or pair of oxen, horses, or mules*, Lat. *iugum*, pl., *cattle*, iii. 2. 27, vi. 1. 8, vii. 5. 2, 8. 23. The name arose from the use of the yoke, ζυγόν, in harnessing horses, mules, or cattle to the chariot, wagon, or plough, instead of the modern collar with its attached traces. The yoke was commonly curved where it rested on the neck of the animal. Straps were fastened to it at the

middle and ends, and tied under the animal's neck across the breast.



No. 21.

By means of other straps the yoke was securely lashed to the pole.

**Ζεύς**, Διός, ὁ, Zeus, son of Cronus and Rhea, king and father of gods and men, god of the heavens and director of the powers of nature, esp. thunder and lightning, iii. 1. 12, 4. 12. The destiny of all mankind was believed to lie in his hands, and from him came both good and evil. Justice and the laws were under his protection. He was worshipped everywhere, but at Olympia stood his most splendid temple, with the famous statue by Phidias, v. 3. 11. Of the many titles applied to him, the Anab. contains the following: *ξένιος*, as *defender of strangers* and upholder of the laws of hospitality, iii. 2. 4; *σωτήρ*, as *preserver* from troubles and dangers, i. 8. 16, iii. 2. 9, vi. 5. 25; *βασιλεύς*, as *king* of gods and men, iii. 1. 12, vi. 1. 22, vii. 6. 44; *μελιχίος*, the *gracious*, *merciful*, whose favour was to be won by propitiatory sacrifices, vii. 8. 4. His name occurs freq. in oaths, i. 7. 9, v. 8. 6, vii. 6. 11.

*ζήν*, see *ζάω*.

**Ζήλαρχος**, ὁ, Zelarchus, market-master or commissary in the Greek army; attacked by the soldiers, but escapes, v. 7. 24, 29.

**ζηλωτός**, ἡ, ὅν [verbal of *ζηλόω*, *emulate*, *envy*, *ζηλος*, ὁ, *emulation*,

*envy*, cf. Eng. *zeal*, *jealous*], to be deemed happy, envied; τοῖς οἴκοι *ζηλωτόν*, an object of envy to his neighbours, i. 7. 4.

*ζημιόω*, *ζημιώσω*, etc. [*ζημιᾶ*, loss], cause one loss, fine, punish, with dat. of the penalty, vi. 4. 11.

*ζητέω*, *ζητήσω*, etc., seek for, ask for a person, ii. 3. 2, 4. 16; seek to do a thing, *desire*, with inf., v. 4. 33.

*ζυμῆτις*, ον [*ζύμη*, leaven, cf. Eng. *zymotic*], in the phrase ἄρτοι ζυμῆται, leavened bread, Lat. *pānis fermentātus*, vii. 3. 21.

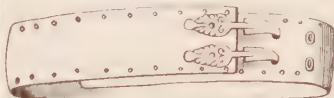
*ζωγρέω*, *ἐξώγρησα*, *ἐξώγρημαι*, *ἐξωγρήθην* [*ζῶος* + R. *αγ*], take or save alive, give quarter to, iv. 7. 22.

*ζών*, see *ζάω*.

**ζώνη**, ης [cf. Eng. *zone*], belt, girdle, zone, Lat. *zōna*, worn both by men and by women just above the hips, to be distinguished from the second girdle worn by women just under the breast (see the cut s.v. *εὐζωνος*). The *ζώνη* kept the *χιτών* (*q.v.*), which was a loose garment, in place, and furnished the means for regulating its length, since it could be drawn up under the girdle so as to leave the feet unimpeded. The girdles of women were often simple cords, but they might be elaborate and handsomely ornamented. See s.v. *φιάλη*. The soldier's girdle, iv. 7. 16 (in Homer



No. 22.



No. 23.

commonly called *ζωστήρ*), was a substantial belt of metal, or of

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leather plated with metal, worn about the loins to secure the lower part of the cuirass and fastened by hooks. See *s.v.* *κνημῖς*. Phrases: ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *grasped Orontas by the girdle*, the sign among the Persians that one had been condemned to death, i. 6. 10; εἰς ζώνην δεδομένοι, *given for girdle money* (as we should say, *pin money*), of Persian queens who had cities given them for their small expenses, i. 4. 9.

ζῶος, ἡ, ὄν [*ζάω*, cf. Eng. *zodiac*, *zoo-logy*], *living, alive*, iii. 4. 5.

## H.

ἢ, disjunctive conj., *or*, used like both Lat. *vel* and *aut*, i. 4. 16, 8. 12, iv. 7. 5, 10, v. 2. 4, 6. 9; ἢ . . . ἢ, *either . . . or*, i. 3. 5, vii. 6. 40, 7. 14; in indir. double questions, the first member introduced by *πότερον*, *πότερα*, or *εἰ*, *whether . . . or*, Lat. *utrum . . . an*, i. 4. 13, 10. 5, 17, ii. 1. 10, 21, 5. 17; in a dir. question, having no first member expressed, ii. 4. 3.

ἣ, comp. conj., *than*, Lat. *quam*, used after a comp., i. 1. 4, 2. 4, 11, iii. 1. 2, iv. 7. 9; with a following inf., vi. 2. 13; after words of comp. meaning, as *άντιος*, *έναντιος*, *άλλως*, *ούδέν άλλο*, *διαφέρειν*, ii. 2. 13, iii. 1. 20, v. 8. 24, vi. 6. 34; *άλλο τι ἦ*, see *άλλος*; omitted after *μείον* with a numeral, vi. 4. 24.

ἥ, prepositive intensive particle, *really, truly, certainly*, Lat. *uērō*, i. 6. 8; esp. in an oath, ἦ μὴν, *in very truth, upon my sacred honour*, ii. 3. 26, vi. 1. 31, 6. 17, vii. 7. 35, 8. 2.

ἦ, interr. particle, implying nothing as to the answer expected, Lat. *-ne*, v. 8. 6, vii. 4. 9, 6. 4, 27.

ἦ, see *ὁ*.

ἧ, dat. sing. fem. of rel. *ὅς*, used adv. (*sc.* *ὁδῶ*), of place, *in what place, where, by the way in which*,

Lat. *quā* (*sc.* *viā*), i. 10. 6, iii. 4. 37, 5. 1, iv. 2. 8, 5. 34, 8. 12, v. 3. 11, 6. 7, vi. 5. 22; of manner, *in what way, how, as*, Lat. *quā* (*sc.* *ratiōne*), esp. with sup. of adv., ἦ ἐδύνατο τάχιστα, *as quickly as possible*, i. 2. 4, vi. 3. 21, so ἦ τάχιστα, vi. 5. 13; ἦ δυνατόν μάλιστα, *with all one's power*, i. 3. 15.

ἦ, see *εἰμῖ*.

ἦβάσκω [*ἦβη*, *youth*], *begin to be in the flower of youth*, Lat. *pūbescō*, iv. 6. 1, vii. 4. 7.

ἦγαγον, see *ἀγω*.

ἦγάσθη, see *ἀγαμαι*.

ἦγγεῖλα, see *ἀγγέλλω*.

ἦγγυάτο, see *ἐγγυάω*.

ἡγεμονία, *ās* [R. *αγ*], *leadership, chief command, precedence*, iv. 7. 8.

ἡγεμόσυνα, *τά* (*sc.* *ιερά*) [R. *αγ*], *offerings for safe-conduct*, esp. to Heracles ἡγεμών, iv. 8. 25.

ἡγεμών, *όνος*, *ὁ* [R. *αγ*], *one who leads, a guide on a journey*, Lat. *dux*, i. 3. 14, ii. 3. 6, iii. 2. 23, iv. 1. 22, v. 2. 1, vi. 3. 11, vii. 3. 40; with τῆς ὁδοῦ, iii. 1. 2; *leader, commander*, esp. of large bodies of troops, *field marshal*, i. 6. 2, 7. 12, vi. 6. 35; of the state standing at the head of Greece, said to hold the hegemony, vi. 1. 27; as a title applied to Heracles as protector of wanderers and warriors, vi. 2. 15, 5. 24, 25 (cf. *ἡγεμόσυνα*).

ἡγέομαι, ἡγησομαι, ἡγησάμην, ἡγημαι, -ἡγήθην [R. *αγ*], *go before, lead the way, guide, conduct*, Lat. *dūcō*, abs. or with dat. of pers., ii. 3. 10, iii. 2. 20, iv. 6. 2, v. 4. 20, vi. 3. 15, vii. 3. 8; with ἐπὶ, πρὸς, or εἰς and acc., ii. 3. 9, iv. 2. 2, vi. 5. 1, vii. 1. 33; with ἐκ and gen., i. 4. 2; with ὁδόν, iv. 1. 24, v. 4. 10; καλῶς ἡγεῖσθαι, *be a good guide*, iv. 6. 1; τὸ ἡγούμενον or οἱ ἡγούμενοι, *the van*, Lat. *primum agmen*, ii. 2/4, vi. 5. 12, vii. 3. 6; *lead, take command of, command, be general*, abs., or with gen. or dat., i. 7. 1, 8. 22, ii. 2. 8, iii. 1. 25, 2. 36, iv. 1. 27, v. 2. 6, vi. 6. 32,

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vii. 1. 40; *think, believe, consider*, after a survey of the facts, like Lat. *dūcō*, with inf., acc. and inf., or with two accs., i. 2. 4, ii. 1. 11, vi. 1. 18, vii. 7. 27.

**Ἡγήσανδρος**, ὁ, *Hegesander*, a Greek captain, chosen as one of their generals by the Arcadians and Achaeans, vi. 3. 5.

**ἦδει**, **ἦδεσαν**, see οἶδα.

**ἦδέως**, adv. [R. ἄδ], *with pleasure, gladly, contentedly*, Lat. *libenter*, i. 2. 2, iv. 3. 2; comp. **ἦδῖον**, i. 4. 9; sup. **ἦδιστα**, ii. 5. 15.

**ἦδη**, adv., referring to time just past or just about to come, sometimes of present time, Lat. *iam*, *already, by this time, ere now, now, at once, straightway*, i. 2. 1, 3. 11, 4. 16, ii. 1. 3, 6. 4, iii. 1. 46, iv. 3. 24, v. 5. 22, vi. 5. 29, vii. 1. 4, 7. 24.

**ἦδομαι**, **ἡσθῆσομαι**, **ἡσθην** [R. ἄδ], *be glad, take pleasure in, delight in, enjoy*, abs., with partic., or with dat., i. 2. 18, 4. 16, 9. 26, ii. 5. 16, iv. 3. 9, v. 1. 4, vii. 8. 6.

**ἡδονή**, ἡς [R. ἄδ], *pleasure, delight*, Lat. *voluptās*, ii. 6. 6, iv. 4. 14; of fruit, *flavour, taste*, Lat. *sapor*, ii. 3. 16.

**ἡδύοινος**, ον [R. ἄδ + οἶνος], *producing sweet wine*, of a vine, vi. 4. 6.

**ἡδύς**, εἶα, ὕ [R. ἄδ], *sweet to the taste or the feelings*, Lat. *suāvis*, *dulcis*; of food and drink, *sweet, delicious*, ii. 3. 15, v. 4. 29, vi. 4. 4; comp. **ἡδῶν**, i. 9. 25; of a brave action, *pleasant, fine*, vi. 5. 24; sup. **ἡδιστος**, i. 5. 3.

**ἦθελε**, see ἐθέλω.

**ἦκαν**, see ἔημι.

**ἦκιστα**, see ἦττων.

**ἦκα**, **ἦξω**, in pres. indic. with meaning of the pf., *be come, have come, be present or there, have arrived*, Lat. *ueniō* or *adsum* (the other moods of the pres., and the impf., having generally an aor. force, but the impf. sometimes serves as plpf. and the fut. as fut.

perf.); used abs., i. 2. 1, 5. 12, 6. 3, 7. 2, ii. 1. 15, iii. 1. 13, iv. 5. 5, v. 2. 11, vi. 5. 1, 6. 36, with εἰς or ἐπὶ and acc. of place, i. 4. 13, ii. 5. 34, iv. 2. 18, vi. 2. 13, with ἐπὶ, παρά, or πρὸς and acc. of pers., iv. 5. 19, vii. 3. 24, 36, with παρά or διὰ and gen., ii. 3. 17, iii. 5. 15; with πάλιν iv. 3. 12, vi. 4. 8; with pres. partic., as ἦκεν ἐλαύνων, *he came riding*, i. 5. 15, cf. i. 2. 6, iv. 4. 16, v. 1. 10, or with aor. partic., ii. 3. 29, vi. 5. 10, vii. 1. 39; of things, as presents, or a story, v. 5. 2, vi. 6. 13.

**ἦλασε**, see ἐλαύνω.

**ἦλεγχον**, see ἐλέγχω.

**Ἠλείος**, ᾧ, ον [Ἠλῖς, *Elis*], *a dweller in Elis, an Elēan*, ii. 2. 20, vi. 4. 10, vii. 8. 10. Elis was the name of a state in the western part of Peloponnēsus, bounded by Achaea, Arcadia, Messenia, and the sea. Its western shore was low and sandy, through its middle ran the large river Alpheus, and the mountains on the eastern border were comparatively low. Its independence was, therefore, not due to natural causes, but to the fact that it contained Olympia (q.v.), and therefore generally enjoyed exemption from war. It produced flax and timber, and was noted for its horses.

**ἤλεκτρον**, τό [cf. Eng. *electric*], *lustre, radiance*, a name applied to *amber* and to a compound of  $\frac{2}{3}$  gold and  $\frac{1}{3}$  silver, used in coinage. In the Anab., ii. 3. 15, the color of certain dates is compared to that of ἤλεκτρον, which probably means the compound *electrum*, as the same dates are called by Galen χρῦσοβάλανοι, *gold-dates*.

**ἦλθον**, see ἔρχομαι.

**ἡλίβατος**, ον, Ionic and poetic adj., *high, steep, precipitous*, of rocks, i. 4. 4.

**ἡλίθιος**, ᾧ, ον, *idle, foolish, silly*, Lat. *ineptus*, ii. 5. 21, v. 7. 10; subst., τὸ ἡλίθιον, *folly*, ii. 6. 22.

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ἡλικιά, *ās* [ἡλικος, *as* old *as*], *age, time of life*, Lat. *aetās*, esp. *the prime of life, man's estate, manhood*, from 18 to 45 years, cf. Lat. *iuventūs*, i. 9. 6, iii. 1. 14, 25.

ἡλικιώτης, ου [ἡλικιά], *an equal in age, comrade, contemporary*, Lat. *aequalis*, i. 9. 5.

ἥλιος, ὁ [cf. Eng. *heliacal, heliotrope, peri-helion*], *the sun*, Lat. *sōl*, generally without art.; of its rising the verbs ἀνίσχειν and ἀνατέλλειν are used, of its setting δύειν or δέσθαι, i. 10. 15, ii. 2. 3, 13, 3. 1, iii. 4. 8, v. 7. 6, vii. 3. 34.

Ἥλιος, ὁ [cf. ἥλιος], *Helios, the sun-god, son of Hyperion and Theia, rising out of the ocean in the morning in his chariot, and sinking into it again in the evening. Among the Greeks he was extensively worshipped, but more particularly by eastern nations, esp. Persia. Horses were raised in Persia and in Armenia to be sacrificed to him*, iv. 5. 35.

ἡλωκότα, see ἀλίσκομαι.

ἡμεῖς, *etc.*, see ἐγώ.

ἡμελημένως, adv. from pf. pass. partic. of ἀμελέω [R. μελ], *carelessly, heedlessly*, i. 7. 19.

ἡμεν, impf. from εἶμι.

ἡμέρā, *ās* [cf. Eng. *ep-hemeral*], *day*, as opposed to night and also as including the whole 24 hours, Lat. *diēs*, generally without the art., i. 2. 6, 25, 5. 16, 7. 14, 18, ii. 1. 6, iii. 2. 1, 4. 31, iv. 6. 9, 8. 22, v. 6. 1, vi. 1. 14, vii. 3. 12, 4. 14. Phrases: τῇ αὐτῇ ἡμέρā, *on the same day*, i. 5. 12; τῇ ἐπιούσῃ ἡμέρā, *next day*, Lat. *postrīdiē*, i. 7. 2, cf. iii. 4. 18; μέσον ἡμέρās, *noon*, Lat. *merīdiēs*, i. 8. 8, cf. vi. 5. 7; δέκα ἡμερῶν, *within ten days*, i. 7. 18, cf. iv. 7. 20; ἀμα τῇ ἡμέρā or ἀμα ἡμέρā, *at daybreak*, Lat. *prīmā lūce*, ii. 1. 2, iv. 1. 5, vi. 3. 6; τῇ πρόσθεν ἡμέρā, *on the day before*, Lat. *prīdiē*, ii. 3. 1; τὴν ἡμέρāν and ἡμέρāν, *during the day, by day*, as opp. to night, Lat. *lūce*, v. 8. 24,

vii. 2. 21, 6. 9, so ἡμέρās, gen., ii. 6. 7, vi. 1. 18; τῆς ἡμέρās, *a day*, as we say *per diem* (but it is not Latin), iv. 6. 4; τῆς ἡμέρās ὅλης, *in a whole day*, iii. 3. 11; ὅλην τὴν ἡμέρāν, *all day long*, iv. 1. 10; ἐκάστης ἡμέρās, *every day*, vi. 6. 1; ἡμέρā γίγνεται, *day breaks, it is day*, Lat. *lūcēscit*, iv. 6. 23, cf. vii. 3. 41; πρὸς ἡμέρāν, *near or about daybreak*, iv. 5. 21; μεθ' ἡμέρāν, *after daybreak, by day*, iv. 6. 12; πρὸ ἡμέρās, *before daybreak*, Lat. *ante lūcem*, vii. 3. 1.

ἥμερος, ον, *tame, tamed*, Lat. *mānuētus*; of trees and plants, *cultivated*, as opp. to wild, Lat. *salūus*, v. 3. 12.

ἡμέτερος, ā, ον [ἡμεῖς], *our, belonging to us*, Lat. *noster*, ii. 5. 41, v. 5. 10, vii. 3. 35; subst., τὰ ἡμέτερα, *our affairs, circumstances, relations*, i. 3. 9.

ἡμι-, found only in composition [cf. Lat. *semi-*, *half-*, Eng. *hemi-*], *half*.

ἡμίβρωτος, ον [βρωτός], *half-eaten*, Lat. *semēsus*, i. 9. 26.

ἡμιδāρεικόν, τό [δāρεικός], *half a daric*, i. 3. 21, see δāρεικός.

ἡμιδεής, ἐς [R. δε], *wanting a half, half full*, i. 9. 25.

ἡμιοβόλιον, see ἡμιοβόλιον.

ἡμιόλιος, ā, ον [όλος], *containing the whole and half, half as much again*, of pay, with gen. of comparison, i. 3. 21.

ἡμιονικός, ἡ, ὄν [ἡμιονος], *belonging to mules, with ζεύγος, mule team, pair of mules*, vii. 5. 2.

ἡμιόνος, ὁ [όνος], *half-ass, i.e. mule*, Lat. *mūlus*, v. 8. 5.

ἡμίπλεθρον, τό [R. πλά], *half a plethron, i.e. 50 Greek feet*, iv. 7. 6; see πλέθρον.

ἡμιους, εια, υ [ἡμι-], *half*, i. 8. 22; subst., ἡμισυ or ἡμισεα, with or without art., *the half, half*, Lat. *dimidium*, with gen., i. 9. 26, iv. 3. 15, vi. 2. 10; often assimilated to gender and number of the dependent subst., sometimes even when

the subst. is omitted, iv. 2. 9, vi. 5. 17, vii. 8. 18.

ἡμιβόλιον or ἡμιοβόλιον, τό [ὀβολός], *half an obol*, i. 5. 6, see ὀβολός.

ἡμουν, see ἐμέω.

ἡμφεγνόνουν, see ἀμφιγνοέω.

ἦν, contr. for ἐάν, q.v.

ἦν, impf. of εἰμί.

ἦνπερ, see ὅσπερ.

ἦνέχθη, see φέρω.

ἦνίκα, temporal conj., *at which time, when*, with indic., i. 8. 1, iii. 4. 24, 5. 4, vii. 3. 40; with ἄν and subjv., and with opt., iii. 5. 18; ἦνίκα τῆς ὥρας, *at whatever time*, iii. 5. 18.

ἦνίοχος, ὁ [ἦνία, τά, reins + R. σεχ], *one who holds the reins, driver, charioteer*, Lat. auriga, i. 8. 20.

ἦξειν, see ἥκω.

ἦπερ, dat. fem. of ὅσπερ, as adv., *in the manner in which*, Lat. quā (sc. ratiōne), ἦπερ εἶχον, *just as they were*, ii. 2. 21; *in the place in which, where, just where*, Lat. quā (sc. uīā), iv. 2. 9, 4. 18.

ἦπιστάμεθα, see ἐπίσταμαι.

Ἡράκλεια, ἄς [Ἡρακλῆς], *Heraclēa*, a Greek city in Bithynia on the Pontus, in the country of the Mariandyni, colonized by the Megarians, v. 6. 10, vi. 2. 1, 4. 2.

Ἡρακλείδης, ον [Ἡρακλῆς], *Heraclides*, of Maronēa in Thrace, in the service of Seuthes, vii. 3. 16, 29, 5. 6, 6. 7, 42.

Ἡρακλεώτης, ον [Ἡράκλεια], *an inhabitant of Heraclēa*, a Heraclēan, v. 6. 19, vi. 4. 23.

Ἡρακλεῶτις, ἰδος, ἡ (sc. γῆ) [Ἡράκλεια], *the district of Heraclēa*, vi. 2. 19.

Ἡρακλῆς, εἰός, ὁ, *Heraclēs*, called by the Romans Hercules, son of Zeus and Alcmēne of Thebes, the greatest hero of antiquity and after his death received among the gods. In the service of Eurystheus, king of Argos, he performed his twelve celebrated labours, the last and

greatest of which was the bringing of Cerberus from Hades. According to one legend he descended through a chasm in the peninsula called Acherusia, near Heraclēa in Bithynia, vi. 2. 2. In the Anab. he figures in his character of guide to travellers and warriors, vi. 2. 15, 5. 24, 25, and as such offerings were made to him, iv. 8. 25.

ἡράσθη, see ἔραμαι.

ἡρέθησαν, ἥρηντό, see αἰρέω.

ἡρόμην, see ἔρομαι.

ἦσθη, see ἦδομαι.

ἡσυχάζω (ἡσυχάδ-), ἡσυχάσω, ἡσύχασα [ἡσυχος], *be at rest, keep quiet*, v. 4. 16.

ἡσυχῇ, adv. [ἡσυχος], *stilly, quietly, in silence*, i. 8. 11.

ἡσυχιά, ἄς [ἡσυχος], *stillness, quiet, rest, repose*, Lat. quies, in the phrases, καθ' ἡσυχίαν, *at one's ease* (i.e. without being attacked), Lat. sine molestiā, ii. 3. 8; ἡσυχίαν ἄγειν, *take one's ease, repose*, Lat. otium agere or quiescem capere, iii. 1. 14; ἡσυχίαν ἔχειν, *keep still, stand still*, iv. 5. 13, v. 8. 15.

ἡσυχος, ον, *still, quiet*, Lat. quies-tus; *without speaking, in silence*, Lat. silentiō, vi. 5. 11.

ἦτσημάμεθα, see αἰτέω.

ἦτρον, τό, *the part below the navel, belly, abdomen*, iv. 7. 15.

ἦττώμαι, ἡττήσομαι, etc. [ἦττων], *be less or inferior, be surpassed*, with partic., as ἡττᾶσθαι εὐεργετῶν, *be surpassed in well-doing*, ii. 6. 17, cf. ii. 3. 23, where gen. of comparison τούτου occurs; *be worsted, beaten*, in battle, abs. or with dat., i. 2. 9, ii. 5. 19, iii. 1. 2, iv. 6. 26.

ἦττων, ον, gen. ονος, *inferior, meaner, weaker*, used as comp. of κακός, abs. or with gen., v. 6. 13, 32, vii. 3. 5; neut. as adv., ἦττον, *less*, ii. 4. 2, v. 4. 20, 5. 2, vi. 1. 18; οὐδὲν ἦττον, *not a whit less, not less effectively*, vii. 5. 9; sup. ἥκιστα, *least of all, by no means*, i. 9. 19, vii. 3. 38.



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ἡύχοντο, see εύχομαι.  
 ἡύρε, see εὐρίσκω.  
 ἡτύχησαν, see εὐτυχέω.  
 ἤχησαν, see ἄγω.

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θ', by elision and euphony for τέ.  
 θάλαττα, ἡς, sea, Lat. mare, i. 2. 22, iv. 7. 24, v. 1. 2, vi. 2. 18, vii. 5. 12; θάλαττα μεγάλη, a heavy sea, v. 8. 20. Phrase: καὶ κατὰ γῆν καὶ κατὰ θάλατταν, by land and sea, Lat. terrā marique, i. 1. 7, v. 6. 1.

θάλλπος, ους, τό [θάλλπω, soften by heat], warmth, heat, esp. of summer, in pl., Lat. calōrēs, iii. 1. 23.

θαμινά, adv. [θαμά, often], frequently, often, Lat. saepe, iv. 1. 16.

θάνατος, ὁ [θνήσκω], death, form or kind of death, Lat. mors, i. 6. 10, ii. 6. 29, iii. 1. 43, vi. 4. 11. Phrases: ἐπὶ θάνατον ἄγεσθαι, be led to execution, i. 6. 10; ἐπὶ θανάτῳ ἄγεσθαι, be prosecuted on a capital charge, v. 7. 34.

θανατώ, θανατώσω. ἐθανάτωσα. ἐθανάτωθην [θάνατος], condemn to death, Lat. damnō capitis, ii. 6. 4.

θάπτω (ταφ- for θαφ-), θάψω. ἔθαψα, τέθαμμαι, ἐτάφην, perform the funeral rites for a dead body, either by burning or burying, like Lat. sepeliō; but in Anab. burial is always meant, hence, bury, abs. or with acc., iv. 1. 19, v. 7. 20, 30, vi. 4. 9.

θαρραλέος, ᾱ, ον [θρασύς], full of confidence, bold, Lat. fortis, in sup., abs. or with πρὸς and acc., iii. 2. 16, iv. 6. 9.

θαρραλέως, adv. [θρασύς], with confidence, boldly, Lat. fortiter, abs. or with πρὸς and acc. of pers., i. 9. 19, ii. 6. 14, vii. 3. 29.

θαρρέω, θαρρήσω, ἐθάρρησα, τεθάρρηκα (older Attic θαρσέω, etc., not in Anab.) [θρασύς], be of confidence, be of good cheer or courage, be without fear, abs. or with acc., i. 3. 8, iii. 2. 20, v. 8. 19, vi. 3. 12,

5. 30; partic. as adv., confidently, with courage, iii. 4. 3, v. 7. 33.

θάρρος, ους, τό [θρασύς], confidence, courage, vi. 5. 17.

θαρρύνω [θρασύς], make confident, cheer, encourage, i. 7. 2.

Θαρύπῃς, ον, Tharypas, Menon's favourite, ii. 6. 28.

θάτερον, see ἔτερος.

θάπτον, see ταχύς.

θαῦμα, ατος, τό [θεῖα], a wonder, marvel, cause of wonder, with an interr. clause, vi. 3. 23.

θαυμάζω (θαυμάδ-), θαυμάσομαι, ἐθαύμασα. τεθαύμακα. ἐθαυμάσθην [θεῖα], wonder at, admire, be surprised or amazed, abs. or with acc., Lat. miror, i. 2. 18, 3. 2, ii. 3. 16, iii. 2. 35, iv. 8. 20, vii. 6. 19; with a clause with ὅτι or εἰ, i. 3. 3, v. 8. 25, vi. 5. 19; wonder, in the sense of desiring to know, with interr. clause, i. 8. 16, iii. 5. 13, v. 7. 13.

θαυμάσιος, ᾱ, ον [θεῖα], wondrous, marvellous, remarkable, Lat. mirābilis or singularis, abs. or with gen. of cause, ii. 3. 15, iii. 1. 27.

θαυμαστός, ῃ, ὄν [θεῖα], wondrous, wonderful, remarkable, strange, Lat. mirābilis, i. 9. 24, ii. 5. 15, iv. 8. 11, vii. 7. 10.

Θαψακηνοί, οἱ [Θάψακος], inhabitants of Thapsacus, Thapsacenes, i. 1. 18.

Θάψακος, ῃ, Thapsacus, a flourishing commercial city in Syria on the west bank of the Euphrates, i. 4. 11, the usual place for fording the river, which is here only about a metre deep. The statement of the Thapsacenes to Cyrus, i. 4. 18, was therefore mere flattery. Here Darius crossed before and after Issus. Thapsacus was the Jewish Tiphсах, the eastern boundary of Solomon's kingdom, 1 Kings 4. 24. Its ruins are near the modern Rakka.

θεῖα, ᾱς [θεῖα], sight, spectacle, show, Lat. spectāculum, iv. 8. 27.

θεά, ᾱς [θεός], goddess, Lat. dea, in pl., vi. 6. 17.

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Θῆμα, ατος, τό [θέα], *sight*, iv. 7. 13.

θεᾶσμαι, θεᾶσμαι, etc. [θέα], *gaze at, look on, watch, see, behold*, Lat. *intueor*, abs., with acc., or with a rel. clause, i. 5. 8, iii. 5. 13, iv. 7. 11, v. 7. 26, vi. 5. 16.

θεῖος, ᾱ, ον [θεός], *divine*, Lat. *diuinus*; subst., θεῖον, τό, *divine intervention, portent*, Lat. *prōdīgium*, i. 4. 18.

θέλω, see ἐθέλω.

-θεν, suffix denoting the place whence.

Θεογένης, ους, ὁ, *Theogenes*, a Greek captain from Locris, vii. 4. 18.

Θεόπομπος, ὁ, *Theopompus*, an Athenian, ii. 1. 12 (believed by some to be a pseudonym for Xenophon).

θεός, ὁ, ἡ [θεός], *divinity, god, goddess*, Lat. *deus*, i. 4. 8, ii. 1. 17, iii. 1. 21, iv. 3. 13, v. 2. 24, vi. 1. 22, 31, vii. 6. 18; with the sing. the art. is used only when a particular divinity is meant, iii. 1. 5, 2. 12, v. 3. 7, vi. 1. 22, vii. 8. 23. Phrases: πρὸς θεῶν, *in the presence of, before, or by the gods*, ii. 5. 20, v. 7. 5; σύν τοῖς θεοῖς, or σύν θεοῖς, *with the aid of the gods, under Providence*, ii. 3. 23, iii. 1. 42, vi. 5. 23; ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις, *in processions to the temples*, vi. 1. 11.

θεοσέβεια, ᾱς [θεός + σέβομαι, *worship*, cf. ἀσεβής], *reverence for the gods, religion, piety*, ii. 6. 26.

θεραπεύω, θεραπεύω, etc. [θεράπω, cf. Eng. *therapeutic*], *serve, attend to, wait upon, pay attention to*, Lat. *seruiō*, i. 9. 20, ii. 6. 27, vii. 2. 6.

θεράπων, οντος, ὁ; *servant, attendant, follower*, of freeborn persons, i. 8. 28, iii. 1. 19, 3. 2.

θερίζω (θερίδ-), ἐθέρισα, τεθέρισμαι, ἐθέρισθην [θέρος, τό, *summer*, cf. θέρω, *heat*, Lat. *furnus*, *oven*], *do summer work*; intr., *pass the summer*, iii. 5. 15.

θερμασίᾱ, ᾱς [θερμός, *hot*, cf. θε-

ρίζω, Eng. *thermal, thermo-meter*], *warmth, warming*, v. 8. 15.

Θερμάδων, οντος, ὁ, the *Thermōdon*, a river in Cappadocia emptying into the Pontus, v. 6. 9, vi. 2. 1. About it lived the Amazons. (Termeh Tchai.)

θέσθαι, see τίθημι.

Θετταλιᾱ, ᾱς [Θετταλός], *Thessaly*, the most northern state of Greece, i. 1. 10, consisting originally of the valley of the Penēus, with the district of Thessaliōtis on the west and that of Pelasgiōtis on the east. In these were the most important cities comprising the Thessalian state. To these were added, by constant conquests, Hestiaeōtis and Phthiōtis on the north and south. Magnesia and some other outlying districts were not part of Thessaly before the Macedonian period. On the northern boundary of Thessaly was Mt. Olympus, the fabled home of the gods, with the vale of Tempe below it. The plain of Thessaly was very fertile, producing much grain and supporting cattle and horses, the Thessalian cavalry being noted for its efficiency. The government was oligarchical, and the country was divided into the four political divisions mentioned above, all being nominally under a chief magistrate called τᾱγός.

Θετταλός, ὁ, a *Thessalian*, i. 1. 10, ii. 5. 31, v. 8. 23.

θέω (θυ-), θεύσομαι, run, race, charge, abs. or with δρόμω, i. 8. 18, iii. 4. 4, iv. 6. 25, 8. 28, vii. 1. 18; with εἰς, ἐπὶ, or πρὸς and acc., ii. 2. 14, iv. 3. 20, vii. 1. 15.

θεωρῶ, θεωρήσω, ἐθεώρησα, τεθεώρηκα [θέα], *gaze, view, look on, be a spectator*, Lat. *spectō*, i. 2. 10, ii. 4. 25, v. 3. 7, vi. 2. 1; of troops, *review*, i. 2. 16.

Θηβαῖος, ὁ [Θῆβαι, *Thebes*], a *Theban, inhabitant of Thebes*, ii. 1. 10, vii. 1. 33, the oldest and most powerful city of Boeotia, on the

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Ismēnus. Thebes was said to have been built by Cadmus and enlarged by Amphion. It was pre-eminent in the mythical age among all the cities of Greece, among its most important legends being those connected with Heracles, Dionysus, and the family of Oedipus. In the historical period, Thebes was always the bitter enemy of Athens, supporting Xerxes and later the Spartans. After the Peloponnesian war, she took sides against Sparta from jealousy, and under Epaminondas rose to be the head of Greece. Having resisted the Macedonians, the city was destroyed by Alexander in 335 B.C. Twenty years later it was rebuilt, but never regained its former standing.

Θήβη, *ης*, *Thebe*, a city and district in either Mysia or the Troad, vii. 8. 7, at the foot of Mt. Placus, and hence called Ὑποπλακίη. Here Achilles took captive Chryseis, having sacked the city.

θήρᾱ, *ās* [θήρ, *wild beast*, cf. Lat. *ferus*, *wild*, Eng. *DEER*], *a hunting, chase, hunt*, Lat. *uēnātiō*, of wild animals, v. 3. 8, 10.

θηράω, *θηράσω*, ἐθήρᾱσα, *τεθήρακα*, ἐθηράσθην [θήρᾱ], *hunt, chase, pursue*, Lat. *uēnor*, of animals or men, abs. or with acc., i. 5. 2, iv. 5. 24, v. 1. 9.

θηρεύω, *θηρεύσω*, etc. [θήρᾱ], *hunt, chase, catch*, Lat. *uēnor*, i. 2. 7, 13, v. 3. 9.

θηρίον, τό [θήρᾱ], *beast, animal*, esp. of beasts of the chase, Lat. *fera*, i. 2. 7, 9. 6, v. 3. 8.

θησαυρός, ὁ [R. θε], *something put away, treasure*, v. 4. 27; *store-house, treasury*, like those established by different states at Delphi and Olympia, to contain their public offerings to the gods, v. 3. 5.

Θήκης, *ου*, *Theches*, the mountain in Pontus, south of Trapezus, from which the retreating Greeks first beheld the sea, iv. 7. 21. Its identity cannot be certainly established.

-θι, a suffix denoting the place *where*.

Θίβρων, *ωνος*, ὁ, *Thibron*, a general sent out by the Spartans against Tissaphernes in 400 B.C. He took the Greeks into his pay, vii. 6. 1, 43, 7. 57, 8. 24, and met with some success, but was superseded for allowing his troops to plunder allied nations.

θνήσκω (θαν-, *θνα-*), *θανοῦμαι*, ἐθανον, *τέθνηκα*, *die*; in Anab. always in composition, except in pf., *be dead, be slain, have fallen* in battle, the following forms occurring: τέθνηκε, ii. 1. 3, τέθνατον, iv. 1. 19, τεθνᾶσι, iv. 2. 17, τεθνήναι, iv. 1. 20, τεθνηκός, iii. 1. 17, τεθνηκότα, i. 6. 11, τεθνεώτας, vii. 4. 19.

θνητός, ὁ, *ὄν* [verbal of θνήσκω], *subject to death, mortal*, Lat. *mortalis*, iii. 1. 23.

Θάνα, τά, *Tyana*, see Δάνα.

θόρυβος, ὁ [θρόος, ὁ, *noise*, cf. ἀθρόος], *turmoil, disturbance, noise, confusion*, of the noise a crowd makes, Lat. *turba*, i. 8. 16, ii. 2. 19, iii. 4. 35, vii. 2. 18.

Θούριος, ὁ, *a Thurian, inhabitant of Thurii*, v. 1. 2, a city in Lucania in Magna Graecia, on the gulf of Tarentum. It was colonized by Athenians sent out by Pericles, among them Herodotus and Lysias. Its ruins are near Terra Nuova.

Θράκη, *ης* [Θράξ], *Thrace*, either 1) in Europe, a country formed by the southeastern part of the Balkan peninsula, without definite borders on the west, but reaching as far north as the Danube, now Roumelia, v. 1. 15, vii. 1. 14; or 2) in Asia, called also Bithynian Thrace, the coast extending from the mouth of the Pontus to Heraclea, vi. 2. 17, 4. 1.

Θράκιον, τό [Θράκιος], *the Thracium*, a public square in Byzantium, vii. 1. 24.

Θράκιος, ᾱ, *ον* [Θράξ], *Thracian, belonging to Thrace*, vii. 1. 13, 2. 23.



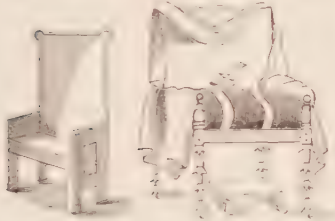
Θράξ, *κας, ὁ, a Thracian, native of Thracia*, whether in Europe or in Asia, i. 1. 9, ii. 2. 7, vi. 1. 5, 3. 4, vii. 1. 5, 4. 1; the latter were called also Bulyman Thracians, vi. 4. 2.

θρασεύς, *adv. [θρασύς], with confidence, boldly*, iv. 3. 30.

θρασύς, *καὶ [θρασύς], confident, bold, daring*, Lat. *audāx*, in comp., v. 4. 18, 8. 19, vii. 8. 16.

θρεψόμεθα, *see πρέφω*.

θρόνος, *cf. Eng. throne*, seat, chair, chair of state, throne. The word would suggest to a Greek the large chair with straight back



No. 24.

No. 25.

and legs and low arms. Lat. *sedilium*), which in a private house would be the seat of honour of the master and of his guests, and in temples the throne of the god. The former were commonly made of heavy wood, although sometimes in part of metal, the latter were wrought in marble. The *θρόνος* might be provided with a cushion and coverings; and, since the seat was lofty, a footstool might be added. Of the *throne* of the king of Persia, *θρόνος ὁ βασιλέως*, ii. 1. 1.

θυγάτηρ, *πρός, ἡ cf. Eng. daughter*, daughter, Lat. *filia*, ii. 4. 8, iv. 1. 24, vii. 2. 38.

θυλακος, *ὁ, bag, sack*, generally of leather, vi. 4. 23.

θύμα, *ατος, τό [R. 2 θυ], that which is offered, victim, sacrifice, animal for sacrifice*, Lat. *hostia*, vi. 4. 20, vii. 8. 19.

Θύμβριον, *τό, Thymbrium*, a city

in the southern part of Phrygia, i. 2. 13. Its site cannot be exactly determined.

θυμοειδής, *ἐς [R. 1 θυ + R. Fiδ], high-spirited*, Lat. *animosus*, of horses, in comp., iv. 5. 36.

θυμόσμαι, *θυαώσμαι, etc. [R. 1 θυ], be angry, incensed*, with dat. of pers., ii. 5. 13.

θυμός, *ὁ [R. 1 θυ], the animating principle in man, both of physical and mental feelings*, Lat. *anima* and *animus*, used in a wide sense, like English *heart*; as the seat of passion, *anger, wrath*, vii. 1. 25.

Θύνολί, *οἱ, the Thyni*, a tribe of Thracian stock, which originally lived on the Black Sea in the neighbourhood of Salmydessus, but afterwards crossed into Asia and lived in the Bithynian coast district, vii. 2. 22, 4. 2, 14, 18.

θύρᾱ, *ᾱς [cf. Lat. foris, door, Eng. door], door*, of a room or building, generally pl., as the doors were usually double, Lat. *forēs*, ii. 5. 31, vii. 3. 16, 4. 15. Phrases: *ἐπὶ ταῖς Ἑλλάδος θύραις*, at the door, or as we might say, on the very threshold of Greece, vi. 5. 23; so *ἐπὶ ταῖς βασίλειαις θύραις* may denote neighbourhood, at the very gates of the king, ii. 4. 4, iii. 1. 2, but it also denotes his residence, as we say, at the king's court, Lat. *in aulā*, i. 6. 3, ii. 1. 8; so *θύραι* denotes a general's residence, headquarters, i. 2. 11, ii. 5. 31.

θύρετρα, *τά [θύρᾱ], door, gate*, of a town, Lat. *porta*, v. 2. 17.

θυσιᾶ, *ᾱς [R. 2 θυ], offering to the gods, sacrifice*, Lat. *sacrificium*, iv. 8. 25, 26, v. 3. 9, vi. 4. 15.

θύω, *τίσω, τίσεια, τέθικα, τέθεικα, ἐτύθην [R. 2 θυ], sacrifice, offer sacrifice*, Lat. *sacrificā*, abs. or with acc. of the victim offered, iii. 2. 12, iv. 6. 27, vi. 1. 4, vii. 8. 4; with dat. of the god, iii. 1. 6, v. 5. 5; mid., have a sacrifice offered for oneself, esp. with the idea of learning something about the future,

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have a victim offered, make an offering, offer sacrifice, abs., i. 7. 18, ii. 1. 9, iv. 3. 9, vi. 1. 24, vii. 8. 10; with the dat. when a priest offers for a person, v. 6. 18, vii. 8. 4; with dat. of the god, vi. 1. 22; with ἐπί and dat. of the end for which the sacrifice is offered, iii. 5. 18, v. 6. 22, vi. 4. 9, 6. 35; with περί and gen., v. 6. 28, vi. 4. 17; with ὑπέρ and gen., in the sense of for, in the interest of, v. 6. 27, 28; with ἐπί and acc. of the pers. against whom the gods are consulted, vii. 8. 21; in inquiries by sacrifice, with an interr. clause with εἰ or πότερα, vi. 1. 31, vii. 6. 44. Phrases: τὰ Λύκαια ἔθυσσε, he celebrated the Lycaea with sacrifices, i. 2. 10; θύσειν σωτήρια, offer sacrifices for preservation, iii. 2. 9; τὰ θύόμενα, the victims, v. 3. 9.

θωρακίζω (θωρακίδ-), ἔθωρακισα, τεθωρακισμαι, ἐθωρακίσθην [θώραξ], arm with a breastplate; mid., put on one's breastplate or corselet, ii. 2. 14; pass., τεθωρακισμένοι and θωρακισθεῖς, armed with the breastplate, ii. 5. 35, iii. 4. 35, vii. 3. 40.

θώραξ, ἄκος, ὁ, breastplate, corselet, cuirass [cf. Eng. thorax], i. 8. 3,

(ιππεύς, q.v.), iii. 4. 48, cf. i. 8. 6, iii. 3. 20. The θώραξ consisted of two metal plates, made to fit the person (see cut s.v. δπλον), of which one protected the breast and abdomen, the other the back. These were hinged on one side and buckled on the other. They were further kept in place by leathern straps passing over the shoulders from behind and fastened in front, and by the belt (see s.v. ζώνη and s.v. ἀσπίς, No. 10). About the lower part of the cuirass was a series of flaps (πτέρυγες, q.v.) of leather or felt, covered with metal, which protected the hips and groin of the wearer, while not in the least interfering with his freedom of movement. A lighter and less expensive cuirass was introduced at an early period, and was called σπολάς, q.v. The Chalybes, further, wore corselets of linen, iv. 7. 15. See also s.v. λευκοθώραξ. For additional representations of the cuirass, see s.v. ἄρμα (No. 8, the original of the accompanying cut), κνημῖς, ξίφος, ὀπλίτης, and σάλπιγξ.

Θώραξ, ἄκος, ὁ, Thorax, a Boeotian; opposed Xenophon's plan of founding a city in Pontus, v. 6. 19, 21, 25, 35.

# I.

ἰάομαι, ἰάσομαι, ἰασάμεν, ἰάθην, heal, cure, of a wound, i. 8. 26.

Ἰάσονιᾶ ἄκτῃ, ἡ, Jason's Cape, a promontory in Pontus between Cotyōra and Sinōpe where, acc. to the myth, the Argonauts landed, vi. 2. 1. (Yasūn Burun.)

ἱατρός, ὁ [ἰάομαι], one who heals, surgeon, physician, i. 8. 26, iii. 4. 30, v. 8. 18.

ἰδέ, ἰδεῖν, see εἶδον.

Ἴδη, ἡ, Ida, a high and precipitous range of mountains beginning in Phrygia and extending through the Troad and Mysia, the modern Kas Dagħ, vii. 8. 7. Its highest peak



No. 26.

26, iv. 2. 28, worn not only by the heavy-armed footsoldier (ὀπλίτης, q.v.), but also by the cavalryman

was Gargarus (Kara Dagħ), over 5000 feet above the sea. Its slopes formed the plain of Troy. Ida was the scene of the judgment of Paris.

**ἴδιος**, ἄ, ον [cf. Eng. *idiom*, *idiosyncrasy*], *one's own*, *belonging to an individual*, *personal*, *private*, Lat. *proprius*, *peculiāris*, subst. in the phrase *εἰς τὸ ἴδιον*, *for one's personal use*, i. 3. 3, vii. 7. 39; adv., *ἰδίᾳ*, *in a private capacity*, *privately*, Lat. *propriē*, v. 6. 27, 7. 31, vi. 2. 13. Phrase: *ἐκέεινον ἰδίᾳ πεπλούτηκεν*, *he has enriched him personally*, vii. 6. 9.

**ιδιότης**, ητος, ἡ [ἴδιος], *peculiar nature*, *peculiarity*, ii. 3. 16.

**ιδιώτης**, ου [ἴδιος, cf. Eng. *idiot*], *one in a private station*, as opp. to an officeholder, Lat. *prīuātus*; hence, as opp. to a king, *subject*, *private citizen*, vii. 7. 28; as opp. to a general, *private soldier*, *private*, i. 3. 11, iii. 2. 32, v. 7. 28; as opp. to one of special knowledge in any subject or profession, *layman*, *amateur*, vi. 1. 31.

**ιδιωτικός**, ἡ, ὅν [ιδιώτης], *pertaining to one in private station*, *ordinary*, *common*, vi. 1. 23.

**ἴδοι**, ἰδοῦσα, see εἶδον.

**ἰδρώ**, ἰδρώσα [cf. ἰδρῶς, *sweat*, Lat. *sūdor*, *sweat*, Eng. *SWEAT*], *sweat*, *reek with sweat*, Lat. *sūdō*, of a horse, i. 8. 1.

**ἰδών**, see εἶδον.

**ἴεντο**, see ἔημι.

**ἱερεῖον**, τό [ἱερός], *animal for sacrifice*, *victim*, Lat. *hostia*, vi. 5. 2 (cf. iv. 3. 9); pl., *cattle*, as a part of every animal slain was offered to a god, iv. 4. 9, v. 7. 13, vi. 1. 4, 4. 25.

**Ἱερὸν ὄρος**, τό, *the Sacred Mount*, in Thrace, on the northern coast of the Propontis, near Ganus, vii. 1. 14, 3. 3. (Tekir Dagħ.)

**ἱερός**, ἄ, ὅν [cf. Eng. *hier-archy*, *hieroglyphic*], *holy*, *consecrated to a god*, *sacred*, Lat. *sacer*, v. 3. 9, vii. 1. 14, with gen. of the god, iv. 5. 35, v. 3. 13; as subst., *τὸ ἱερόν*, *temple*, Lat. *sacrum*, v. 3. 11; pl.,

*τὰ ἱερά*, *sacred rites*, *sacrifices*, *sacred things*, esp. *the vitals* of the victim, or *the omens* from inspecting the vitals (see σφάγια), ii. 1. 9, iv. 3. 9, v. 2. 9, 6. 29, vi. 1. 31, vii. 8. 22. Phrases: *τὰ ἱερά καλά ἐστί* or *γίγνεται*, *the omens are favourable* or *result favourably*, i. 8. 15, ii. 2. 3, iv. 3. 9, vi. 4. 9; *ἡ ἱερά συμβουλή λεγομένη εἶναι*, *the advice termed holy* (with allusion to the proverb *ἱερὸν ἡ συμβουλή*), v. 6. 4.

**Ἱερώνυμος**, ὁ, *Hieronimus*, a Greek captain, from Elis, iii. 1. 34, vi. 4. 10, vii. 1. 32, 4. 18.

**ἔημι** (ἐ-), ἦσω, ἦκα, -εἶκα, -εἶμαι, -εἶθην, *make go*, *send*, *throw*, *hurl*, with ἄνω or with dat. of thing thrown, i. 5. 12, iii. 4. 17; *ἦκαν ἑαυτοὺς εἰς τὴν νάπην*, *they threw themselves into the ravine*, Lat. *sē demiserunt in uālem*, iv. 5. 18; mid., *send oneself*, *rush*, *charge*, abs., with ἄνω or κατὰ with gen., or ἐπὶ with acc. of place or pers., i. 5. 8, 8. 26, iii. 4. 41, iv. 2. 8, 20, v. 7. 24.

**ἔθι**, see εἶμι.

**ἱκανός**, ἡ, ὅν [R. **Ἔκ**], *sufficient*, whether in number, size, strength, or character, of persons and things, Lat. *idōneus*; in number or size, *enough*, *adequate*, *in plenty*, abs. or with inf., i. 2. 1, 7. 7, iii. 3. 18, iv. 1. 15, v. 6. 1, vi. 4. 3, vii. 4. 24; in strength or character, *sufficient*, *able*, *fit*, *capable*, *competent*, abs. or with inf., i. 1. 5, 3. 6, 9. 20, ii. 3. 4, iii. 1. 23, 2. 10, v. 1. 6, 4. 10, vii. 3. 17.

**ἱκανώς**, adv. [R. **Ἔκ**], *sufficiently*, *well enough*, Lat. *satis bene*, iv. 3. 31.

**ἱκετεύω**, ἱκετεύσω, ἱκέτευσα [R. **Ἔκ**], *implore*, *beg*, *beseech*, Lat. *supplicō*, with inf., vii. 4. 7, 10, 22.

**ἱκέτης**, ου [R. **Ἔκ**], *petitioner*, *suppliant*, Lat. *supplex*, with inf., vii. 2. 33.

**Ἰκόνιον**, τό, *Iconium*, an old, but in antiquity an unimportant city, placed by Xenophon on the southeastern border of Phrygia, i. 2. 19. It was afterwards in Lycania. (Konian.)

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ἑλεως, ων, gen. ω, *gracious, propitious*, Lat. *secundus*, of gods, vi. 6. 32, vii. 6. 36.

ἑλη, ης [εἶλω, *press, hem in*], *crowd, band*; of soldiers, esp. cavalry, *troop*, Lat. *turma*, i. 2. 16.

ἱμάς, άντος, ό, *thong, strap* of leather, esp. in pl. of the shoe or sandal straps, Lat. *amentum*, iv. 5. 14. See s.v. καρβάτιναι.

ἱμάτιον, τό [R. *ἑσθ*], *outer garment* resembling the mantle, *hima-*

12. The himation was worn both by men and by women, vii. 3. 27, 5. 5, and its shape was the same for both sexes. It was a rectangular piece of drapery, one end of which was gathered about the left arm and shoulder, and there held in place by the left hand. The other end was then carried across the back to the right, brought either under or over the right shoulder, and thrown across the front of the body over the left shoulder. But in

the house it was either thrown off altogether, or else it dropped loosely about the person. See the illustrations s.v. κλίνη and τρίπους, which also show that in the case of men the χιτών (*q.v.*), or undergarment, was sometimes entirely lacking. The himation was a part of the dress even of boys at Athens. See the illustration

s.v. αὐλός. The garment frequently had a border, and might be otherwise ornamented. See the two figures at the left s.v. φιάλη. The prevailing colour of the himation was white, but it is a mistake to suppose that other colours, brown, saffron, red, were not common. The ordinary material of the garment was wool, the weight varying according to the season of the year.

ῖνα, final particle, *that, in order that*, with subjv. after a primary or secondary tense, i. 3. 15, 4. 18, ii. 2. 12, 5. 36, iii. 2. 27, vii. 3. 28; with opt. after a secondary tense, i. 3. 4, ii. 3. 13, 21, vi. 6. 28.



No. 27.



No. 28.

*tion*, corresponding in use to the Roman *toga*; pl., *clothes*, iv. 3. 11,



*E* is an entrance. *F* is the goal farthest from the starting-point, *G* the 'finish.' Over against *G* at *H* is the judges' stand. *D* is a portico facing the course, *C* is a triangular space bounded on two sides by the stations, *a, b, c, etc.*, from which the chariots started, on the right, and to which they might return, on the left, in case they did not leave the hippodrome altogether. *K* is an altar, *J* the 'scratch.' On the former was a bronze eagle with extended wings, at the latter a dolphin. The elevation of the eagle and the fall of the dolphin, managed by some sort of machinery, marked the beginning of the race. The chariot at *a* was the first to be sent off, the chariot at *b* started when the first came in line, and so for the others. They were all in line at *J*, but those on the outside had the advantage of a 'flying-start' over those placed nearer the 'pole,' and thus the conditions of the race were equalised. The distance between the goals was probably two stadia (1200 Greek feet). The race varied in length according to the number of times the complete circuit was covered. Single horses were also run at the

pl., *οἱ ἵπποι, cavalry, the horse*, vii. 3. 39, 41, 43. Phrases: *ἐφ' ἵππου ὄχεϊ, you ride on horseback*, iii. 4. 47, cf. 4. 49, vii. 4. 4; *ἐσθρέυνεν ἀπὸ ἵππου, he used to hunt on horseback*, i. 2. 7.

<sup>7</sup>*Ἴρις*, acc. <sup>7</sup>*Ἴριν*, ὁ, *the Iris*, a river in Pontus, between the Halys and Thermōdon, now called in the interior Tosanlı, but at the mouth Jeschil Irmak, i.e. *Green River*, v. 6. 9.

*ἴσθι*, see οἶδα.

*ἰσθμός*, ὁ [cf. Eng. *isthmus*], *narrow passage, isthmus*, esp. *Ἴσθμός* as a proper name, the *Isthmus of Corinth* by which Peloponnesus and the mainland were connected, ii. 6. 3.

*ἴσμεν*, see οἶδα.

*ἰσόπλευρος*, ον [*ἴσος + πλευρά*], *with equal sides, equilateral*, of a square, iii. 4. 19.

*ἴσος*, η, ον [cf. Eng. *iso-sceles, iso-thermal*], *equal in number, size, quality, strength, rank, etc.*, Lat. *aequus*. Phrases: *ἐν ἴσῳ* (sc. *βήματι*), *in equal step, in step*, i. 8. 11; *οὐκ ἐξ ἴσου ἐσμέν*, *we are not on an equality*, Lat. *nōn aequālī cōndiciōne ūtimur*, iii. 4. 47; *ἡμῖν εἰς τὸ ἴσον*, *to the same level with us*, iv. 6. 18; *ἴσους τὸ μήκος καὶ τὸ πλάτος*, *as thick as long*, v. 4. 32. Adv.



No. 31.

national games, and precisely the same arrangements were made for the start. See the description of the race in the improvised *δρόμος* in iv. 8. 28.

*ἵππος*, ὁ [R. *ακ*], *horse, steed*, Lat. *equus*, i. 2. 27, 5. 2, 8. 1, iii. 2. 18, iv. 4. 4, v. 3. 11, vii. 2. 2;

*ἴσον*, *equally, alike*, Lat. *aequē, pariter*, ii. 5. 7.

*ἰσοχειλής*, ἐς [*ἴσος + χεῖλος, τό, lip*], *level with the lips, up to the brim*, iv. 5. 26.

*Ἴσσοί*, οἱ, *Issus*, a large city near the southeastern border of Cilicia, on the Pinarus, and not



far from the head of the gulf of Issus, i. 2. 24, 4. 1. Near it occurred the famous battle between Alexander and Darius, 333 B.C.

ἵσταν, see οἶδα.

ἵστημι (στα-), στήσω, ἕστησα, ἕσθην. ἕστηκα. ἕσταται, ἕστασθην. 2 pf. inf. ἕσταναι [R. στα], make stand, stop, make halt, station. place, Lat. sistō, i. 2. 17, 10. 14, iv. 6. 27, vi. 5. 32; intr. in mid. (except 1 aor.), and in 2 aor., both pfs., and both plpfs. act., take one's stand, stand, stop, halt, be stationed, Lat. stō, i. 3. 2, 5. 8, 8. 5, 10. 1, ii. 5. 38, iv. 2. 20, 7. 9, v. 3. 13, vi. 5. 8, vii. 1. 12.

ἱστίον, τό [R. στα], web, cloth, sail, Lat. uēlum, i. 5. 3. For illustrations, see s.v. ναῦς, πεντηκόντοπος, and τριήρης.

ἰσχυρός, ἄ, ὄν [ισχύς], strong, powerful, mighty, Lat. ualidus, of persons and places, i. 5. 9, ii. 5. 22, iv. 5. 20, 6. 11, v. 2. 7, 16; of cold, severe, v. 8. 14.

ἰσχυρῶς, adv. [ισχυρός], strongly, firmly, strictly, harshly, violently, zealously, extremely, i. 2. 21, 5. 11, ii. 5. 30, 6. 9, iii. 2. 19, iv. 1. 16, 2. 26, vi. 3. 11.

ἰσχύς, ὅς, ἡ [root Ft, cf. Lat. uīs, strength], strength, might, force, iii. 1. 42; esp. of an army, a force, i. 8. 22, v. 7. 30.

ἵσχω, collateral form of ἔχω, only in pres. and impf. [R. σέχ], hold, hold fast, hinder. Phrases: ἐν τούτῳ ἵσχετο, in this particular there was a hitch, vi. 3. 9; τὸ ἵσχον, the hindrance, with acc., vi. 5. 13.

ἵσως, adv. [ἴσως], equally, in like manner, perhaps, probably, often used where the speaker has no doubt, but desires to soften the assertion, possibly, I suppose, ii. 2. 12, 4. 4, 5. 23, iii. 1. 37, v. 1. 11, vi. 3. 18, vii. 3. 19.

Ἰταμένης, ον, Itamenes, a Persian officer, vii. 8. 15.

ἵτέον [verbal of εἶμι], one must

go, Lat. eundum est, iii. 1. 7, vi. 5. 30.

ἵτος, vos, ἡ, outer edge, rim, of something round, esp. of a shield, iv. 7. 12. See s.v. ἀσπίς.

ἰχθύς, ὅς, ὁ [cf. Eng. ichthyology], fish, Lat. piscis, i. 4. 9, v. 3. 8.

ἵχνος, οὖς, τό, trace, track, foot-step, Lat. uestigium, of men or animals, i. 6. 1, 7. 17, vii. 3. 42.

Ἰωνῖα, ἄς [Ἰων, Ion], Ionia, the coast district and islands of Asia Minor between Aeolis and Caria, or Phocaea and Milētus, i. 2. 21, 4. 13, ii. 1. 3, iii. 5. 15. Here lived the ancestors of the Ionic, esp. of the Attic race, and on these shores Greek literature was born.

Ἰωνικός, ἡ, ὄν [cf. Ἰωνῖα], belonging to Ionia, Ionian, i. 1. 6.

## K.

καγαθά, for καὶ ἀγαθά.

καγῶ, for καὶ ἐγώ.

καθ', by elision and euphony for κατά.

καθά, adv. for καθ' ἃ, according as, just as, exactly as, vii. 8. 4.

καθαίρω (καθαρ-), καθαρῶ, ἐκάθηναι, κεκάθαρμαι, ἐκαθάρθην [καθαρός, pure, cf. Lat. castus, chaste, Eng. cathartic], make pure or clean, purify by a religious rite, Lat. lustrō, v. 7. 35.

καθάπερ, adv. for καθ' ἃπερ, just as, exactly as, v. 4. 28, 6. 26.

καθαρμός, ὁ [καθαίρω], a cleansing from guilt, purification, purificatory rites, Lat. lustratiō, v. 7. 35.

καθέζομαι (ἐζομαι, ἐδ-, sit, rare), καθεδοῦμαι, impf. ἐκαθεζόμην [R. σεδ], sit down, take one's seat, Lat. cōnsidō, iii. 1. 33, v. 8. 14, vii. 2. 33; of a general, make a halt, encamp, i. 5. 9.

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**καθέλκω** [ἐλκω], *draw down*, esp. of ships, *launch*, Lat. *dēdūcō*, vii. 1. 19.

**καθέντας**, see **καθήμε**.

**καθεύδω** (εὐδω, εὐδήσω, *sleep*), impf. *ἐκάθευδον*, *lie down to sleep, sleep, lie or be asleep, lie idle or lazy*, Lat. *dormiō*, i. 3. 11, iii. 1. 3, iv. 3. 10, vi. 3. 21.

**καθηγέομαι** [R. αγ], *lead or show the way*, with *πάντα*, *direct this enterprise*, vii. 8. 9.

**καθηδुπαθέω** (ἡδुπαθέω. -ῆδुπα-θησα [R. ἄδ + R. σπα], *be luxurious*), *waste in luxury or in riotous living*, i. 3. 3.

**καθήκω** [ἤκω], *come down, reach or extend down*, esp. from higher ground to the sea, of walls and hills, with *eis* or *ἐπὶ* with acc. or *ἀπὸ* with gen., i. 4. 4, iii. 4. 24, iv. 3. 11, vi. 4. 3; impers., *it falls to, it belongs to*, οἷς καθήκει ἀγροῦξασθαι, *whose duty it is to muster*, Lat. *decet*, i. 9. 7.

**κάθημαι**, impf. *ἐκάθημην* [ἤμαι, *sit*, Epic and tragic], *sit, be seated*, Lat. *sedeō*, abs. or with *ἐπὶ* and gen., *ἐν* with dat., or *ἀμφὶ* and acc., i. 7. 20, iv. 2. 5, v. 8. 15, vi. 1. 23, vii. 3. 29; of public meetings or at table, abs., vi. 2. 5, vii. 3. 21; of soldiers, *be encamped*, i. 3. 12, iv. 2. 6.

**καθήραι**, see **καθαίρω**.

**καθίζω**, *καθιῶ*, *ἐκάθισα* (ἵζω, *seat*, rare) [R. σεδ], *make sit down, seat*. Phrases: *eis τὸν θρόνον καθιεῖν*, *set on the throne, make king*, Lat. *rēgnum dēferre*, ii. 1. 4; *ἐκάθισαν χωρὶς*, *they seated apart*, iii. 5. 17.

**καθίημι** [ἔημι], *send down*. Phrase: *τὰ δόρατα eis προβολὴν καθέντας*, *lowering or couching their spears for attack*, vi. 5. 25, 27.

**καθίστημι** [R. στα], *set down or in order, settle, station*, i. 10. 10, ii. 3. 3, iii. 2. 1, v. 1. 16, vi. 3. 11, vii. 3. 34; *bring down to a place, bring*, with *eis* or *ἐπὶ* and acc., i. 4.

13, iv. 8. 8, v. 7. 34; *set in office, establish, appoint*, iii. 2. 5, 4. 30, vii. 7. 56; intr. in 2 aor. and plpf., *be stationed*, abs., iv. 5. 19, of a king, with *eis* and acc. *βασιλείαν*, *succeed, begin his reign*, i. 1. 3; mid. 1 aor., *station, appoint*, iii. 1. 39, iv. 5. 21; intr. in pres. and impf., *take one's place*, abs. or with *eis* and acc., i. 8. 3, 6, vi. 1. 22. Phrase: *ὡς καταστησομένων τούτων eis τὸ δέον*, *since this matter will be settled in the right way*, i. 3. 8.

**καθοράω** [R. 2 Φερ], *look down on from above*, Lat. *dēspiciō*, iv. 2. 15, vi. 3. 15; *observe, discern*, i. 8. 26.

**καί**, copulative conj., used to connect words or sentences, and almost adverbially with influence on particular words or expressions. Copulatively, *and*, Lat. *et*, in almost every section of the Anab., as i. 1. 1, 10. 6, ii. 5. 22, iii. 2. 5, iv. 2. 21, 4. 14, v. 5. 22, 7. 1, vi. 1. 7, 2. 8, vii. 1. 27, 8. 21; where more than two words or ideas are joined the Greek uses *καί* before each, where we should use it only before the last, i. 2. 27, 3. 12, ii. 6. 17, v. 7. 2, vi. 2. 8, vii. 8. 22. Influencing particular words or expressions, *also, too, even, further*, Lat. *etiam*, i. 3. 13, ii. 2. 17, iii. 4. 74, iv. 7. 20, v. 2. 25, vii. 4. 4; esp. with a sup. or a rel., iii. 2. 22, 5. 18, v. 4. 29; superfluous in English after *πολύς*, iv. 6. 27, vii. 1. 33; with words of sameness and likeness, *as*, Lat. *ac*, as *ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν*, *your march is the same as ours*, ii. 2. 10, cf. ii. 1. 22, but after a rel. it is not translated, i. 3. 6, iii. 1. 34; *ἐπίσταται εἰ τις καὶ ἄλλος*, *he knows as well as any other man*, i. 4. 15, cf. 3. 15, ii. 6. 8; strengthening concessive parties, i. 9. 31, iii. 1. 29, vii. 3. 41; *τε . . . καὶ* or *καὶ . . . καὶ*, *both . . . and, not only . . . but also*, Lat. *et . . . et, cum . . . tum*, i. 2. 18, 8. 1, ii. 1. 7, 4. 22.

iv. 6. 2, v. 6. 32, vi. 3. 20; for *καί* γάρ and ἄλλως τε *καί*, see γάρ and ἄλλως.

**Καίκος**, ὁ, *the Caicus*, a river in Mysia near the Lydian border, emptying into the sea opposite Lesbos (Bakir Tchai). Its plain was the most fertile in Mysia. vii. 8. 8.

**Καιναί**, ὦν, *Caenae*, a large city in Mesopotamia on the Tigris, south of the mouth of the Zapatas, ii. 4. 28. This was probably the *Canneh* of the Old Testament (Ezek. 27, 23). (Kala Scherkat, where there are ruins of a brick acropolis.)

**καίπερ**, concessive conj. [*καί*], *although*, with partic., i. 6. 10, ii. 3. 25.

**καιρός**, ὁ, *the fitting time, the right time or moment, occasion, opportunity*, Lat. *occāsiō*, abs. or with inf., i. 7. 9, ii. 3. 9, iv. 6. 15, v. 1. 5, vii. 3. 36. Phrases: ἐν καιρῷ, *in season, opportunely*, Lat. *in tempore*, iii. 1. 39; ἐν τοιοῦτῳ καιρῷ, *in such a condition or crisis*, iii. 1. 44, v. 8. 3; μέγιστον ἔχετε καιρόν, *you have your grandest opportunity*, Lat. *māximum mōmentum habētis*, iii. 1. 36; προσωτέρω τοῦ καιροῦ προιόντες, *going forward further than they should have gone*, iv. 3. 34.

**καίτοι**, conj. [*καί* + *τοί*], *and yet, still*, i. 4. 8, v. 7. 10, vii. 7. 39, 41.

**καίω** or **κᾶω** (καυ-), *καύσω, ἔκανσα, -έκανκα, κέκανμαι, ἐκαύθην* [*καίω*], *burn, burn up, set fire to, consume*, Lat. *incendō, combūrō*, abs. or with acc., i. 6. 1, 2, iii. 5. 3, v. 2. 25, vi. 3. 15; πῦρ ἔκᾶν, *they kept a fire going*, iv. 1. 11, 4. 12, 6. 22, vi. 3. 20, vii. 2. 18; of surgeons, *canterize*, Lat. *adūrō*, v. 8. 18; pass., *be on fire, be burning*, Lat. *ārdeō*, iv. 5. 6, 7. 22, vii. 4. 18.

**κᾶκείνος**, for *καὶ ἐκείνος*.

**κακόνοια**, ᾗς [*κακός* + R. *γνω*], *ill will, aversion*, vii. 7. 45.

**κακόνους**, οὖν [*κακός* + R. *γνω*], *ill-disposed, hostile*, ii. 5. 16, 27.

**κακοποιέω** [*κακός* + *ποιέω*], *do ill to, injure*, ii. 5. 4.

**κακός**, ἡ, ὄν, *bad* in its widest sense, signifying what a person, thing, or act ought *not* to be, Lat. *malus*; hence of persons, *bad, wicked, insolent, base*, abs. or with περί and acc. of pers., i. 4. 8, ii. 5. 39, v. 8. 22, vii. 6. 4; esp. of soldiers, *cowardly, timorous*, i. 3. 18, iii. 1. 36, v. 7. 12, vi. 5. 17, with ἐν πολέμῳ, ii. 6. 30; of things and acts, *bad, weak, hurtful, injurious*, abs. or with dat. of thing, iv. 8. 11, v. 4. 19; comp. *κακῶν*, i. 3. 18, sup. *κάκιστος*, ii. 5. 39; subst., τὸ κακόν, *hurtful thing, harm, injury, loss, misfortune*, ii. 5. 16, iii. 1. 25, iv. 3. 14, v. 8. 26. Phrases: κακὸν or κακὰ ποιεῖν or ἐργάζεσθαι, abs. or with acc., *do harm to, injure, hurt*, i. 9. 11, ii. 5. 5, v. 6. 11, vii. 3. 47, 4. 24.

**κακουργέω** [*κακός* + R. *ἔργω*], *do harm to, injure, maltreat*, vi. 1. 1.

**κακοῦργος**, ὁ [*κακός* + R. *ἔργω*], *wrongdoer, criminal*, Lat. *maleficus*, i. 9. 13.

**κακός**, *κακῶσω, ἐκάκωσα, κεκάκωμαι, ἐκακώθην* [*κακός*], *hurt, injure*, iv. 5. 35.

**κακῶς**, adv. [*κακός*], *badly*, in a wide sense (see *κακός*), Lat. *male, ill, erroneously, wrongly, wretchedly, miserably*, iii. 1. 43, iv. 4. 14, v. 6. 4, vii. 6. 27. Phrases: κακῶς ποιεῖν, *injure, harm, maltreat*, abs. or with acc., i. 4. 8, 9. 11, ii. 3. 23, iii. 2. 5, v. 5. 21; κακῶς ἔχειν, *be badly off, be in a bad way*, i. 5. 16, vii. 7. 40; κακῶν πράττειν, *be still worse off*, i. 9. 10; κακῶς πάσχειν, *be ill treated, be damaged*, iii. 3. 7, v. 2. 2, vii. 7. 16.

**κάκωσις**, εως, ἡ [*κακῶ*], *ill usage, bad treatment*, iv. 6. 3.

**καλάμη**, ης, *straw*, Lat. *stipula*, v. 4. 27.

**κάλαμος**, ὁ, *reed*, Lat. *harūndō*, i. 5. 1; *stulk of grain, straw*, iv. 5. 26.

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καλέω (καλε-, κλη-), καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην [R. καλ], *call, summon*, Lat. *uocō*, abs. or with acc., i. 2. 2, 3. 4, ii. 1. 8, iii. 4. 38, iv. 1. 9, v. 6. 8, vii. 3. 2; *invite*, with ἐπὶ and acc., vii. 3. 15, 6. 3; *call to see whether, demand*, with εἰ and interr. clause, v. 4. 3; *call, name*, Lat. *appellō*, with two accs., vii. 6. 38; pass., *be called, be named*, i. 2. 8, iv. 4. 4, vi. 4. 1; ἡ καλουμένη, *the so-called*, i. 2. 13, cf. 8. 10, ii. 4. 12; mid., *call to oneself*, iii. 3. 1, vii. 2. 30.

καλινδέομαι [cf. κυλινδέω], *roll*, v. 2. 31.

καλλιερέω, καλλιερήσω, ἐκαλλιέρησα, κεκαλλιέρηκα, κεκαλλιέρημαι [καλός + ιερός], *have favourable signs in a sacrifice, obtain good omens*, Lat. *litō*, v. 4. 22, vii. 1. 40, 8. 5.

Καλλίμαχος, ὁ, *Callimachus*, a brave captain of hoplites, from Parrhasia in Arcadia, often distinguishing himself, iv. 1. 27, 7. 8, 10, v. 6. 14, vi. 2. 7, 9.

κάλλιον, κάλλιστος, see καλός.

κάλλος, οὐς, τό [καλός], *beauty*, Lat. *pulchritūdō*, ii. 3. 15.

καλλωπισμός, ὁ [καλός + R. οπ], *adornment, embellishment*, i. 9. 23.

καλός, ἡ, ὁν [cf. Eng. *HALE*, *WHOLE*, *calli-graphy*], comp. καλῶν, sup. κάλλιστος, *beautiful, handsome*, of outward beauty in persons and things, Lat. *pulcher*, i. 2. 22, 10. 2, ii. 4. 14, iii. 2. 7, 25, iv. 8. 26, vi. 1. 9, vii. 1. 24; of ideas, acts and things in reference to use, *fair, good, favourable*, ii. 1. 17, iii. 2. 8, vi. 1. 14; of sacrifices and omens, *good, propitious, favourable*, i. 8. 15, iv. 3. 9, vii. 2. 17; in a moral sense, *fair, noble, honourable*, iii. 1. 24, iv. 6. 14, v. 6. 15, vii. 7. 41; subst., τὸ καλόν, *honour*, ii. 6. 18. Phrases: καλοὶ κᾶγαθοί, or καὶ ἀγαθοί, *noble and good men*, i.e. *gentlemen*, Lat. *optimātēs*, ii. 6.

19, iv. 1. 19; εἰς καλὸν ἦκετε, *you are come at the right moment*, iv. 7. 3; κάλλιστον γεγένηται, *it is the luckiest incident*, Lat. *rēs optimē evēnit*, vii. 6. 2.

Κάλπη, ἡς, only in the phrase Κάλπης λιμὴν, *Calpe Harbour*, vi. 2. 13, 3. 16, 4. 1. This place was on the coast of Asiatic Thrace, midway between Heraclea and the Bosphorus (Kerpeh).

Καλχηδονία, ἄς [Καλχηδών], *Chalcedonia*, the country about Chalcedon, vi. 6. 38.

Καλχηδών, ὄνος, ἡ, *Chalcēdon*, a city in Bithynia, founded by Megarians, 682 B.C., at the southern entrance of the Bosphorus and opposite Byzantium, vii. 1. 20, 2. 24, 26. Here was held the Council of the Church, 451 A.D. (Kadi-köi).

καλῶς, adv. [καλός], *beautifully, well, fairly, finely, favourably, successfully, honourably, nobly*, of outward beauty, in a moral sense, or of good fortune, i. 9. 17, 23, iii. 1. 16, 43, iv. 3. 8, v. 6. 2, vii. 3. 43; comp. κάλλιον, ii. 2. 13, vii. 3. 37; sup. κάλλιστα, iii. 1. 6, iv. 3. 14, vi. 1. 11. Phrases: καλῶς καταπράττειν or γίγνεσθαι, *result in success, turn out well*, i. 2. 2, iv. 3. 24; καλῶς ἔχειν, *be well, be all right*, i. 8. 13, vii. 7. 44; τὰ τῶν θεῶν καλῶς εἶχεν, *the rites of the gods were duly performed*, iii. 2. 9; καλῶς ἔχειν ὁρᾶσθαι, *be finely disposed to view*, ii. 3. 3; καλῶς ποιεῖν, *do well, benefit*, abs. or with acc., ii. 6. 20, v. 8. 25.

κάμνω (καμ-). καμῶμαι, ἔκαμον. κέμνηκα, *work, labour*, hence, *be weary, tired*, v. 8. 23; with partic., iii. 4. 47; οἱ κάμνοντες, *the exhausted, the sick, invalids*, iv. 5. 17, v. 5. 20, vii. 2. 6.

κᾶμόι, for καὶ ἐμοί.

κᾶν, for καὶ ἐν.

κᾶν, for καὶ ἐάν.

κάνδυσ, vos, ὁ, a Median and Persian long outer garment, *caftan*.

It had wide sleeves, and was made of woollen cloth, which was either



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of purple or of some other splendid colour, i. 5. 8.

κάντεθεν, for καὶ ἐντεθεν.

κάπειτα, for καὶ ἔπειτα.

καπηλεῖον, τό [κάπηλος, ὁ, *retail dealer*, cf. Lat. *caupō*, *tradesman*), *retail shop* or *general store* for the sale of all kinds of provisions, but esp. *tavern*, *restaurant*, *bar-room*, Lat. *caupōna*, i. 2. 24.

καπίθη, ης, *capithe*, a Persian dry measure, equal to two choenixes, i. 5. 6. See s.v. χοῖνιξ.

καπνός, ὁ [cf. Lat. *uapor*, *steam*], *smoke*, Lat. *fūmus*, ii. 2. 15, 18.

Καπαδοκίᾳ, ἄς, *Cappadocia*, a country in central Asia Minor, bounded on the east by the Euphrātes, on the south by Taurus, i. 2. 20, 9. 7. Under the Persians it was divided into two satrapies, the

southern, or Cappadocia proper, and the northern, which included Paphlagonia and part of Pontus.

κάπρος, ὁ [cf. Lat. *caper*, *goat*], *wild boar*, Lat. *aper*, ii. 2. 9.

καβάτιναι, ὧν, *shoes of undressed hide*, *brogues*, made of a single piece of oxhide, so that sole



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and upper leather were all in one, and tied on with thongs. These shoes were so simple that they could be made easily, and so we find the Greeks in the Anab. resorting to them in an emergency, iv. 5. 14.

καρδίᾳ, ἄς [cf. Lat. *cor*, *heart*, Eng. *heart*], *heart*, as the seat of feelings, ii. 5. 23.

Καρδοχείος or Καρδούχιος, ἄ, ον [Καρδοῦχοι], *of the Carduchi*, *Carduchian*, iv. 1. 2, 3.

Καρδοῦχοι, οἱ, *the Carduchi*, *Carduchians*, a wild and warlike race living among mountains on the left bank of the Tigris, and separated from Armenia by the Centrites river. They owned no allegiance to the king of Persia, v. 5. 17. The Greeks passed through them under great hardship and difficulty, with constant fighting, iii. 5. 15, iv. 1. 4, 8, 3. 1, 24, 4. 1. The modern Kurds of Kurdistan now represent this people.

Κάρκασος, ὁ, *Carcasus*, a river in Mysia, vii. 8. 18.

καρπαῖᾳ, ἄς, *the carpaëa*, a Thesalian pantomimic dance or ballet, fully described vi. 1. 7, sq.

καρπόμαι, καρπώσομαι, ἐκάρπωσάμην, κεκάρπωμαι [καρπός], *reap crops from*, *enjoy the fruit of*, hence ὁ καρπούμενος, *the possessor of an estate*, *usufructuary*, v. 3. 13; of an enemy, *plunder*, *devastate*, iii. 2. 23.

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καρπός, ὁ [cf. Lat. *carpō*, *pluck*, Eng. *HARVEST*], *fruit*, both of the earth and of trees; hence of grain, *crop*, Lat. *seges*, ii. 5. 19.

Κάρσος or Κέρσος, ὁ, *the Carsus* or *Cersus*, a small river emptying into the gulf of Issus, between Cilicia and Syria, i. 4. 4 (Merkez).

κάρυον, τό, *nut*, Lat. *nux*; κάρνα πλατέα οὐκ ἔχοντα διαφνὴν, *flat nuts without divisions* such as the walnut has, v. 4. 29, 32, by which description Xen. probably means *chestnuts*, τὰ κασταναικά κάρνα or καστάνια, then unfamiliar to the Greeks; but others think *hazelnuts* are intended.

κάρφη, ης [cf. κάρφω, *dry up*], any *dried stalks, hay, straw*, i. 5. 10.

Καστωλός, ἡ, *Castōlus*, a place probably near Sardis, where there was a plain which served as a muster field for that part of the Persian army which was recruited from Lydia, Great Phrygia, and Cappadocia, i. 1. 2, 9. 7.

κατά, by elision and euphony κατ' or καθ', prep. with gen. and acc., *down, downwards*, Lat. *sub*.

With gen., denoting motion from above, *down, down along*, rare in Anab., i. 5. 8, iv. 2. 17, 5. 18, 7. 14, 8. 28; *down under, below*, vii. 1. 30, 7. 11.

With acc., of place or position, said of motion, *on, over, down along, by, throughout* a space, iii. 4. 30, iv. 6. 23, vi. 5. 7, 22, so καὶ κατὰ γῆν καὶ κατὰ θάλατταν, *by land and sea*, Lat. *terrā marique*, i. 1. 7, iii. 2. 13, cf. v. 4. 1; denoting the place of a blow, *on*, i. 8. 26; of the object of motion, *for, after*, iii. 5. 2; with verbs of rest or of motion, *over against, opposite, opposed to, against*, i. 5. 10, 8. 21, io. 4. 7, ii. 3. 19, iv. 3. 20, vi. 5. 28, vii. 3. 22; with verbs of rest, *near, at, by*, v. 2. 16, vii. 2. 1, so κατὰ ταῦτα, *on this side*, vii. 5. 13: of fitness, *in conformity to,*

*according to, in relation to, concerning*, ii. 2. 8, vii. 2. 23, 3. 39. Phrases: τὸ κατὰ τοῦτον εἶναι, *as far as he is concerned*, i. 6. 9; καθ' ἡσυχίαν, see ἡσυχία; κατὰ σπουδὴν, *in haste*, vii. 6. 28; κατὰ ταῦτά, *in the same way*, v. 4. 22, vii. 3. 23; κατὰ κράτος, *with all one's might*, i. 8. 19, but in vii. 7. 7 it means *by right of strength*; distributively, of a divided whole: κατὰ ἔθνη, *by races*, i. 8. 9, cf. i. 2. 16, iii. 4. 22, 5. 8, v. 6. 32, vii. 3. 22; καθ' ἓνα, *one by one*, iv. 7. 8; αὐτὸν καθ' αὐτόν, *all by himself*, vi. 2. 13, cf. 11; ο. time, κατὰ μῆνα, *by the month*, i. 9. 17; κατ' ἐνιαυτόν, *annually*, iii. 2. 12.

In composition κατά gives the idea of motion from above down, along, or against, but freq. it strengthens the simple idea in the sense of *utterly, completely*, or it makes an intr. verb transitive; cf. the Lat. *dē-* in composition.

καταβαίνω [R. βα], *step down, go or come down, descend, dismount*, as from higher ground, from a chariot or a horse, Lat. *dēscendō*, abs. or with ἀπό and gen., ii. 2. 14, iii. 4. 25, iv. 2. 20, 5. 25, v. 2. 30, vii. 3. 45; with εἰς and acc. of place or πρὸς and acc. of pers., i. 2. 22, iv. 1. 10, vii. 4. 12; with ἐπὶ, *for*, vi. 2. 2; *descend* from the interior to the sea, ii. 5. 22, vii. 4. 21, 7. 2; *go down* into the arena, *enter* a contest, Lat. *in harēnam dēscendō*, iv. 8. 27.

κατάβασις, εως, ἡ [R. βα], *a going down, descent, march down*, abs. or with εἰς and acc., iv. 1. 10; esp. from the interior to the coast, v. 5. 4, vii. 8. 26; concretely, *place of descent, descent*, abs. or with εἰς and acc., iii. 4. 37, 39, v. 2. 6.

καταβλάκεω [βλάκεω], *treat neglectfully, mismanage*, vii. 6. 22.

καταγγέλλω [ἀγγέλλω], *announce, denounce*, ii. 5. 38.



κατάγειος, *ον* [γῆ], *under the earth, subterranean, of dwellings*, iv. 5. 25.

καταγελᾶω [γελᾶω], *laugh at, ridicule, mock, deride*, Lat. *dērideō*, abs. or with gen., i. 9. 13, ii. 4. 4, 6. 23, 30.

κατάγνυμι (ἀγνῦμι, ἀγ-, -άξω, -έαξα, -έαγα, -άγην, *break*), *shatter, break, of a leg*, iv. 2. 20.

καταγοητεύω [γοητεύω], *bewitch utterly*, v. 7. 9.

κατάγω [R. αγ], *lead down*, Lat. *dēducō*; esp. in nautical language, *bring down a ship to land from the high seas, bring to port, land, put in*, Lat. *applicō nāvem*, abs., v. 1. 11, 16, vi. 6. 3; of exiles, *bring down, restore, bring back*, abs. or with *οἰκαδε*, i. 1. 7, 2. 2, vii. 3. 18; mid., *arrive at*, with *ἐπί* and acc., iii. 4. 36.

καταδαπανᾶω [R. δα], *spend completely, use up*, Lat. *consumō*, ii. 2. 11.

καταδειλιάω, καταδειλίασα [δείδω], *flinch from for fear, avoid from cowardice*, vii. 6. 22.

καταδικάζω (δικάζω, δικαδ-, δικάσω, ἐδικάσα, δεδικασμαι, ἐδικάσθην [R. 1 δακ], *give judgment*), *decide judicially against, condemn*, with gen. of pers. and inf., vi. 6. 15; *give a distinct opinion*, with *οτι* and a clause, v. 8. 21.

καταδιώκω [διώκω], *pursue closely or hard, chase off*, iv. 2. 5.

καταδοξάζω (δοξάζω, δοξαδ-, δοξάσω, ἐδόξασα [R. δοκ], *believe*), *hold an opinion to one's discredit*, with acc. and inf., vii. 7. 30.

καταδύω [δύω], *make go down, sink*, of ships, Lat. *mergō*, i. 3. 17, vii. 2. 13; mid. intr. *sink down, sink*, of persons, abs. or with *μέχρι* or *κατά* and gen., iii. 5. 11, iv. 5. 36, vii. 7. 11.

καταθεόμαι [θέα], *look down on*, i. 8. 14, vi. 5. 30.

καταθέω [θέω], *run down, charge down*, of soldiers, abs. or with *eis* or *ἐπί* and acc., vi. 3. 10, vii. 3. 44.

καταθήσεται, see κατατίθημι.

καταθύω [R. 2 θυ], *sacrifice, offer, of victims*, abs. or with acc., iii. 2. 12, iv. 5. 35, v. 5. 3; *dedicate*, v. 3. 13.

καταισχύνω [αἰδέομαι], *cover with shame, put to shame, disgrace*, iii. 1. 30, 2. 14.

κατακαίνω (καίνω, καν-, κανῶ, ἔκαρον, κέκονα [cf. κτείνω], *kill, poetic*), *kill, slay, cut down*, in prose only in Xen., in pres., 2 aor., and 2 pf., i. 6. 2, 9. 6, 10. 7, iii. 1. 2, 2. 12, 39, iv. 2. 5, 8. 25, v. 7. 27, 28, 30, 32, vi. 4. 26, 6. 31, vii. 4. 10, 6. 37, vii. 6. 36.

κατακαίω or κατακάω [καίω], *burn down or completely, burn up, destroy*, i. 4. 10, ii. 5. 19, iii. 3. 1, v. 2. 27, vii. 4. 5, 15.

κατάκειμαι [κείμει], *lie down, lie sleeping*, iii. 1. 15, iv. 4. 11; esp., *recline at table*, where the Greeks rested on the left arm and had the right free, Lat. *accumbō*, with *ἐν* and dat., vi. 1. 4; *lie idle*, iii. 1. 13, 14.

κατακηρύττω [R. καλ], *proclaim or command by herald or crier*, ii. 2. 20.

κατακλείω [κλείω], *shut down or in, enclose, hem in*, with *eis* and acc. or *εἰσω* and gen., iii. 3. 7, 4. 26, v. 2. 18, vii. 2. 15.

κατακοντίζω [R. ακ], *shoot down with the javelin*, vii. 4. 6.

κατακόπτω [κόπτω], *cut down, slay*, i. 2. 25, 5. 16, 10. 9, ii. 5. 32, iii. 5. 2.

κατακτάομαι [κτάομαι], *gain completely, get full possession of*, vii. 3. 31.

κατακτείνω [κτείνω], *slay, murder*, ii. 5. 10.

κατακωλύω [κωλύω], *hinder from doing, hold back, keep back*, abs. or with *ἐξω*, v. 2. 16, vi. 6. 8.

καταλαμβάνω [λαμβάνω], *seize upon, capture, take, catch*, Lat. *capio*, i. 8. 20, iii. 5. 20, vii. 6. 26, *ὅς ἂν καταληφθῇ, whoever gets caught, i.e. hit*, iv. 7. 4; esp. *occupy, seize a*

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town or stronghold, Lat. *occipō*, i. 3. 14, io. 16, iv. 1. 20, 21, v. 4. 15, vii. 3. 48; *catch up to, overtake*, Lat. *adsequor*, of persons, ii. 2. 12, iii. 3. 8, iv. 5. 7; of a town, *reach, arrive at*, Lat. *perueniō*, vii. 8. 8; *discover, find, meet*, Lat. *incidō*, iii. 1. 8, iv. 2. 14, v. 7. 18, with partic., i. 10. 18, iv. 2. 5.

**καταλέγω** [R. λεγ], *recite, enumerate, reckon*; phrase: *εὐεργεσίαν κατέλεγεν ὅτι, he counted it as a kindness that*, ii. 6. 27.

**καταλείπω** [λείπω], *leave behind, leave*, Lat. *relinquō*, iii. 3. 19, 4. 49, iv. 2. 13, vii. 2. 30, with acc. of thing and either dat. or *παρά* with dat. of pers., or inf. of purpose, iv. 6. 1, v. 2. 1, 3. 6; *desert, abandon, forsake, leave in the lurch*, i. 2. 18, iii. 1. 2, 4. 40, iv. 6. 3, vi. 4. 8; *leave remaining, free, or over*, with acc. of thing and dat. of pers., iii. 5. 5, iv. 2. 11, vi. 5. 1, vii. 3. 22; pass., *stay or remain behind*, i. 8. 25, v. 6. 12.

**καταλείω** (λείω, -λεύσω, -έλευσα, -έλευσθην [λάας, stone, cf. Lat. *lau-tumiae*, quarry], stone, late Lat. *lapidō*), *stone to death*, i. 5. 14, v. 7. 19, 30, vii. 6. 10.

**καταλλάττω** (ἀλλάττω, ἀλλάγ-, ἀλλάξω, ἡλλάξα, -ἡλλαχα, ἡλλαγμαί, -ἡλλάχθην or ἡλλάγην [ἄλλος], *change*), *change*; mid. and pass., esp. of a change from enmity for friendship, *become reconciled*, i. 6. 1.

**καταλογίζομαι** [R. λεγ], *put down to one's account, reckon up*, v. 6. 16.

**καταλύω** [λύω], *unloose, dissolve, end*, Lat. *dissoluō*, vi. 2. 12; with πόλεμον, *make peace*, Lat. *bellum cōficiō*, v. 7. 27, without πόλεμον and with πρὸς and acc. of the pers., i. 1. 10; *unloose, unyoke* (sc. ἵππους), i.e. *make a halt*, abs. or with πρὸς ἄριστον, *halt for breakfast*, i. 8. 1. 10. 19.

**καταμανθάνω** [R. μα], *learn thoroughly, understand, observe, be aware*, abs., with acc., or with

acc. and a clause with ὡς or ὅτι, i. 9. 3, ii. 3. 11, iii. 1. 44, v. 7. 14, vii. 2. 18, 4. 6; *discover*, with partic., v. 8. 14.

**καταμελέω** [R. μελ], *be neglectful, neglect one's duty*, v. 8. 1.

**καταμένω** [R. μα], *stay or wait behind*, Lat. *remaneo*, abs. or with ἐν or *παρά* and dat., v. 6. 17, vi. 6. 2, vii. 3. 47, 6. 43.

**καταμερίζω** [μερίζω], *divide among, distribute*, vii. 5. 4.

**καταμίγνυμι** (μίγνυμι, μιγ-, μίξω, ἔμιξα, μέμιγμαί, ἐμίχθην and ἐμίγην [R. μιγ], *mix*), *mix up*; pass., *mingle with*, eis τὰς πόλεις κατεμίγνυντο, *they mingled with the citizens*, vii. 2. 3.

**κατανοέω** [R. γνω], *mark well*, vii. 7. 43; *observe, perceive*, i. 2. 4, vii. 7. 45.

**καταντιπέραν** or **καταντιπέρās** adv. [R. περ], *over against, on the opposite side of*, with gen., i. 1. 9, iv. 8. 3.

**καταπέμπω** [πέμπω], *send down*, esp. from the interior to the coast, i. 9. 7.

**καταπετρόω** (πετρόω, aor. pass. ἐπετρώθην [πέτρος], stone, late Lat. *lapidō*), *stone to death*, in pass., i. 3. 2.

**καταπηδάω** (πηδάω, πηδήσω, ἐπήδησα, -πεπήδηκα [R. πεδ], *leap*), *jump or spring down*, with ἀπό and gen., i. 8. 3, iii. 4. 48.

**καταπίπτω** [R. πετ], *fall down*, esp. from a horse, *fall off, get a fall*, iii. 2. 19, iv. 8. 26.

**καταπλήττω** [πλήττω], *strike down*, esp. with terror or wonder, *terrify abjectly*, with βροντῇ, iii. 4. 12.

**καταπολεμέω** [πολεμέω], *fight down, vanquish, reduce*, Lat. *dēbellō*, vii. 1. 27.

**καταπράττω** [πράττω], *fulfil, bring to an end, accomplish, execute*, i. 2. 2, vii. 7. 17; mid., *achieve*, vii. 7. 27.

**κατάρσονται** (ἄρσονται, -ἄρσσομαι, ἡρᾶσάμην, -ἡρᾶμαι [ἄρᾶ, prayer],

pray, poetic), *pray against*, imprecate, curse, Lat. *dēstor*, abs. or with dat., v. 6. 4, vii. 7. 48.

**κατασβέννυμι** (σβέννυμι, σβε-, -σβέσω, and -σβήσομαι, ἔσβεσα, -έσβην, -έσβηκα, -εσβέσθην [cf. Eng. *a-sbestos*], quench), *put out*, Lat. *exstinguō*, of fires, vi. 3. 21, 25.

**κατασκεδάννυμι** [σκεδάννυμι], *sprinkle down on, empty on, pour out on*. Phrase: *κατεσκεδάσατο μετὰ τοῦτο* (or *τῶν μετ' αὐτοῦ*) *τὸ κέρας*, next or on his comrades he poured out what remained in his drinking horn, vii. 3. 32 (see *συγκτασκεδάννυμι*). According to the lexicographer Suidas, it was the custom among the Thracians for a feaster at a carouse, when he had drunk all that he could, to scatter the rest of the wine in the cup over his comrades. The object, probably, was to show that practically nothing remained, since it was a point of honour to drain the cup.

**κατασκέπτομαι** [σκέπτομαι], *view closely, inspect*, i. 5. 12.

**κατασκευάζω** [R. σκυ], *fit out thoroughly with gear of any kind*, so of a horse, *provide with proper trappings*, accoutre, iii. 3. 19; of a house, *furnish*, iv. 1. 8; of a country, *improve, embellish*, i. 9. 19; mid., *prepare oneself, make one's arrangements*, iii. 2. 24.

**κατασκηνέω** [R. σκα], aor., *pitch one's tent, encamp*, abs. or with *ἐν* and dat., iii. 4. 32, 33, vii. 4. 11.

**κατασκηνῶ** [R. σκα], *pitch one's tent, encamp*, with *ἐς* and acc. of place, ii. 2. 16.

**κατασκοπή**, ἡς [cf. *κατασκέπτομαι*], *watching, reconnoissance*, vii. 4. 13.

**κατασπάω** [R. σπα], *draw or drag down*, with *ἀπό* and gen., i. 9. 6.

**κατάστασις**, εως, ἡ [R. στα], *state, condition*, v. 7. 26.

**καταστρατοπεδεύω** [R. στρα + R. πεδ], *put into camp*; mid. intr., *encamp*, iii. 4. 18, iv. 5. 1, vi. 3. 20.

**καταστρέφω** [στρέφω], *turn upside down, overset*; mid., *subject to oneself, subdue*, i. 9. 14, vii. 5. 14, 7. 27.

**κατασφάττω** [σφάττω], *cut down, slay, kill*, iv. 1. 23.

**κατασχεῖν**, see *κατέχω*.

**κατασχίζω** [σχίζω], *split down, cleave asunder, of gates, break through*, Lat. *perfringō*, vii. 1. 16.

**κατατείνω** [τείνω], *stretch hard, strain oneself, strive earnestly, insist*, Lat. *contendō*, ii. 5. 30.

**κατατέμνω** [τέμνω], *cut all up or in pieces*, iv. 7. 26. Phrase: *ἐξ αὐτῶν κατετέμνητο τάφροι ἐπὶ τὴν χώραν*, from them ditches had been cut that ran into the country, ii. 4. 13.

**κατατίθημι** [R. θε], *put down*; mid., *put or lay down or away for use*, iv. 3. 11, v. 2. 15, vii. 1. 37; *deposit, lay up, lay by*, Lat. *dēponō*, with special reference to the ancient practice of depositing documents or valuable articles with some friend or in the keeping of a god, hence in phrases: *οὐκ εἰς τὸ ἴδιον κατέθεμην δαρεικούς*, I did not lay up the darics for my own use, i. 3. 3; *θεοί, παρ' οὓς τὴν φιλιάν κατέθεμεθα*, the gods, into whose keeping we have given the friendship, ii. 5. 8; *ἀποστροφὴν καταθήσεται*, to insure a refuge, vii. 6. 34.

**κατατιτρώσκω** [τιτρώσκω], *wound severely*, iv. 1. 10.

**κατατρέχω** [τρέχω], *run down*, abs. or with *ἐπὶ* and acc., v. 4. 23, vii. 1. 20.

**καταυλίζομαι** [R. 2 αF], *encamp*, vii. 5. 15.

**καταφαγεῖν**, see *κατέφαγον*.

**καταφανής**, ἐς [R. φα], *in sight*, Lat. *in oculis*, i. 8. 8, ii. 3. 3, vii. 2. 18.

**καταφεύγω** [R. φυγ], *flee down, take refuge, flee for help*, Lat. *cōn-fugiō*, with *ἐνταῦθα* or with *ἐς* and acc., i. 5. 13, iii. 4. 11, v. 7. 2.

**καταφρονέω** [φρήν], *look down on, despise*, Lat. *dēspiciō*, iii. 4. 2.

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**καταχωρίζω** [χωρίζω], *set apart in one's proper place, settle, station, arrange*, vi. 5. 10.

**κατέαξαν**, see κατάγυνμι.

**κατέθην**, see κατατίθημι.

**κατείδον** [R. **Φιδ**], *look down on from above*, Lat. *dēspiciō*, i. 10. 14, iv. 4. 9, 7. 21, vii. 3. 44; *observe, discern*, iv. 3. 11, vi. 5. 8.

**κατειλήφθαι**, **κατειληφότες**, see καταλαμβάνω.

**κάτειμι** [εἶμι], *go or come down*, Lat. *dēscendō*, v. 7. 13.

**κατεργάζομαι** [R. **Φεργ**], *do thoroughly by work, accomplish, bring to pass, achieve*, i. 9. 20, ii. 6. 22, vi. 2. 10, vii. 7. 25, 26.

**κατέρχομαι** [έρχομαι], *go down*, esp. to one's home, *return*, with οἰκάδε, vii. 2. 2.

**κατετέμνητο**, see κατατέμνω.

**κατέτρωσαν**, see κατατιτρώσκω.

**κατέφαγον** [έφαγον], *eat up, bolt*, iv. 8. 14.

**κατέχω** [R. **σεχ**], *hold down or firmly, hold fast*, Lat. *retineō*, vii. 7. 28; *restrain, check, prevent*, with acc. of the pers. or with inf., iii. 1. 20, vii. 7. 29; esp. *hold in possession, occupy*, Lat. *obtimeō*, iv. 2. 1, 5, 12, v. 6. 7, 36; intr., in a nautical sense, *come down to land, put in*, Lat. *portum capiō*, abs. or with ἐκεῖσε, v. 6. 20, vi. 1. 33. Phrases: *ἀνάγκη κατεχόμενοι, compelled by necessity*, ii. 6. 13; *τοσοῦτον χωρίον κατασχεῖν, cover so much ground*, iv. 8. 12.

**κατηγορέω**, **κατηγορήσω**, etc. [**άγειρω**], *speak against, accuse, charge*, with gen. of pers. and *οτι* or *ως* with a clause, v. 7. 4, 8. 1, vii. 6. 8, 7. 44.

**κατηγορίᾱ**, *as* [**άγειρω**], *a speaking against, accusation, charge*, v. 8. 1.

**κατηρεμίζω** (ἡρεμίζω. ἡρεμῶ. -ηρέμισα, -ηρεμίσθην [**ήρέμα**, adv., *quietly*], *make still*), *make thoroughly quiet, calm down, appease*, vii. 1. 22, 24.

**κατιδόντας**, see κατείδον.

**κατοικέω** [R. **Φικ**], *have one's residence, live*, with *έν* and dat., v. 3. 7.

**κατοικίζω** [R. **Φικ**], *make live in, settle as a colonist; of a city, colonize, settle, found*, Lat. *condō*, v. 6. 15, vi. 4. 7.

**κατορύττω** [όρύττω], *sink in the ground, bury, hide underground*, Lat. *infodiō*, iv. 5. 29, v. 8. 9, 11.

**κάτω**, adv. [**κατά**], with verbs of motion, *down from above, downwards*, Lat. *deorsus*, iv. 8. 20, 28; with verbs of rest, *underneath, below*, Lat. *infra*, iv. 5. 25. Phrase: *τὸ κάτω τοῦ τόξου, the lower part of the bow*, iv. 2. 28.

**καῦμα**, *ατος*, *τό* [**καίω**], *heat, of the sun*, i. 7. 6.

**καύσιμος**, *ον* [**καίω**], *that can be burnt, combustible*, vi. 3. 15, 19.

**Καύστρον πεδίον**, *τό*, *Cayster Plain or Caysterfield* (cf. Springfield, Dartmoor), a city in Phrygia, where the roads from Byzantium and Sardis united on their way to Syria, i. 2. 11.

**κάω**, see **καίω**.

**κέγχρος**, *ός*, *millet, millet grass*, a hardy grass used as fodder, with a grain sometimes ground into meal, i. 2. 22 (*pānicum miliaceum*).

**κείμει**, **κείσομαι** [**κείμει**], *be laid* (used as a pass. of *τίθημι*), hence of persons, *lie, lie at one's length*, iv. 8. 21, esp. *lie dead*, i. 8. 27, vi. 5. 6; of things, *be laid, lie, be placed, be situated*, with *έν* or *πρός* and dat. of place or *κατά* and acc. of pers., iii. 1. 21, 4. 10, vi. 4. 3, vii. 3. 23; esp. as pass. of the phrase *θέσθαι τὰ όπλα*, cf. *ένθα τὰ όπλα έκειτο, where the armed force was halted or stationed*, iv. 2. 20, cf. vii. 1. 24.

**κεκραγότων**, see **κράζω**.

**κέκτησθε**, see **κτάομαι**.

**Κελαιναί**, *ών*, *Celaenae*, a flourishing commercial city of Phrygia, at the sources of the Marsyas and Maeander, with a citadel and royal palace. Here Cyrus had a park. i. 2. 7, 8, 9. (Ruins near Denair.)

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**κελεύω**, **κελεύσω**, **ἐκέλευσα**, **κεκέλευκα**, **κεκέλευσμαι**, **ἐκελεύσθην** [R. **κελ**], *order, command, bid, give orders, direct*, Lat. *iubeō*, generally with acc. of pers. and inf., i. 1. 11, 2. 15, ii. 1. 8, iii. 4. 38, iv. 2. 1, v. 2. 8, vi. 6. 5, vii. 1. 22; with inf. alone, i. 3. 16, ii. 3. 1, iii. 1. 26, vi. 3. 15; with acc. of pers. alone, vi. 6. 15; with acc. of thing, iii. 1. 7, vi. 6. 14; abs., i. 6. 10, vi. 5. 26, 6. 26; in a weaker sense, *bid, urge, advise, suggest*, abs., with inf., or acc. and inf., i. 9. 27, iii. 1. 29, iv. 5. 16, vii. 1. 4, 2. 8.

**κενός**, **ή**, **όν**, **ἐμρῶ**, *vacant, void*, Lat. *inānis, uacuus*, abs. or with gen., i. 8. 20, iii. 4. 20; *empty, idle, groundless*, of fear, ii. 2. 21. Phrases: **πολύ τῆς φάλαγγος κενόν ἐποίησαν**, *they made a great gap in the phalanx*, iv. 8. 17.

**κενοτάφιον**, **τό** [**κενός** + **τάφος**, cf. Eng. *cenotaph*], *empty gravemound or tomb, cenotaph*, in which there were no ashes of the dead, vi. 4. 9. These were erected chiefly in honour of persons lost at sea or of those whose bodies were missing after a battle. They were often handsome artistic structures with pillars and inscriptions.

**κεντέω**, **κεντήσω** [cf. **κέντρον**, *sharp point, goad*, Eng. *centre*], *prick, goad, stab, torment*, iii. 1. 29.

**Κεντρίτης**, **ός**, *the Centrites*, an affluent of the Tigris, separating Armenia from the country of the Cardūchi, iv. 3. 1 (Butan Tchaj). The Greeks crossed at the modern city Sert, where there is now a good ford.

**κεράμιον**, **τό** [R. 2 **κρα**], *earthen jar, used for wine*, vi. 1. 15, 2. 3.

**κεραμεούς**, **αἱ**, **οὖν** [R. 2 **κρα**], *of earth or clay*, **πλινθοὶ κεραμεαί**, *clay brick*, whether sunburnt or baked in a kiln, iii. 4. 7.

**Κεράμων** or **Κεραμῶν ἀγορά**, **αἱ**s, the name of a town in Phrygia, close to the Mysian boundary, i. 2. 10. It means either *Tyilemarket*

or *Market of the Ceramians*, acc. to the accent. It was perhaps the later Trajanopolis, modern Ushak.

**κεραννύμι** (**κερα-**, **κρα-**), **ἐκέρασα**, **κέκραμαι**, **ἐκεράσθην** or **ἐκράσθην** [R. 2 **κρα**], *mix*, mostly of the dilution of wine with water, Lat. *diluo*, v. 4. 29 (see s.v. **ἀκρατός**); of mixing wine into water, with acc. and dat., i. 2. 13.

**κέρας**, **κέρατος** or **κέρως**, dat. **κέρατι**, **τό** [cf. Lat. *cornū*, *horn*, Eng. *HORN*, *HART*, *rhino-ceros*], *horn*, prop. of an animal, Lat. *cornū*; hence, from the resemblance of shape or because horns of animals were originally used for these purposes, *bugle horn, horn*, used to sound 'taps,' ii. 2. 4, and among the barbarians for other purposes, vii. 3. 32, 4. 19. The **σάλπιγξ**, *q.v.*, was the instrument employed by the Greeks in war for signals of every description, and the use of the 'horn' in ii. 2. 4 in giving a military signal cannot be paralleled in the writings of any other Greek historian than Xenophon. As used among the barbarians, the instrument was probably the actual horn of an animal. In vii. 4. 19, it is worthy of note that the person who blows on the **κέρας** is called by Xenophon a **σαλπικτης**, which indicates that the **κέρας** was used among the barbarians as was the **σάλπιγξ** among the Greeks. Among the Romans the *cornū* developed into a regular instrument, as shown



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in the accompanying cut. **κέρας** also signifies *drinking horn*, but

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in the *Anab.* is so used only of the Thracians, vii. 2. 23, 3. 24 (*cf.* vi. 1. 4). Among the Greeks the drinking horn received elaborate development, and was technically designated by the term *ῥυτόν* (*cf.* *ῥέω, flow*), since it had a small opening at the bottom which the drinker put into his mouth and thus allowed the wine to run in. The *ryhton*, as an artistic development of the earlier horn, was made of pottery or metal and was modelled into the head of an animal, so that the

*πλευρά*) of the square, iii. 4. 19, 20, 21; *κατὰ κέρας, in column*, the common order of march, with the right wing leading, iv. 6. 6; *τὴν οὐρὰν τοῦ κέρατος, the rear of the column*, vi. 5. 5. See also *s.v.* ἀναπτύσσω.

**Κερασούντιοι**, οἱ [*Κερασούς*], *Cerasuntians, inhabitants of Cerasus*, v. 5. 10, 7. 13, 17, 31.

**Κερασούς**, οὔντος, ἡ [*cf.* Eng. *cherry*], *Cerasus*, a city in Pontus west of Trapezus, the modern Kirestin, v. 3. 2, 4. 1, 7. 16, 30. It was a colony of the Sinopeans and was doubtless named from the cherry trees (Armenian *keraz*, Turkish *kires*) which grew there abundantly. Lucullus brought the cherry from here to Rome in 73 B.C., hence the Lat. *cerasus*.

**κεράτινος**, η, ον [*κέρας*], of horn, made of horn, vi. 1. 4.

**Κέρβερος**, ὁ, *Cerberus*, the hellhound, the watch-dog of the lower world. His kennel was on the further bank of the Styx, where Charon put ashore the shades. He let all pass in, but none out. Hesiod describes him as having fifty heads, later writers and works of art generally represent him with only three, and with hair composed of serpents. Heracles brought him up to Eurystheus, vi. 2. 2.

**κερδαίνω** (*κερδαν-*), *κερδανῶ, ἐκέρδανα, -κεκέρδηκα* [*κέρδος*], *gain, acquire*, ii. 6. 21.

**κερδαλέος**, ᾧ, ον [*κέρδος*], of things, *gainful, profitable*, i. 9. 17.

**κέρδος**, οὖς, τό, *gain, profit, pay*, Lat. *lucrum*, i. 9. 17, vi. 2. 10.

**Κέρσος**, see *Κάρσος*.

**Κερτωνόν**, τό, *Certōnus*, a city in Mysia between Adramyttium and Atnarneus, vii. 8. 8 (some read *Κυτῶνιον*).

**κεφαλαλγής**, ἐς [*κεφαλή + ἄλγος, τὸ, pain*], *causing headaches*, ii. 3. 15, 16.



No. 35.

special cup might be called ἵππος, ἔλαφος, κάπρος, etc. *kéras* is also used of a projection or peak of a mountain, v. 6. 7. In military language, the army in line of battle is compared to an animal which shows its front to an enemy, but whose strength lies in its horns on either side; we, however, from the Roman comparison to a bird of prey, call these *wings*, Lat. *ala*, iv. 8. 12, vi. 5. 5, vii. 1. 23. Phrases: τὸ δεξιὸν κέρας, *the right wing*, i. 7. 1, 8. 13; τὰ δεξιὰ τοῦ κέρατος, *the right of the wing*, i. 8. 4; τὸ εὐώνυμον κέρας, *the left wing*, i. 8. 4, 10. 9; ἔξω ἐγένετο τοῦ κέρατος, *he outflanked the wing*, i. 8. 23; τὰ κέρατα τοῦ πλαισίου, *the wings (ai*



κεφαλή, ἤs [root κεπ, cf. Lat. *caput*, head, Eng. HEAD, *a-cephalous*], head, of men, i. 8. 6, ii. 5. 23, iii. 1. 17, iv. 1. 18, v. 4. 13, vii. 4. 4.

κηδεμών, όνος, ό [cf. κήδομαι], one who cares for another, guardian, protector, iii. 1. 17.

κήδομαι (καδ-), έκηδεσάμην, be troubled for, care for, with gen., vii. 5. 5.

κηρίον, τό [κηρός, ό, beeswax, cf. Lat. *cēra*, wax], honeycomb, Lat. *fauus*, iv. 8. 20.

κηρύκειον, τό [R. καλ], herald's staff, Lat. *cādūceus*, v. 7. 30. See s.v. κήρυξ.

κήρυξ, ύκος, ό [R. καλ], herald, crier, who carried messages to the enemy, Lat. *cādūceātor*, *fētiālis*, or made proclamations and gave all sorts of public notices to his fellow-soldiers, Lat. *praecō*, ii. 2. 20, iii. 1. 46, v. 7. 3, 4. His distinctive badge was his herald's staff, κηρύκειον, q.v. When sent with a message to a hostile force or state, his person was held inviolable, v. 7. 30. The accompanying illustration represents a herald



No. 36.

about to go on such a mission. He is armed with sword and spear, wears the πέτασος or travelling hat,

slung behind his back, and travelling boots, and has his χλαμύς, q.v., across his left arm. He stands before an altar on which still burns the fire of sacrifice. In his right hand he holds his staff, a straight shaft with two intertwined shoots above, which are sometimes represented on the staff of Hermines, the patron of heralds, as snakes.

κηρύττω (κηρύκ-), κηρύξω, έκκήρῶσα, έκκήρῶχα, έκκήρύγμαι, έκκηρύχθην [R. καλ], be a herald, proclaim as herald, so impers., έκκήρυξε, the herald proclaimed, with dat. of pers. and inf., iii. 4. 36; announce by a herald, make proclamation, proclaim, Lat. *dēnūntiō*, with inf., acc. and inf., or *στι* and a clause, ii. 2. 21, iv. 1. 13, vi. 4. 23, vii. 1. 7, 36; with acc., command, ii. 2. 20 (see κατακηρύττω).

Κηφισόδωρος, ό, *Cephisodōrus*, an Athenian captain, killed in battle by the Cardūchi, iv. 2. 13, 17.

Κηφισοφών, ώντος, ό, *Cephisophon*, father of Cephisodōrus, iv. 2. 13.

κιβώτιον, τό [κίβωτός, 'wooden box], wooden box, vii. 5. 14.

Κιλικία, ἄs [Κίλιξ], *Cilicia*, a country on the southeastern coast of Asia Minor, i. 2. 20, 21, 4. 4, iii. 1. 10. It lay south of Lycaonia and Cappadocia, was separated from Pamphylia on the west by the Taurus Mts., and was bounded on the east by Syria (see πύλη). The western part was mountainous, but in the east lay the Cilician plain. Tarsus was the chief city. According to the myth the country was named from Cilix, son of Agēnor and brother of Phoenix. The mountaineers lived the free life of the bandit, the rest of the people were famous pirates. Pompey subdued the latter, 67 B.C., and the country was organized as a Roman province. Cicero was proconsul in 51-50 B.C.

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Κλιξ, ικος, ὁ, *inhabitant of Cilicia, a Cilician*, i. 2. 12, 22, 25, 4. 4.

Κλισσα, ἄς [Κλιξ], *Cilician woman*, i. 2. 12, 18, 20.

κινδυνεύω, κινδυνεύσω, etc. [κίνδυνος], *encounter danger, expose oneself, face danger, run a risk*, Lat. *periclitor*, abs., i. 1. 4, 9. 14, iii. 3. 11, v. 3. 6, vi. 3. 13; with inf. the word often means that there is a danger, likelihood, or possibility of a thing happening, as ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος, *great part of the host would probably have been killed*, iv. 1. 11, cf. v. 6. 19.

κίνδυνος, ὁ [κίνδυνος], *danger, hazard, risk*, Lat. *periculum*, i. 7. 5, iii. 1. 12, iv. 6. 16. Phrase: κίνδυνος ἐστί (or simply κίνδυνος), *there is danger*, with inf., acc. and inf., or μή with subjv. or opt., ii. 5. 17, iv. 1. 6, v. 1. 6, vii. 7. 31.

κινέω, κινήσω, etc. [root κί, cf. Lat. *ciō*, *cause to go*, Eng. *πιά*, *make go, move*, iii. 4. 28; pass., *be put in motion, move, stir*, iv. 5. 13, v. 8. 15. Phrase: κινεῖν τὸ στρατόπεδον, *break camp*, Lat. *castra mouēre*, vi. 4. 27.

κιττός, ὁ, *ivy*, Lat. *hedera*, v. 4. 12.

Κλεαγόρας, ον, *Cleagoras*, either a painter or a writer, acc. to the reading in vii. 8. 1 (see ἐνύπνιον and ἐντοίχιος), otherwise unknown.

Κλεαίνετος, ὁ, *Cleānetus*, a Greek captain, killed with his company while on a raid, v. 1. 17.

Κλεάνδρος, ὁ, *Cleander*, the Spartan governor of Byzantium, vi. 2. 13, 6. 5, at first set against Xenophon and the Greeks by Dexippus, vi. 6. 9-28, but afterwards reconciled to them and friendly to Xenophon, vi. 6. 34 ff., vii. 1. 8. He took care of the Greek sick at Byzantium, vii. 2. 6, until succeeded by Anaxibius, vii. 2. 5.

Κλεάνωρ, ορος, ὁ, *Cleānor*, a Greek general from Orchomenus

in Arcadia, ii. 1. 10, 5. 37, elected to command the Arcadian hoplites after the death of Agias, iii. 1. 47, iv. 8. 18, often mentioned for valour and wisdom, iii. 2. 4, vi. 4. 22, vii. 1. 40, 3. 46, 5. 4, 10.

Κλεάρετος, ὁ, *Clearetus*, a Greek captain, slain while on a plundering expedition, v. 7. 14-16.

Κλεάρχος, ὁ, *Clearchus*, a Spartan general in the Peloponnesian war, was at the battle of Cyzicus, and was harmost of Byzantium, where his cruelty led to its capture by Alcibiades, ii. 6. 1, v. 6. 24; after the peace, he was guilty of disobedience to the ephors and by them condemned to death, ii. 6. 2 ff., but escaping them became attached to Cyrus, i. 1. 9, ii. 6. 4, was in his most secret counsels, iii. 1. 10, and was the most trusted of his generals. He commanded the right wing at Cunaxa, i. 8. 4, 12, and after the death of Cyrus led the Greek army until he was treacherously captured and put to death by Tissaphernes, ii. 5. 31-42, 6. 29. An estimate of his character is given by Xen., ii. 6. 1-15; see also i. 2. 9, 3. 1 ff., 5. 11 ff., 6. 5, ii. 1. 4, 15, 3. 11, 4. 15, 5. 3, 27. Pl., Κλεάρχοι, *men like Clearchus*, iii. 2. 31.

κλείθρον, τό [κλείω], the *fastenings* of a city gate, generally pl. like Lat. *claustra*, vii. 1. 17. See s. c. ὡχλος.

κλείω, -κλείσω, ἔκλεισα, κέκλειμαι, ἐκλείσθην [root κλειF, cf. Lat. *clāuis*, *key, claudō*, *close*, Eng. *slot*], *shut*, of doors and gates, v. 5. 19, vi. 2. 8, vii. 1. 36.

κλέπτω (κλεπ-). κλέψω, ἔκλεψα, κέκλοφα, κέκλεμμαι, ἐκλάπην and poet. ἐκλέφθην [cf. Lat. *clepō*, *steal*, *clipeus*, *shield*, Eng. *shop-lifter*], *steal, pilfer*, Lat. *fūr*, iv. 6. 14, vii. 6. 41; *embezzle*, of public money, iv. 6. 16; *smuggle through*, Lat. *fūrtim auferō*, iv. 1. 14; in military

language, *seize* or *occupy* secretly, iv. c. 11. v. c. 9.

**Κλεώνυμος**, ὁ, *Cleonymus*, a brave Spartan soldier, iv. i. 18.

**κλίμαξ**, ακος, ἡ [cf. κλίνη, Eng. *climax*], *ladder* (because of its *leaning* *aslant*), Lat. *scālae*, iv. 5. 25. For illustrations of the ladder, as found on board ship, see s.v. ναῦς.

**κλίνη**, ης [κλίνω, *cause to lean*, cf. Lat. *inclinō*, *incline*, *clivus*, *slope*, Eng. *LEAN*, *climate*, *clinical*, *en-clitic*], *that on which one reclines*, *bed*, *couch*, Lat. *lectus*, used not only as a bed, but also



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as a couch on which to recline at table, iv. 4. 21. It had four legs (see cut No. 73), was narrow, and might have a headboard. It was made of wood or bronze, and was often richly adorned. The couches in the tent of Tiribazus, which the Greeks captured (iv. 4. 21), had silver feet. It was furnished with a mattress, which rested on girths stretched across the wooden frame, and with pillows and bedding. Greek bedsteads were exported to foreign parts, vii. 5. 14.

**κλοπή**, ἡς [κλέπτω], *a stealing*, *theft*, iv. 6. 14.

**κλωπεύω** [κλώψ], *steal*, *rob*; with acc. of pers., *intercept*, *waylay*, vi. i. 1.

**κλώψ**, κλωπός, ὁ [κλέπτω], *thief*; in war, *marauder*, *bummer*, Lat. *praedātor*, iv. 6. 17.

**κνέφας**, οὐς, τό, *darkness*, *dusk*,

*twilight*, Lat. *crepusculum*, iv. 5. 9.

**κνημῖς**, ἰδος, ἡ [κνήμη, *leg*, cf. Lat. *nitor*, *bear upon*], *greave*, Lat. *ocrea*, generally pl., that part of the defensive armour of the Greek hoplite which covered his leg from the knee to the instep, i. 2. 16, iv. 7. 16, v. 2. 22. The greaves, which were made of flexible metal and lined with felt, leather, or cloth, were 'sprung on' the leg, and then fastened behind by straps or buckles. Like the cuirass, they were made to fit the individual person. See s.v. ὄπλον. For additional illustrations see s.v. ἀσπίς, ξίφος, ὀπλίτης.



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No. 39.

**κόγχη**, ης [cf. Eng. *conch*], *muscle*, *cockle*, a bivalve shellfish, Lat. *concha*, v. 3. 8.

**κογχυλιάτης**, ου, adj. [κογχύλη = κόγχη], *shelly*, with λίθος, *shelly limestone*, iii. 4. 10.

κοῖλος, ἡ, ον [root καF, cf. Lat. *cauius*, *hollow*, Eng. *HOLE*, *HOLLOW*], *hollow*, of a country, *lying in a valley*, v. 4. 31.

κοιμάω, ἐκοίμησα, ἐκοιμήθην [κεῖμαι], *lay to rest*; mid. and pass., *lie down to sleep, go to bed*, iv. 3. 2, 5. 14, vi. 4. 10.

κοινῇ, dat. sing. fem. of κοινός, as adv., *in common, together, jointly*, abs. or with μετά and gen. or σύν and dat., iii. 3. 2, iv. 5. 34, v. 4. 26, vi. 2. 13.

κοινός, ὃν [cf. Eng. *epi-cene*], *what is shared by all, common, general, public*, Lat. *communis*, abs. or with dat., iii. 1. 43, 45, 2. 32, v. 4. 15. Phrases: τὸ κοινόν, *the common stock, the public treasury, the community*, hence ἀπὸ κοινοῦ, *from the common purse, at the public expense*, Lat. *publicē*, iv. 7. 27, v. 1. 12, but *by public authority*, Lat. *publicō cōsiliō*, v. 7. 18; εἰς τὸ κοινὸν ἀγορεύειν, *say publicly*, v. 6. 27; πρὸς τὸ κοινὸν ἐλθεῖν, *come to the public council, i.e. board of officers*, v. 7. 17.

κοινῶν, κοινῶσω, ἐκοινῶσα, κεκοινῶμαι, ἐκοινῶθην [κοινός], *make common*, Lat. *communīcō*; mid., *import for purposes of consultation, communicate, consult*, with dat. of pers. and an interr. clause, v. 6. 27, vi. 2. 15.

κοινωνέω, κοινωνήσω, ἐκοινωνήσα, κεκοινωνήκα, κεκοινωνήμαι [κοινωνός], *have a share of, partake of*, with gen., vii. 6. 28.

κοινωνός, ὁ [κοινός], *sharer, partner*, vii. 2. 38.

Κοιρατάδης or Κοιρατάδης, ον, *Coeratadas or Coeratades*, a Theban; *commanded the Greeks for a day at his own proposal*, vii. 1. 33-40. He had been under Clearchus at Byzantium.

Κοῖτοι, οἱ, *the Coeti*, an independent race living between the Mossynoeci and the Tibarēni, vii. 8. 25, otherwise unknown.

κολάζω (κολαδ-), κολάσω, ἐκόλασα,

κεκόλασμαι, ἐκόλασθην, *cut short, check, punish*, Lat. *castīgō*, abs. or with acc., ii. 5. 13, 6. 9, iii. 2. 31, v. 8. 18, vii. 7. 24.

Κολοσσαι, ὧν, *Colossae*, a city in the southwestern part of Phrygia, on the Lycus, i. 2. 6, of importance in the time of Herodotus and Xenophon, but afterwards rarely heard of until in connexion with St. Paul's epistle. Its ruins are near Khonos.

Κολχίς, ἰδος, ἡ, *Colchis*, a country in Asia on the eastern coast of the Pontus, and west of Iberia, and watered by the Phasis, iv. 8. 22, v. 3. 2. It was a land of witchcraft and sorcery, the home of Medēa, and the scene of the quest of the Golden Fleece. (Mingrelia.)

Κόλχοι, οἱ [cf. Κολχίς], *the Colchians, inhabitants of Colchis*. They were divided into various tribes, including the Moschi, identified with Meshech of the Bible (Ezek. 27, 13). Afterwards the Lazi possessed the country, from whom are the modern Lazians. In the Anab. a tribe of Colchians are mentioned in the neighbourhood of Trapezus, iv. 8. 8 ff., v. 2. 1, 7. 2.

κολωνός, ὁ [cf. Lat. *celsus*, *high*, *collis*, *hill*, Eng. *HILL*], *heap, hill, of stones, cairn*, iv. 7. 25.

Κομανία, ἄς, *Comania*, a place in Mysia, near Pergamus, otherwise unknown, vii. 8. 15.

κομιδή, ἥς [κομίζω], *means of conveyance by sea, transport*, v. 1. 11.

κομίζω (κομιδ-), κομῶ, etc. [κομέω, *care for*], *take charge of, carry away so as to save, bring, convey, conduct*, with ἐπὶ and acc. or with ὅκαδε, iv. 5. 22, 6. 3; mid., *convey, fetch one's own, or for oneself*, abs. or with ἐνθάδε, iii. 2. 26, v. 5. 20; pass., *travel*, v. 4. 1.

κονιᾶτός, ὃν [verbal of κονιάω, *plaster*, κονία, *dust, ashes, plaster*, cf. κόνις, *dust*, Lat. *cinis*, *ashes*], *covered with plaster, plastered*,

cemented, of underground cisterns for wine, iv. 2. 22.

**κονιορτός**, ὁ [κόνις, cf. κωνιάτος and δρνῖμι, stir up, Lat. orior, rise], dust raised, cloud of dust, i. 8. 8.

**κόπος**, ὁ [κόπτω], a belabouring, hence fatigue, v. 8. 3.

**κόπρος**, ἡ, dung of animals, i. 6. 1.

**κόπτω** (κοπ-), κόψω, ἔκοψα, -κέκοφα, κέκομαι, ἐκόπην [cf. Eng. chop, syn-copate], cut, hew, slash, of trees, fell, iv. 6. 26, 8. 2; of animals, slaughter, ii. 1. 6; of a door, knock at, Lat. pulsō, vii. 1. 16.-

**κόρη**, ἡ, girl, maiden, Lat. puella, iv. 5. 9.

**Κορσωτή**, ἡ, Corsôte, a large city in Mesopotamia, said to be surrounded by the Mascas river, i. 5. 4. This was probably a canal forming with the Euphrates an island on which the city stood. Remains have been found on the island Werdi, similarly formed.

**Κορύλας**, ἄ, Dor. gen., Corylas, chief of the Paphlagonians, independent of the king of Persia, v. 5. 12, 22, 6. 11, vi. 1. 2.

**κορυφή**, ἡ, highest point, top, peak, summit of a hill or mountain, iii. 4. 41, iv. 2. 20.

**κοσμέω**, κοσμήσω, ἐκόσμησα, κεκόσμημαι, ἐκοσμήθην [κόσμος, cf. Eng. cosmetic], arrange, array, marshal, of an army, iii. 2. 36; of persons, dress, adorn, i. 9. 23.

**κόσμος**, ἄ, ὄν [κόσμος], well-ordered, under good discipline, vi. 6. 32.

**κόσμος**, ὁ [cf. Eng. cosmic, cosmology], order, good order, ornaments, attire, dress, Lat. mundus, i. 9. 23, iii. 2. 7.

**Κοτύωρα**, τά, Cotyōra, a commercial town, a colony of the Sinopeans, in the country of the Tibarēni, on the Pontus, v. 5. 3 (Ordu).

**Κοτυωρίται**, ὡν [Κοτύωρα], the people of Cotyōra, Cotyōrites, v. 5. 6, 7, 10, 19, 25.

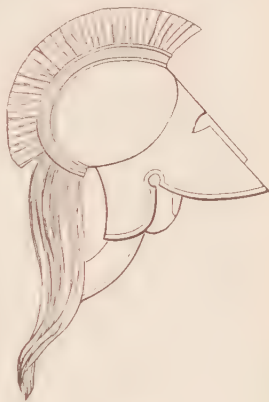
**κούφος**, ἡ, ὄν, light in weight,

Lat. levis, vi. 1. 12. Phrase: χόρτος κούφος, hay, i. 5. 10.

**κούφος**, adv. [κούφος], lightly, vi. 1. 5.

**κράζω** (κραγ-), fut. pf. κεκράξομαι, ἔκραγον, 2 pf. κέκράγα as pres., [R. καλ], cry out, call aloud, vii. 8. 15.

**κράνος**, οὖς, τό [cf. Eng. cranium], headpiece, helmet, of metal, Lat. cassis, i. 2. 16, 8. 6, iv. 7. 16, vii. 4. 16, or of leather, Lat. galea, v. 2. 22, 4. 13. The helmet of metal, which was developed from the simple dogskin cap, consisted of



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six pieces: the cap, conformed to the shape of the head; the φάλος, a metal ridge running from the front to the back of the cap at the centre and designed as a support for the crest; the λόφος or crest, commonly of horsehair and constantly ending in the horse's tail; the visor, the cheekpieces, and the neckpiece. The helmet was lined on the inside. It might be solid, when the visor had openings for the eyes and mouth and a projecting nose guard, and the helmet was put on by pulling it down from above over the face (cf. No. 40, and

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see also *s.v.* κνημῖς and δπλον); or the visor might be a simple movable guard for the forehead (*cf.*



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No. 41, and see also *s.v.* ἀσπίς and πυρρίχη), and the cheekpieces hinged, so that they could be thrown up (see also *s.v.* ἄρμα, No. 8, where the helmet rests on the warrior's hand on the points of the cheekpieces, ξίφος, and δπλίτης). The φάλος was sometimes lacking and the crest supported, high above the head, by a rod that fitted into the centre of the cap. See *s.v.* κνημῖς, where also the helmet is elaborately ornamented, the cap with the figure of a griffin and the cheekpieces with a ram's head.

κρατέω, κρατήσω, ἐκράτησα, κεκράτηκα, ἐκράτηθην [R. 1 **κρα**], *he strong, have the power, be lord or master, rule, get the upper hand, abs. or with the gen. of place*, ii. 5. 7, vii. 2. 25, 3. 3; *esp. be victorious, conquer, abs.*, i. 7. 8, iii. 2. 21, 39, v. 6. 7, [hence partic. as subst., *victor*, ii. 1. 10, iii. 2. 26, pass., *vanquished*, iii. 2. 28, vii. 7. 32; *conquer, worst, subdue, vanquish, with acc. or gen. of pers.*, iii. 4. 26, iv. 7. 16, v. 6. 9, vii. 6. 32.

κρατήρ, ἦρος, ὁ [R. 2 **κρα**], *mixing bowl*, used like our punch bowls, iv. 5. 26, 32. The κρατήρ, as used at Greek symposia, was designed to hold a large quantity of wine and water mixed (for the universal Greek custom of drinking wine diluted, see *s.v.* ἀκράτος). It was therefore a bulky vessel. The liquor was drawn from it by



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attendants (see *s.v.* οἰνοχόος), who dipped into it their jugs or other vessels. The mixer was, therefore, broad at the top. Its form is shown in the accompanying illustration. The body of the vessel rested on a foot and base. It had two handles, which were generally, but not always, attached to the lower part of the vessel. For an additional illustration, see *s.v.* τριππους, No. 74.

κράτιστος, η, ον [R. 1 **κρα**], used as sup. of ἀγαθός, *best, most excellent, strongest, bravest*, Lat. *optimus*, i. 9. 2, 18, 21, iv. 8. 12, vii. 6. 37; *most eminent or distinguished, noblest*, Lat. *optimātēs*, i. 5. 8, ii. 2. 8, iv. 6. 16, vii. 3. 21. Neut. pl.



κράτιστα, as adv., in the best way, with *ὡς*, most excellently, bravely, cleverly, suitably, iii. 2. 6, 3. 3, iv. 6. 10, 15, v. 2. 11, vii. 7. 15. Phrase: *κράτιστον* (sc. *ἐστὶ*), it is best or most advantageous, abs., with inf., or with dat. of pers. and inf., iii. 2. 28, 4. 41, iv. 5. 17, v. 6. 36, vi. 3. 13, vii. 3. 8.

**κράτος**, *ους*, τό [R. 1 **κρα**], strength, force, might, Lat. *uīs*, used in Anab. only with *ἀνά* and *κατά*; see under those words.

**κραυγή**, *ῆς* [R. **καλ**], outcry, cry, shout, Lat. *clāmor*, i. 2. 17, ii. 2. 17, iii. 4. 45, v. 2. 17, vi. 4. 27.

**κρέας**, *κρέως*, τό [cf. Lat. *carō*, flesh, Eng. *creo-sote*], flesh, pl., pieces of flesh, meat of animals, for food, i. 5. 2, ii. 1. 6, iv. 5. 31, vii. 3. 21.

**κρεῖττων**, *ον*, gen. *ονος* [R. 1 **κρα**], used as comp. of *ἀγαθός*, better, stronger, mightier, superior to, more useful, more valuable, Lat. *melior*, i. 2. 26, ii. 2. 10, 5. 19, iii. 1. 4, 2. 22, v. 6. 8, vii. 7. 6, 31, bolder, braver, i. 7. 3, v. 4. 21. Phrase: *κρεῖττον* (sc. *ἐστὶ*), it is better or more advantageous, with inf., iii. 2. 17, iv. 6. 11, vi. 5. 21.

**κρέμαμαι**, *κρεμήσομαι*, intr., hang, be suspended, Lat. *pendē*, with *ἐπί* and gen., iii. 2. 19; of mountains, with *ὑπέρ* and gen., overhang, Lat. *impendē*, iv. 1. 2.

**κρεμάννυμι** (*κρεμα-*), *κρεμῶ*, *ἐκρέμασα*, *ἐκρεμάσθην* [*κρεμαμαι*], trans., hang, hang up, suspend, Lat. *suspendō*, i. 2. 8, vii. 4. 17.

**κρήνη**, *ης*, spring, well, fountain, Lat. *fons*, i. 2. 13, iv. 5. 9, 15, vi. 4. 4.

**κρηπίς**, *ἰδος*, *ῆς*, half boot or high shoe, Lat. *crepida*; of a building, foundation, iii. 4. 7, 10.

**Κρής**, *Κρητός*, *ὁ*, a Cretan, a man from Crete, the largest of the Greek islands in the Mediterranean, now called Candia, famous in mythology as the birthplace of Zeus and as the kingdom of Minos.

The Cretans were swift runners and renowned as archers, serving in this capacity in the army of Cyrus, i. 2. 9, iii. 3. 7, iv. 2. 28, 8. 27, v. 2. 29, but they were proverbial liars and cheats.

**κριθή**, *ῆς*, always pl. in Anab., barleycorns, barley, Lat. *hordeum*, i. 2. 22, iii. 4. 31, iv. 5. 26, vi. 4. 6, 6. 1, vii. 1. 13.

**κριθίνος**, *η, ον* [*κριθή*], of barley, made of barley, as bread, iv. 5. 31; with *οἶνος*, barley wine, i.e. beer, a favourite beverage among the Egyptians, Armenians, Thracians, and Germans, iv. 5. 26.

**κρίνω** (*κριν-*), *κρινῶ*, *ἐκρίνα*, *κέκρικα*, *κέκριμαι*, *ἐκρίθην* [cf. Lat. *cernō*, separate, crimen, judgment, Eng. *critic*, *hypo-crisis*], part asunder, divide, distinguish, pick out, Lat. *cernō*, i. 9. 30; decide, determine, be of opinion, estimate, adjudge, with two accs., with inf., or with acc. and inf., i. 5. 11, 9. 5, 20, iii. 1. 7, 12; esp. in judicial language, decide as judge, try, Lat. *iudicō*, vi. 6. 16, 18, 20; pass., be brought to trial, be tried, v. 6. 33, vi. 6. 25.

**κρίός**, *ὁ*, ram, Lat. *ariēs*, ii. 2. 9. **κρίσις**, *ews*, *ῆς* [*κρίνω*, cf. Eng. *crisis*], a separating, distinguishing, decision, esp. in court, trial, Lat. *iudicium*, i. 6. 5, vi. 6. 20, 26.

**κρόμμυον**, *τό*, onion, Lat. *caepe*, vii. 1. 37.

**κρότος**, *ὁ* [cf. *κρούω*], noise made by two bodies striking together, esp. of the hands, clapping, applause, Lat. *plausus*, vi. 1. 13.

**κρούω**, *κρούσω*, *ἐκρούσα*, *-κέκρουκα*, *-κέκρου(σ)μαι*, *-ἐκρούσθην* [cf. *κρότος*], strike one thing against another, clash, rattle, vi. 1. 10, with *πρός* and acc., iv. 5. 18.

**κρύπτω** (*κρυφ-*), *κρύψω*, *ἐκρύψα*, *κέκρυμμαι*, *ἐκρύφθην* and *ἐκρύφη* [cf. Eng. *crypt*, *crypto-gam*, *grotto*], hide, conceal, keep secret, Lat. *tegō*, i. 4. 12, vi. 1. 18, with acc. of pers. from whom, i. 9. 19.



**κρωβύλος**, ὁ, *the krobulos*, a way of arranging the hair, a sort of *top-knot* or *crest* formed by drawing all the hair to the crown and there confining it in a knot. This was old-fashioned for men in the time of Xenophon, but the hair was still worn so by children. In v. 4. 13 the name is applied to a horsehair *crest* or *tuft* of leather on the helmets of the Mossynoeci.

**κτάομαι**, *κτησόμεαι*, ἐκτησάμην, κέκτημαι, ἐκτέθην, *procure for oneself, acquire, gain, win*, abs. or with acc., i. 9. 19, ii. 6. 17, v. 6. 30, vi. 4. 8, vii. 2. 38, 3. 31; perf., *possess, enjoy*, i. 7. 3; of persons, in the phrase Καρδούχους πολεμίους ἐκτησάμεθα, *we made enemies of the Carduchi*, v. 5. 17.

**κτείνω** (κτεν-), κτενῶ, ἔκτεινα and ἔκτανον, -έκτονα, *kill*, ii. 5. 32, rare as simple verb, see ἀποκτείνω.

**κτήμα**, ατος, τό [κτάομαι], *possession*, vii. 7. 41, pl., *property*, ii. 6. 24.

**κτήνος**, ους, τό [κτάομαι], *piece of property, chattel*, then, as the ancient races were pastoral, any *domestic animal, beast*, v. 2. 3; generally pl., *animals, cattle*, used like our *stock*, iii. 1. 19, iv. 5. 25, 7. 2.

**Κτησιᾶς**, ου, *Ctesias*, a famous physician of Cnidus, belonging to the Asclepiad guild there. He was taken prisoner by the Persians about 415, and on account of his skill was appointed body physician to Darius II. and afterwards to Artaxerxes. He attended the latter at Cunaxa, i. 8. 26, 27. He remained at the court 17 years, when in 398 he was sent home by the king on an embassy to Evagoras and Conon, and never returned to Persia. He wrote a history of Persia in 23 books and a description of India in one book, of both of which we have only epitomes, made by Photius, and a few fragments.

**κυβερνήτης**, ου [κυβερνάω, *steer*, cf. Eng. *govern*], *one who steers, helmsman*, v. 8. 20. The κυβερνήτης was the most important officer in the Greek ship. He not only steered the vessel, a difficult and delicate operation in case of the man-of-war in action (see s.v. *τριήρης*), but he also gave the orders which were passed on to the rowers. He had an assistant, called *πρωρεύς* (q.v.), who stood at the bow of the boat as lookout, and was in constant communication with him. For the steering gear of the Greek ship, see s.v. *πηδάλιον*. For illustrations of the κυβερνήτης at the rudder, see s.v. *ναῦς* and *πεντηκόντορος*.

**Κύδνος**, ὁ, *the Cydnus*, a river in Cilicia which rose in the Taurus range and flowed through the city of Tarsus, i. 2. 23 (Tersus Tchai).

**κυζικηνός**, ὁ [Κύζικος], a *Cyzicene*, a gold coin of Cyzicus of about twice the weight of the daric (see s.v. *δάρεικός*), but so alloyed that in the time of Demosthenes it had the value of only 28 Attic drachmas (see s.v. *μνᾶ*), v. 6. 23, vi. 2. 4, vii. 2. 36, 3. 10.

**Κύζικος**, ἡ, *Cyzicus* (Balkiz), vii. 2. 5, a colony of the Milesians, on the southern shore of the island Arctonnēsus, in the southern part of the Propontis. This island is now a peninsula, but in antiquity two bridges spanned the strait with a fine harbour on each side of them. The position of the city made it important, and its possession was therefore often hotly contended for, especially in the battle won there by the Athenians in 410 B.C. Since it was a station on the way to the grain districts, its coinage was current among the Greeks (see *Κυζικηνός*). Under the Romans the city reached its height of prosperity, and the ruins on the hills above the peninsula are of that period.

**κύκλος**, ὁ [cf. Lat. *curvus*, bent, *circus*, circle, Eng. *ring*, *cycle*, *bicycle*, *en-cyclo-paedia*], circle, ring, esp. in the dat. as adv., κύκλῳ, in a circle, round, all round, i. 5. 4, iii. 1. 2, iv. 1. 11, vi. 3. 6, vii. 2. 21; of a city, ring-wall, encircling wall, iii. 4. 7, 11; of persons, group, κύκλοι συνίσταντο, groups collected, v. 7. 2. Phrases: τὴν κύκλῳ πᾶσαν χώραν, the whole region on every side, iii. 5. 14, cf. v. 6. 20; κύκλῳ διὰ μέσης τῆς Θράκης, round through the middle of Thrace, vii. 1. 14; πορευόμενοι κύκλῳ, march in a curve, vii. 8. 18.

**κυκλώω**, κυκλώσω, ἐκύκλωσα, κεκύκλωμαι, ἐκυκλώθην [κύκλος], encircle, surround, of troops, in pass., i. 8. 13, iv. 2. 15; mid., form a circle, gather round, with περί and acc., vi. 4. 20.

**κυκλώσις**, εως, ἡ [κυκλώω], an encircling; ὥς εἰς κύκλωσιν, as if to encircle, i. 8. 23.

**κυλινδέω** or **κυλινδω**, -εκύλισα, -κεκύλισμαι, ἐκυλίσθην [cf. *καλινδέομαι*, Eng. *cylinder*], roll, roll along or down, of stones, iv. 2. 3, 20, 7. 4; pass. intr., roll, with κάτω, roll down, of horses, iv. 8. 28.

**Κυνίσκος**, ὁ, *Cyniscus*, a Spartan, probably harmless in the Chersonese at the time of the Greeks' approach thither, vii. 1. 13.

**κυπαρίττινος**, η, ον [κυπάριττος, *cypress-tree*, cf. Eng. *cypress*], of cypress, made of cypress, v. 3. 12.

**Κύρειος** or **Κύρείος**, ᾶ, ον [Κύρος], of or belonging to Cyrus, Cyræan, as τὸ Κύρειον στρατεύμα, the Cyræan army, i.e. the Greek army which had accompanied Cyrus, vii. 2. 7, but οἱ Κύριοι, iii. 2. 17, means Cyrus's barbarian troops, and τὸ Κύρειον στρατόπεδον, means Cyrus's camp or quarters, i. 10. 1.

**κύριος**, ᾶ, ον [κύρος, τό, might, power], having power or authority, Lat. *potēns*, of persons, with inf., as οὐκ ἔσεσθε κύριοι ἀνελεσθαι

πόλεμον, you will not have it in your power to make war, v. 7. 27.

**Κῦρος**, ὁ [Pers. *Kurash*], *Cyrus*, called ὁ ἀρχαῖος, the Ancient or the Elder, i. 9. 1, *Cyrus the Great*, the founder of the Persian monarchy. According to Xen. and Hdt., he was the son of Cambyses, a Persian noble, and Mandane, daughter of Astyages, king of Media, whom he overthrew and succeeded, reigning from 560-529 B.C. But modern investigations have shown that Ctesias (see Κτησιᾶς) was right in stating that Cyrus was not related to Astyages. He was in reality of pure Persian stock, the descendant of Achaemenes in the fifth generation — Hakhaminis, Ksha'ispis, Kurash I., Kambudshia (Cambyses I.), Kurash II. (Cyrus). His ancestors, of Iranian stock like the Medes, coming from Parsua in the north, had gradually moved down towards the Median empire, and Cyrus, becoming king of Anshan (Anzan) in 558 B.C., carried on an active war against Astyages, king of Media, until, in 549 B.C. the latter's army revolted, and Astyages and his capital, Ecbatana, fell into the enemy's hands. Cyrus enlarged the Median empire by the conquest of the Lydian kingdom of Croesus. The capture of Babylon in 538, followed by the extension of his domains to the borders of India, made him the monarch of the entire East. He was succeeded in 529 by his son Cambyses II., the invader of Egypt. Xenophon's work called the *Cyropaedia* is not a real history, but an historical romance in which Cyrus is presented as the highest type of a ruler.

**Κῦρος**, ὁ [Persian *Kurash*], *Cyrus the Younger*, whose ill-fated expedition is described in the *Anabasis*. He was the son of Darius Nothus and Parysatis, i. 1. 1, and was born after his father's accession (425 B.C.)

to the throne of Persia. In 407 B.C. he was made by his father satrap of Lydia, Phrygia the Greater, and Cappadocia, and military commander of all Asia Minor west of the Halys, i. 1. 2, 9. 7. In this position he aided the Lacedaemonians in the Peloponnesian war, iii. 1. 5, having indeed received special orders from his father to this effect. He became the warm friend of Lysander, and on being summoned to the deathbed of Darius in 405 B.C., i. 1. 2, he turned over to the Spartan admiral the money which he had in hand and his entire revenue from the satrapy. This timely aid to the Spartans did much to hasten the end of the war. There is little doubt that it was rendered by Cyrus with the hope of enlisting the sympathy of Sparta in his design to obtain the throne of Persia. As the son born in the purple (Artaxerxes Mnemon having been born before his father's accession), he hoped to be appointed his father's successor, but on the death of Darius he was disappointed, and his elder brother succeeded, i. 1. 3. Upon this, Tissaphernes, satrap of Caria, who had been obliged to follow Cyrus to Babylon, i. 1. 2, accused him of plotting the murder of Artaxerxes, i. 1. 3, and it was only the intervention of Parysatis, i. 1. 3, 4, that saved Cyrus's life. He returned to his satrapy, vowing vengeance, i. 1. 4, and from that time made his preparations to dethrone his brother. These and the expedition which followed are described in the first book of the Anabasis. Cyrus set out from Sardis in the spring of 401 B.C., i. 2. 5, and was slain in a hand to hand encounter with his brother at the battle of Cunaxa some six months later, i. 8. 26 ff. A sketch of his character is given, i. 9. The royal line of which he came ran thus: Hakh-

minis (Achaemenes), Ksha'ispis, Ariaramna (brother of Kurash I., who was grandfather of Cyrus the Great), Arsama, Hystaspes, Darius I., Xerxes, Artaxerxes I., Darius II. (Nothus), Cyrus. (Cf. with this the genealogy of Cyrus the Great, whose son Cambyses was succeeded by Darius I.)

Κυτώνιον, τό, see Κερτωνόν.

κύων, κυνός, ὁ, ἡ [cf. Lat. *canis*, dog, Eng. *hound*, *cynic*, *cynos-ure*], dog, bitch, hound, cur, iii. 2. 35, v. 7. 26, 8. 24, vi. 2. 2, vii. 2. 33.

κωλύω, κωλῶω, etc., hinder, keep from, prevent, oppose, check, Lat. *impediō*, abs. or with acc., i. 2. 21, ii. 4. 6, iii. 5. 12, iv. 2. 24, 25, v. 4. 5; with inf., or acc. of pers. and int., i. 3. 16, ii. 7. 7, iv. 3. 3, v. 7. 10, vii. 3. 3; with τοῦ and inf., i. 6. 2. Phrases: τὸ κωλύον, the obstacle, iv. 5. 20, 7. 4; κωλύοντες μηδαμῇ ἡμᾶς πορίζεσθαι, preventing us from getting supplies anywhere, vii. 6. 29.

κωμάρχης, ου [κείμει + ἄρχω], village chief, head man of a village, chief, iv. 5. 10, 24, 29, 6. 1.

κώμη, ης [κείμει], village, hamlet, unfortified, opp. to a walled city, Lat. *vicus*, i. 4. 9, 10. 11, ii. 2. 15, iii. 2. 34, iv. 4. 2, vi. 4. 6, vii. 4. 11.

κωμήτης, ου [κείμει], villager, Lat. *vicānus*, iv. 5. 24.

κώπη, ης, handle, esp. of an oar, hence oar, Lat. *remus*; κώπαις, by rowing, vi. 4. 2, see *s.v.* τριήρης.

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λαβεῖν, see λαμβάνω.

λαγχάνω (λαχ-), λήξομαι, ἔλαχον, εἴληχα, εἴληγμαι, ἐλήχθην, get by lot, get, obtain, be possessed of, hold, with acc. or gen., iii. 1. 11, iv. 5. 24.

λαγός, ὁ, hare, Lat. *lepus*, iv. 5. 24.

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λαθεῖν, see λαθάνω.

λάβρα, adv. [R. λαθ], *secretly, covertly, stealthily*; with gen., *without the knowledge of*, Lat. *clam*, i. 3. 8.

Λακεδαιμόνιος, ὁ [Λακεδαίμων], *a Lacedaemonian, inhabitant of Lacedaemonia or Laconica*, a name applicable in its stricter sense only to the περίοικοι (q.v.), but generally used, as in the Anab., in a wider sense to include both the Perioeci and the Spartans, i. 1. 9, 2. 21; ii. 6. 2, iii. 1. 5, 2. 37, iv. 6. 14, v. 3. 7, vi. 1. 26, 6. 9, vii. 1. 28, 7. 12.

Λακεδαίμων, ονος, ἡ, *Lacedaemon, Lacedaemonia*, v. 3. 11, called also *Laconica* and by late Roman and by many modern writers *Laconia*, the country in the southeastern part of Peloponnēsus, especially the district between Mt. Taygetus and Mt. Parnon with the fertile valley of the Eurōtas to the south. The Lelegae were the earliest inhabitants, and to them came immigrants from the north, Aeolians, Achaeans, and finally Dorians. The sovereignty remained in the ancient native families of the Agiadae and Eurypontidae; hence came the two kings ruling together, by a later invention called Dorians of the family of Aristodēmus. These two were invested with the supreme military command and priestly dignity. Next to them were the five ephors who gradually became a committee of general control (see ἔφορος), next to these was the Gerousia or council of 28 citizens over 60 years of age. The final decision of all matters of importance lay with the people, that is, the sovereign Dorians, called Spartans or, loosely, Lacedaemonians. They dwelt in and about Sparta (q.v.), observing the greatest simplicity and severity of life in accordance with the institutions of Lycurgus. There were two other classes in the state, the

older Achaeans, called the Perioeci (q.v.), who had submitted voluntarily or by treaty, and the Helots, or state slaves, destitute of all rights, who had been overcome by force. Until the Persian wars the Spartans were regarded as the champions of Greece; then followed the period of Athenian supremacy until the end of the Peloponnesian war. At the time of the Anabasis the Spartans were again in the ascendant. After the battle of Leuctra Sparta never regained her old supremacy, although the Roman conquerors were always partial towards her.

λάκκος, ὁ [cf. Lat. *lacus*, *hollow, lake*, Eng. *loch*], *pit, cistern, vat*, for wine, iv. 2. 22.

λακτίζω (λακτιῶ-, λακτιῶ, ἐλάκτισα, λελάκτικα, ἐλακτίσθην [λάξ, adv., *with the foot*, cf. Lat. *calx*, *heel*], *kick at, kick*, of horses, iii. 2. 18.

Λάκων, ονος, ὁ, *a Laconian*, a term properly applicable only to the Perioeci, the free inhabitants of the towns about Sparta, who owed war service to the Spartans, but were excluded from the offices. But the word is also loosely used to include Spartans, ii. 1. 3, 5. 31, v. 1. 15, vi. 1. 32, vii. 6. 7, 7. 15, 8. 23.

Λακωνικός, ἡ, ὁν [Λάκων], *of Laconica, Lacedaemonian*, of men and things, iv. 1. 18, 7. 16, vii. 2. 29, 3. 8.

λαμβάνω (λαβ-, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην [root λαβ, cf. Lat. *labor*, *toil*, Eng. *lemma*, *epi-lepsy*, *pro-lepsis*], *take*, Lat. *capio*, also in less vigorous sense, *take to oneself, receive*, Lat. *accipio*. In general, *take*, i. 5. 10, ii. 1. 10, 3. 14, iii. 2. 20, 4. 49, iv. 1. 8, 5. 35, v. 1. 17, 5. 19, vi. 4. 24, vii. 3. 26; the partic. λαβών is often used like ἔχων in the sense of *with*, i. 1. 2, 11, iii. 4. 38, iv. 1. 6, vii. 7. 13; esp., *take prisoner*,

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*capture, take possession of*, i. 4. 7, 7. 9, 10. 2, iii. 2. 29, 4. 41, iv. 1. 22, v. 2. 5, vii. 3. 35; with the added notion of sudden or unexpected action, *catch, seize, find*, often with partic., i. 1. 6, 3. 10, 5. 2, ii. 3. 21, iv. 6. 15, v. 6. 9, vi. 2. 17, 4. 2, vii. 2. 13; *receive, get, obtain, require*, i. 1. 9, 6. 6, 9. 22, ii. 2. 20, 6. 21, iii. 4. 2, iv. 2. 23, v. 1. 15, vi. 6. 2, vii. 3. 1, 6. 19. To the acc. with this verb may be added *els* or *πρός* with acc., or *ἀπό*, *ἐξ*, or *παρά* with gen., i. 5. 15, ii. 2. 11, 3. 28, iii. 4. 42, iv. 5. 32, v. 6. 18, vii. 3. 23. The part. gen. occurs, i. 5. 7, iv. 5. 35. Phrases: *λαμβάνειν ἀνδρας*, *enlist men*, i. 1. 6; *πίστεις* or *πιστά λαβεῖν*, *receive pledges*, abs., with *παρά* and gen., and with inf., i. 2. 26, 6. 7, ii. 3. 26, iii. 2. 5, v. 4. 11; *ἔλαβον τῆς ζώνης τὸν Ὀρόνταν*, *they grasped Orontas by the girdle*, i. 6. 10; *εἰ τὸ στράτευμα λάβοι ἔνδεια*, *if need should befall the troops*, i. 10. 18; *δίκην* or *τὰ δίκαια λαβεῖν*, see *δίκη* and *δίκαιος*, v. 8. 17, vii. 7. 17; *πεῖραν λαβεῖν*, see *πεῖρα*, v. 8. 15, vi. 6. 33.

**λαμπρός**, ἄ, *ὄν* [λάμπω], *bright, shining, brilliant, distinguished, noble*, Lat. *splendidus*, in comp., vii. 7. 41.

**λαμπρότης**, ητος, ἡ [λαμπρός], *brightness, brilliancy, splendour*, i. 2. 18.

**λάμπω**, λάμψω, ἔλαμψα, λέλαμπα [cf. Lat. *limpidus*, *clear*, Eng. *lamp*], *shine, be bright, glisten*, of fire, *blaze*, iii. 1. 11, 12.

**Λαμψακηνοί**, οἱ [Λάμψακος], *Lampsaceniens, inhabitants of Lampsacus*, vii. 8. 3.

**Λάμψακος**, ἡ, *Lampsacus*, a very early Greek settlement and city in the Troad, on the Hellespont, vii. 8. 1, 6, renowned for its wine. (*Lapsaki*.)

**λανθάνω** (λαθ-), *λήσω*, ἔλαθον, *λέληθα*, *λέλησμαι* [R. **λαθ**], *lie hid or concealed, be unseen, escape the notice of*, Lat. *lateō*, abs. or with

acc., iv. 1. 4, 2. 2, v. 2. 29, vi. 3. 14, vii. 2. 18; partic., *λαθών*, *secretly*, iv. 6. 11. A partic. used with *λανθάνω* conveys generally the leading idea and is best translated by a finite verb, as *τὸ στράτευμα τρεφόμενον ἐλάνθανε*, *the army was secretly supported*, i. 1. 9, cf. iv. 2. 7; in this construction the acc. of person occurs, as *λαθεῖν αὐτὸν ἀπελθών*, *get away without his knowledge*, i. 3. 17, cf. vi. 3. 22, vii. 3. 38, 43.

**Λάρισσα**, ης, *Larissa*, an Assyrian city, eighteen miles south of Nineveh (see *Μέσπιλα*), on the left bank of the Tigris, north of the mouth of the Great Zab, iii. 4. 7. By some it is identified with Kalach (Calah), by others with Resen (Genesis 10, 12). Its ruins are called Nimrud. It was first excavated by Layard in 1845, when remains of four palaces were uncovered. Recent excavations have shown that the pyramid mentioned by Xen., iii. 4. 9, was originally a square tower, whose ruins had already assumed the pyramidal shape in his time.

**λάσιος**, ᾱ, *ὄν*, *hairy, shaggy*, of places, *bushy, thickly grown*, Lat. *dēnsus*, v. 2. 29; subst., *τὰ λάσια*, *thickets*, vi. 4. 26.

**λαφύροπῶλέω** [λαφύροπώλης], *sell booty or plunder*, abs., vi. 6. 38.

**λαφύροπώλης**, *ὄν* [λάφυρον], *booty + πωλέω*, *seller of booty, booty dealer*, Lat. *sector*. At Sparta the *λαφύροπῶλαι* were officers attached to the kings' staff who took charge of the booty captured in war. So the Greeks that had enlisted under Cyrus, on their return, appointed official vendors of the booty, vii. 7. 56.

**λάχος**, *ους*, τό [cf. *λαγχάνω*], *allotted portion*, Lat. *sors*, hence *share, part*, v. 3. 9.

**λαχών**, see *λαγχάνω*.

**λέγω**, λέξω, ἔλεξα, ἔλεγμαι, ἐλέχθην (for *εἴρηκα* and *εἶπον*, used as pf. and 2 aor., see *εἶρω* and *εἶπον*)



[**R. λέγ**], *say, speak, talk, tell, state, mention, relate*. Lat. *dīcō*, abs. or with acc. of thing, i. 3. 2, 6. 9, ii. 1. 13, 2. 2, iii. 2. 38, iv. 1. 23, v. 3. 7, vi. 2. 7, vii. 7. 4; with acc. of pers., ii. 3. 25; with an interr. clause, dir. or indir., *tell, relate*, i. 3. 12, 6. 11, 8. 27, ii. 1. 19, v. 8. 2, 12; with the dat. or *eis* or *πρός* with acc. of pers. to whom, i. 4. 11, ii. 3. 5, iii. 3. 2, v. 6. 28, 7. 18, vi. 6. 5, vii. 1. 8; *say in reply* to a thing, with *πρός* and acc., i. 3. 19; with *ὑπερ* and gen. of pers. or *περί* and gen. of thing, i. 9. 23, vi. 6. 18; followed by dir. disc., i. 1. 22, 5. 39, iii. 1. 15, v. 4. 4, vii. 2. 13; by *ὅτι* or *ὡς* and indir. disc., i. 2. 21, 7. 5, ii. 1. 14, iii. 2. 4, iv. 5. 34, v. 1. 14, vi. 1. 13, vii. 6. 7; very rarely with inf. or partic., i. 3. 15, v. 4. 34, vii. 3. 13, but after *λέγω* meaning *bīd, charge, vote*, the inf. is regular, i. 3. 8, iii. 1. 26, v. 7. 34, vi. 1. 25, vii. 1. 40. In the pass. the personal constr. prevails where we use the impers., as *λέγεται*. *Ἀπόλλων ἐκδέεται*, 'tis said *Apollo stayed*, i. 2. 8, cf. 4. 4, ii. 2. 6, iii. 1. 9, iv. 3. 4, vi. 2. 2, vii. 2. 22, but the impers. constr. with acc. and inf., or even with *ὅτι* or *ὡς* and a clause, is found, i. 2. 12, iv. 1. 3, v. 7. 7, vii. 2. 5. Phrases: *ἐλπιδας λέγων δεήσει*, *he kept putting them off with the hope*, i. 2. 11; *ὡς ἐλέγεται* or *ἐλέγοντο*, *as 't was said*, i. 4. 5, 10. 18; *λεγόμενος ἐν τοῖς ἀρίστοις*, *reckoned as among the noblest*, i. 6. 1; *πρῶτος λέγει τὸ πάθος*, *he spoke tamely of his treatment*, i. 5. 14; *ἡ ἐνὰ συμβουλή λεγόμενη εἶναι*, *the advice termed holy*, v. 6. 4; *εὖ* or *ὀρθῶς λέγετε*, *your advice is good*, vii. 1. 22, 3. 39.

**λεία**, *as* [cf. Lat. *lucrum, gain, latro, freebooter*], *property taken in war, booty, plunder*, including esp. men and cattle, Lat. *praeda*, v. 1. 8, 17, vi. 6. 2, vii. 4. 2, 5. 2.

**λειμών**, *ὦπος*, *ὁ* [cf. *λαμῆν*], *any moist place, green, meadow*, Lat. *prātum*, v. 3. 11.

**λείος**, *ᾶ*, *ον* [cf. Lat. *lēvis, smooth*], *smooth*; of a hill, *even*, with gentle slope, iv. 4. 1.

**λείπω** (*λιπ-*), *λείψω, ἔλιπον, ἔλοιπα, λέλειμαι, ἐλείφθην* [cf. Lat. *licet, it is lawful, linquō, leave*, Eng. *LEND, LOAN, ec-lipse, el-lipse*], *leave a place or station, abandon, forsake, quit*, Lat. *relinquō*, i. 2. 21, 10. 18, iv. 2. 7, 6. 19, v. 2. 15; *leave behind or remaining, leave alive, spare*, vi. 3. 5, vii. 4. 1; pass., *be left, abandoned*, vi. 3. 13; *be left over, remain, be left alive, survive*, of persons and things, ii. 4. 5, iii. 1. 2, iv. 1. 5; *be left behind*, of persons, iv. 5. 12. Phrase: *πλήθει ἡμῶν λειφθέντες*, *inferior to us in numbers*, vii. 7. 31.

**λεκτέος**, *ᾶ*, *ον*, verbal adj. [**R. λέγ**], *to be said, that must be told*, Lat. *dīcendus*, v. 6. 6.

**λελείπεται**, see *λείπω*.

**λεξάτω**, see *λέγω*.

**Λεοντίνος**, *ὁ*, a *Leontine, man of Leontini*, ii. 6. 16, an ancient Greek city in the eastern part of Sicily. (Lentini.)

**λευκοθώραξ**, *ᾶκος*, *ὁ*, *ἡ* [*λευκός + θώραξ*], *in white cuirass*, of cavalry, i. 8. 9. This white cuirass is probably identical with the *θώραξ λευκός* mentioned in iv. 7. 15, and was made of layers of linen placed one over the other and stiffened by some artificial process.

**λευκός**, *ἡ*, *όν* [root *λυκ*, cf. Lat. *lūx, light, lucēō, shine*, Eng. *LIGHT, LEA*], *white*, Lat. *albus*, i. 8. 8, v. 4. 12, 32, vii. 3. 26.

**Λέων**, *οντος*, *ὁ*, *Leon*, a Greek soldier from Thurii, v. 1. 2.

**λήγω**, *λήξω, ἔληξα*, intr., *leave off, end, be over*, iii. 1. 9, vii. 6. 6; of the wind, *slacken, abate*, iv. 5. 4.

**λήζομαι** (*ληδ-*), *ἐλησάμην* [**λεία**], *make booty, plunder, pillage*, Lat. *praedor*, abs. or with *ἐξ* and gen., v. 1. 9, vi. 1. 1, 6. 27; with acc. of place or person, *spoil, plunder, rob*, iv. 8. 22, vii. 2. 34, 3. 31.



λήρος, ὁ, silliness, nonsense, humbug, Lat. *nūgae*, vii. 7. 41.

λήσομεν, see λαρθάνω.

ληστεία, ἄς [ληστής], getting booty, pillaging, plundering, Lat. *praedatiō*, vii. 7. 9.

ληστής, οὐ [λήζομαι], plunderer, pillager, hummer, Lat. *praedator*, vi. 1. 8, 6. 28.

ληφθήσόμεθα, λήψεσθε, see λαμβάνω.

λίαν, adv., very, Lat. *ualdē*, with adjs., vi. 1. 28, vii. 6. 23.

λίθινος, η, ον [λίθος], of stone, made of stone, iii. 4. 7, 9.

λίθος, ὁ [cf. Eng. *litho-graphy*, *oō-lite*], stone, Lat. *lapis*, iii. 5. 10, iv. 7. 25, as a substance, iii. 4. 10, as used in attack or defence, i. 5. 12, iv. 2. 4. The use of stones as an instrument of warfare was common in later times, and engines for hurling them (called *λιθοβόλοι*, Lat. *ballistae*) were invented and came into extensive use in siege operations. Such artillery was used by Alexander the Great. Earlier, in the time of Xenophon, stones were thrown either with slings, in which also lead bullets were used, iii. 3. 17, cf. iv. 1. 10, or by the hand, v. 2. 14, cf. v. 2. 12. In his time stone-throwers, in the latter sense, had not been developed into a distinct branch of the service, but their usefulness was recognised. See further the illustration s.v. *ξίφος*.

λίμνη, ἔνος, ὁ [root *λι*, pour, cf. Lat. *litus*, shore, *limus*, slime, Eng. LIME], harbour, port, Lat. *portus*, vi. 2. 13, 4. 1, 4, 6. 3.

λίμος, ὁ, hunger, famine, dearth, Lat. *famēs*, i. 5. 5, ii. 2. 11, 5. 19, vii. 4. 5.

λίνεος, ἄ, ον, contr. οὖς, ἦ, οὖν [λίνον, linen, cf. Lat. *linum*, flax], of flax, flaxen, linen, Lat. *lineus*, v. 4. 13; on the cuirasses of linen, iv. 7. 15, see *λευκοθώραξ*.

λογίζομαι (λογιδ-), λογιούμαι, etc. [R. *λεγ*], count on, reckon on,

take into account, consider, with acc. of thing or inf., ii. 2. 13, iii. 1. 20.

λόγος, ὁ [R. *λεγ*], word, saying, statement, speech, discourse, pl. words, conversation, Lat. *verbum*, *oratiō*, ii. 5. 16, 27, 6. 4, v. 7. 27, vi. 1. 18, vii. 7. 24; debate, discussion, i. 6. 5, iii. 2. 7; rumour, story, i. 4. 7, v. 6. 17; narrative, ii. 1. 1, iv. 1. 1. Phrase: *εἰς λόγους ἐλθεῖν* with dat. of pers., have an interview with one, Lat. in *conloquium venīre*, ii. 5. 4, iii. 1. 29.

λόγχη, ης, spearhead, metal point of the spear or lance (δόρυ), Lat. *cuspis*, i. 8. 8, vii. 4. 15; also the spear itself, lance, in Anab. used of those employed by barbarians, ii. 2. 9, iv. 8. 3, 7, v. 8. 16, but not exclusively, v. 2. 14. The term was sometimes applied also to the metal shoe at the butt end of the spear, iv. 7. 16. For the manner in which the spearhead was supported at the point where it joined the shaft, in the case of the lances of the Mossynoeci, see s.v. *σφαιροειδής*.

λοιδορέω, λοιδορήσω, etc. [λοιδορος, abusive], revile, abuse, rebuke, iii. 4. 49, vii. 5. 11.

λοιπός, ἡ, ὅν [λείπω], what is left, remaining, Lat. *reliquus*, with the art., the rest, of persons and things, iv. 2. 14, 3. 13, 30, v. 1. 2, vi. 4. 26; of time and space, iii. 4. 6, iv. 7. 6; λοιπόν (sc. ἐστι), with dat. of pers. and inf., it remains that, iii. 2. 29. Phrases: τὸ λοιπόν, of time, from now on or from then on, henceforth, thenceforth, for the future, Lat. *dehinc*, *posthāc*, ii. 2. 5, iii. 2. 8, v. 1. 2, 3. 9; τοῦ λοιποῦ, in future, v. 7. 34; ὁ λοιπός, the survivor, iv. 1. 24, vi. 3. 12; τὴν λοιπὴν (sc. ὁδόν), the rest of the way, iii. 4. 46.

Δοκρός, ὁ, a native of Locris, a Locrian, vii. 4. 18. The Locrians were divided into three tribes, the Epicnemidian, who occupied a

promontory extending into the Malian gulf, the Opuntian, who lived east of them on the Euboean Sea, whose chief town was Opus, and the Ozolian, upon the gulf of Corinth, east of Aetolia, whose chief town was Amphissa. The third division was separated from the other two by Phocis.

**Λουσιάτης**, *ον*, and **Λουσιεύς**, *έως*, *ὁ* [*Λουσολ*, *Lusi*], a *Lusian*, a native of *Lusi*, a small city in the northern part of Arcadia, iv. 2. 21, 7. 11, 12, vii. 6. 40. (*Sudhena*.)

**λόφος**, *ὁ*, *ridge* or *crest* of anything, esp. of rising ground, *hill*, *ridge*, *height*, Lat. *dorsum*, i. 10. 12, iii. 4. 24, iv. 2. 10, 8. 26, vi. 3. 3.

**λοχᾶγέω** [*R. λεχ* + *R. αγ*], *be captain*, vi. 1. 30.

**λοχᾶγιά**, *ᾶς* [*R. λεχ* + *R. αγ*], *office of captain*, *captaincy*, i. 4. 15, iii. 1. 30.

**λοχᾶγός**, *ὁ* [*R. λεχ* + *R. αγ*], *commander of a λόχος*, *captain*, Lat. *centuriō*, i. 7. 2, ii. 5. 25, iii. 1. 15, 32, 4. 21, iv. 3. 17, 26, 7. 8, v. 2. 13, vi. 4. 10, vii. 4. 18; he received twice the wages of a private, vii. 2. 36. Above him were the *στρατηγοί* and *ταξιαρχοί*, below him the *ὑπολόχᾳγοι*, *πεντηκοντῆρες*, and *ἐνωμοτάρχαι*.

**λοχίτης**, *ον* [*R. λεχ*], *one of the same company*, *comrade*, vi. 6. 7, 17.

**λόχος**, *ὁ* [*R. λεχ*], *ambush*, *men in ambush*, *armed men*, esp. as a certain part of the army, a *company*, iv. 2. 16, 7. 9, v. 1. 17, vi. 5. 9, vii. 3. 46; it consisted generally of about 100 men, Lat. *centuria*, iii. 4. 21, iv. 8. 15, but might be less, i. 2. 25, and was divided into two *πεντηκοστές* and four *ἐνωμοταί*. Two *λόχοι* formed a *τάξις*, vi. 5. 11. In vi. 3. 2, the word is used of a larger number of troops, *division*. Phrases: *κατὰ λόχους*, *by companies*, i.e. with the four *ἐνωμοταί* in file one behind the other, iii. 4.

22; *ὀρθλοῖς τοῖς λόχοις*, see *ὀρθλος*, iv. 2. 11; *παράγειν τοὺς λόχους*, see *παράγω*, iv. 6. 6.

**Λυδία**, *ᾶς* [*Λυδός*], *Lydia*, i. 2. 5, iii. 5. 15, vii. 8. 20, a fertile country in the western part of Asia Minor, irrigated by the gold-bearing rivers *Hermus* and *Pactōlus*. Its chief city was *Sardis*. Under *Croesus* it was a powerful and prosperous kingdom, but after his defeat by *Cyrus the Great*, in 546 B.C., it was made a Persian satrapy, i. 9. 7, with the following boundaries, which it retained also under the Romans: on the north *Mysia*, east *Phrygia*, south the *Maeander*, separating it from *Caria*, and west *Ionis*. Under the Persians the previous warlike nature of the people was softened into that effeminacy of life for which *Lydians* were afterwards famous.

**Λυδίας**, *ᾶς*, *ον* [*Λυδός*], *belonging to Lydia*, *Lydian*, i. 5. 6.

**Λυδός**, *ὁ*, a native of *Lydia*, a *Lydian*, iii. 1. 31.

**Λύκαια**, *τά*, the *Lycaea*, a festival in honour of *Zeὺς Λυκαῖος*, or *Λύκαιος*, of Mt. *Lycaeus*, celebrated in the spring by the *Arcadians*, i. 2. 10.

**Λυκάονες**, *ων*, *οἱ*, natives of *Lycaonia*, *Lycaonians*, iii. 2. 23.

**Λυκαονιά**, *ᾶς* [*Λυκάονες*], *Lycaonia*, a country in the central part of Asia Minor, north of Cilicia, hostile to Persia, i. 2. 19, vii. 8. 25. The chief city was *Iconium*.

**Λύκειον**, *τό* [*cf. Eng. lyceum*], the *Lycēum*, a gymnasium just outside the wall of Athens to the east, and near a temple of *Apollo Lycaeus*, vii. 8. 1. Its foundation was ascribed by some to *Pisistratus*, by others to *Pericles*. *Lycurgus* embellished it with gardens and a palaestra. Here the Athenians exercised under arms before a war, and here was the tribunal of the *Polemarch*. Aristotle used the gardens for his lectures.

**Δύκιος**, ὁ, *Lycius*, an Athenian, who was appointed to command the cavalry, and distinguished himself against the Cardüchi, iii. 3. 20, iv. 3. 22, 25, 7. 24.

**Δύκιος**, ὁ, *Lycius*, a Syracusan, i. 10. 14, 15.

**Δύκος**, ὁ [λύκος], *the Lycus or Wolf River*, a common name for a powerfully flowing stream. The Lycus of the Anab. emptied into the Pontus near Heraclēa, vi. 2. 3. (Kelkit Tchai.)

**λύκος**, ὁ, [*cf.* Lat. *lupus*, *wolf*, Eng. *wolf*], *wolf*, sacrificed by the Persians to Ahriman, the prince of darkness, ii. 2. 9.

**Δύκων**, ὠνος, ὁ, *Lycon*, an Achaean in the Greek army, v. 6. 27, vi. 2. 4, 7, 9.

**λύμαλνομαι** (λύμαν-), *λύμανοῦμαι*, ἐλύμηνάμην, λελύμασμαι, ἐλύμάνθην [λύμη, *insult*], *outrage, destroy, cause ruin, spoil*, Lat. *noceō*, with acc. of thing and dat. of pers., i. 3. 16.

**λύπέω**, λύπησω, *etc.* [λύπη], *grieve, pain, vex*, Lat. *dolōre afficiō*, vii. 7. 12; of an enemy, *annoy, molest, trouble*, Lat. *laedō*, ii. 3. 23, 5. 14, v. 2. 26; pass., *be pained or sad, be sorry*, Lat. *doleō*, i. 3. 8, iii. 1. 11.

**λύπη**, ης, *pain of body or mind, grief, sorrow*, Lat. *dolor*, iii. 1. 3.

**λύπηρός**, ἄ, ὄν [λύπη], *painful, distressing, sad*, of things, vii. 7. 28; of persons, *troublesome, annoying*, Lat. *molestus*, with dat., ii. 5. 13.

**λύσιτελέω**, ἐλύσιτελήσω [λύω + Ῥ. ταλ], *pay expenses, be profitable, pay*, Lat. *prōsum*, with dat. of pers., iii. 4. 36. (See λύω, *fin.*)

**λύττα**, ης, *madness*, Lat. *rabiēs*, of dogs, v. 7. 26.

**λύω**, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην [*cf.* Lat. *luō*, *loose, soluō*, *loose*, Eng. *lose, loose, louse, ana-lyse*], *loose, set free, unbind, release*, Lat. *soluō*, iii. 4. 35, iv. 3. 8, 6. 2; *dissolve, separate*, hence

of a bridge or obstruction, *break down, remove*, Lat. *rēscindō*, ii. 4. 17, iv. 2. 26; of a truce or oaths, *break*, Lat. *foedera rumpō*, ii. 5. 38, iii. 2. 10; mid., *redeem, ransom*, vii. 8. 6. Phrase: οὐκ ἐδόκει λῦειν αὐτοὺς νυκτὸς πορεύεσθαι, *they thought marching by night didn't pay*, iii. 4. 36, where λῦειν is used as in poetry for λύσιτελείν, which some read here.

**λωτοφάγοι**, οἱ [λωτός, ὁ, *lotus* + ἔφαγον], *lotus-eaters*, iii. 2. 25. The lotus-tree (*rhamnus lōtus* of Linnaeus), growing on the north coast of Africa, bears a fruit shaped like an olive, and sweet, like a date or fig. The lotus-eaters lived along the coast of Tunis and Tripoli, where the fruit is still used and is called jujube. According to the story, first appearing in *Odyssey* 9, 82 ff., whoever ate the lotus lost all recollection of his home.

**λωφάω**, λωφήσω, ἐλώφησα, λελώφηκα, *slacken, rest, cease*, of the throwing of stones, abs., iv. 7. 6.

**λῶν**, λῶν, gen. ὠνος, *preferable*, used as comp. of ἀγαθός, *better*, in the sense of *pleasanter, more agreeable*, in Att. prose generally in neut. with ἐστί, followed by inf. or dat. and inf., iii. 1. 7, vi. 2. 15, vii. 6. 44.

## M.

**μά**, intensive particle, *surely*, used in oaths, and foll. by acc., always neg. unless preceded by *ναί*, as ἀλλὰ μὰ τοὺς θεοὺς, *no, by the gods!* i. 4. 8, *cf.* v. 8. 21, vii. 6. 11; *ναί μὰ Δία*, *yea, by Zeus!* v. 8. 6, vii. 6. 21.

**μάγαdis**, ἰδος, ἡ, dat. μαγάδῃ, *magadis*, a musical instrument, prob. of Lydian origin, said to have been one of the most perfect stringed instruments in use among the Greeks. It comprised two full octaves, the left hand playing the

lower notes, the right the upper. Hence, *στον μαγάδι*, as on the *magadis*, i.e. in the octave, vii. 3. 32.

**Μάγνητες**, *ων, οι* [cf. Eng. *magnet*, *magnesia*], *Magnesians*, natives of *Magnesia*, vi. 1. 7, a peninsula in Thessaly between the Pegasæan Gulf and the Aegæan.

**μάθε, μάθης, μάθοι**, see *μανθάνω*.

**Μαίανδρος**, *ὁ* [cf. Eng. *meander*], the *Maander*, a large river rising near Celaenae, i. 2. 7, and flowing thence through Phrygia and between Lydia and Caria into the Aegæan, i. 2. 5, 8. Its winding course was proverbial among the Greeks and Romans, hence Eng. *meander*. (Böyük or Mendera Tchai.)

**μαίνομαι** (*μαν-*), *μανοῦμαι*, *μέμνηνα*, *έμάνην* [R. *μα*], *rage*, *be raving* or *mad*, Lat. *furō*, ii. 5. 12, iv. 8. 20, vii. 1. 29; aor., *go mad*, ii. 5. 10.

**Μαισάδης**, *ον*, *Maesades*, father of Seuthes, vii. 2. 32, 5. 1.

**μακαρίζω** (*μακαρίζ-*), *έμακαρίσα*, *έμακαρίσθην* [R. *μακ*], *regard as happy*, *think fortunate*, iii. 1. 19.

**μακαριστός**, *ή, όν* [R. *μακ*], *to be thought happy*, hence *enviable*, Lat. *invidiosus*. Phrase: *πολλοίς μακαριστόν έποίησεν*, *he made him an object of envy to many*, i. 9. 6.

**Μακίστιος**, *ὁ* [Μάκιστος, *Macistus*], a *Macistian*, a native of *Macistus*, a city in southern Elis, vii. 4. 16 (Samikón).

**μακρός**, *ά, όν* [R. *μακ*], *long*, of space and time, Lat. *longus*, i. 5. 7, ii. 2. 12, iv. 3. 4, vi. 4. 2. Phrases: *μακράν* (sc. *όδόν*), *a long way* or *distance*, iii. 4. 17, cf. *μακροτέραν*, ii. 2. 11, *μακροτάτην*, vii. 8. 20; *μακρά πλοία*, *men-of-war*, Lat. *pauēs longae*, v. 1. 11; *μακρόν ήν* with inf., *it was too far to*, Lat. *longum erat*, iii. 4. 42; *μακρότερον*, adv., *further*, *at longer range*, iii. 4. 16.

**Μάκρωνες**, *ων, οι*, the *Macrōnes*, *Macronians*, a free and warlike people on the coast of the Pon-

tus, south of Trapezus, iv. 7. 27, 8. 1 ff., v. 5. 18.

**μάλα**, by elision *μαλ'*, adv. [cf. Lat. *melior*, *better*], *very*, *exceedingly*, *much*, Lat. *ualdē*, i. 5. 8, iii. 3. 6, 4. 15, iv. 1. 23, v. 4. 18, vi. 4. 26, vii. 1. 39; *οὐ μάλα*, *not very much*, *litotes* for *not at all*, ii. 6. 15; *αὐτίκα μάλα*, *on the spot*, *instantly*, *at once*, iii. 5. 11, vi. 2. 5; *εὖ μάλα*, *very easily*, vi. 1. 1; *μάλα καιρός έστιν*, *it's just the chance*, iv. 6. 15; comp. *μᾶλλον*, *more*, *rather*, *better*, *more suitably*, *more highly*, i. 1. 4, 5, 7. 19, ii. 1. 18, 5. 13, iii. 1. 35, v. 7. 9, vi. 1. 17; *μᾶλλον ή*, *rather than*, Lat. *potius quam*, i. 1. 8, iv. 6. 11, v. 8. 26; *οὐδέν μᾶλλον*, *not a bit more* (than before), iii. 3. 11; *μᾶλλον τι*, *rather more*, iv. 8. 26; sup. *μάλιστα*, *most*, *especially*, *generally*, *most highly*, i. 6. 5, 9. 22, ii. 2. 2, iii. 2. 5, iv. 6. 16, vii. 2. 4; with numerals, *about*, v. 4. 12, vi. 4. 3; *ὡς μάλιστα* with or without *έδύνατο*, or *ή έδύνατο μάλιστα*, *as much as possible*, Lat. *quam maxime potuit*, i. 1. 6, 3. 15, iv. 2. 2; *ὡς τις καί άλλος μάλιστα ανθρώπων*, *as well as any other man alive*, i. 3. 15.

**μαλακίζομαι** (*μαλακιδ-*), *έμαλακισάμην* and *έμαλακίσθην* [*μαλακός*, soft, cf. Eng. *amalgam*], *be softened* or *effeminate*, *be weakly* or *indolent*, v. 8. 14.

**μανέντες**, see *μαίνομαι*.

**μανθάνω** (*μαθ-*), *μαθήσομαι*, *έμαθον*, *μεμάθηκα* [R. *μα*], *learn*, esp. by inquiry, *find out*, *hear of*, *understand*, with acc. or inf., i. 9. 4, ii. 5. 37, iii. 2. 25, v. 2. 25; with *στι* or an interr. clause, ii. 5. 16, iv. 8. 5.

**μαντείᾶ**, *ās* [R. *μα*], *prophetic announcement*, *prediction*, *oracle*, Lat. *orāculum*, iii. 1. 7.

**μαντευτός**, *ή, όν* [R. *μα*], *directed or advised by an oracle*, vi. 1. 22.

**Μαντινείς**, *ων, οι*, *Mantinēans*, natives of *Mantinēā*, vi. 1. 11, one of the oldest cities of Arcadia, in

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the eastern part, on the streamlet Ophis. Its situation on a low pass between Arcadia and Argos made it a centre of traffic, and it was an important military position. Here were fought two great battles, in 418 and in 362 B.C. In the latter Epaminondas of Thebes conquered the Spartans and Athenians with whom the Martinēans were allied. Here fell Gryllus, the son of Xenophon. (Palaeopolis.)

**μάντις**, εως, ὁ [R. **μα**], one in a frenzy or possessed, one inspired, who thus declares the will of the gods, seer, prophet, diviner, soothsayer, exercising his art by inspecting the vitals of victims, like the *haruspex*, i. 7. 18, v. 2. 9, 6. 29, vi. 4. 13, vii. 8. 10, or by observing the flight of birds, like the *augur*. vi. 1. 23, 5. 2. Sometimes he slew the victims, iv. 3. 18, v. 6. 16, vi. 5. 8. In v. 7. 35 the μάντις took charge of purifying the army.

**Μάρδοι** or **Μαρδόνιοι**, οἱ, the *Mardi* or *Mardonii*, a warlike, marauding race who probably lived in the Masius Mts. in southern Armenia, iv. 3. 4. It is thought that both words are adjectives meaning *manly*.

**Μαριανδυνοί**, οἱ, the *Mariandyni*, a race inhabiting the eastern part of what the Romans called Bithynia, vi. 2. 1. They were reduced by the Heraclēans to the condition of Helots.

**μάρσιπος** or **μάρσιππος**, ὁ [cf. Eng. *marcupial*], pouch, bag, Lat. *marsupium*, with gen. of contents, iv. 3. 11.

**Μαρσύας**, οὐ, *Marsyas*, a satyr of Phrygia, killed and flayed by Apollo after being beaten in a musical contest, the flute against the lyre, i. 2. 8. From him, acc. to the myth, the river Marsyas was named; rising in a small lake near Celaenae, called Aulocrēne, because about it grew reeds suit-

able for the mouthpiece of the flute, it emptied into the Maeander, i. 2. 8.

**μαρτυρέω**, μαρτυρήσω, etc. [μάρτυς], be a witness, testify, bear witness, Lat. *testor*, with dat., iii. 3. 12, vii. 6. 39.

**μαρτύριον**, τό [μάρτυς], evidence, proof, Lat. *argumentum*, iii. 2. 13.

**μάρτυς**, υπος, ὁ [cf. Eng. *martyr*], witness, Lat. *testis*, vii. 7. 39.

**Μαρωνείτης**, οὐ [Μαρώνεια, *Maronēa*], a *Marōnite*, native of *Maronēa*, vii. 3. 16, a city in the land of the Cicones, east of Abdēra, renowned even in Homer's time for its wine. (Marogna.)

**Μάσκας**, ᾱ (Dor. gen.), ὁ, *Mascas*, called a river by Xen., i. 5. 4, but really a canal about Κορσωτή, q.v.

**μαστεύω** [R. **μα**], seek after, search for, abs. or with acc., v. 6. 25, vii. 3. 11; strive, with inf., iii. 1. 43. Poet. verb, except in Xen.

**μαστιγῶω**, μαστίγῶσω, ἐμαστιγῶσα, ἐμαστιγώσθην [μαστιγῆ], whip, chastise, Lat. *uerberō*, iv. 6. 15.

**μάστιξ**, ἱγος, ἡ, whip, lash, Lat. *flagellum*; ὑπὸ μαστίγων, under the lash, Lat. *flagellis coacti*, iii. 4. 25. For an illustration of the μαστιγῆ used as riding whip, see s.v. ἵπποδρομος (No. 31).

**μαστός**, ἐ, nipple, breast, of men, Lat. *papilla*, in pl., i. 4. 17, iv. 3. 6; hill, hillock, iv. 2. 6, 18.

**μάταιος**, ᾱ, οὐ [μάτη, folly], foolish, vain, idle, Lat. *uānus*, of words and deeds, vii. 6. 17, 7. 24.

**μάχαιρα**, ᾱς [R. **μαχ**], sword, sabre, cutlass, with straight back



No. 43.

and curved edge, a Greek weapon, vii. 2. 30, although worn also by the Thracians, vi. 1. 5; adapted to ripping, iv. 6. 26; and carried by

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cavalrymen, *cavalry sabre*, i. 8. 7; in vii. 4. 16, identified with the *ξίφος*, *q.v.*

**μαχαίριον**, τό [R. **μαχ**], *dagger, dirk*, iv. 7. 16.

**μάχη**, ης [R. **μαχ**], *battle, engagement, fight*, Lat. *pugna, proelium*, i. 2. 9, 5. 16, 8. 6, ii. 2. 21, vi. 3. 21; *place of battle, battle-field*, ii. 2. 6, v. 5. 4. Phrase: *μάχη* or *μάχην νικάω*, see *νικάω*, ii. 1. 4, 6. 5.

**μάχιμος**, ον [R. **μαχ**], *fit to fight; andras machimous, fighting men*, vii. 8. 13.

**μάχομαι**, *μαχοῦμαι*, *εμαχεσάμην*, *μεμάχημαι* [R. **μαχ**], *fight, give battle, fight with or against*, Lat. *pugnō, or proelium committō*, abs. or with dat. of pers., i. 5. 9, 7. 1, 17, 8. 23, ii. 1. 4, 4. 6, iii. 4. 33, iv. 1. 19, v. 4. 21, 5. 13, vi. 3. 5; very rarely with *πρός* and acc., vii. 8. 19, while *σύν* with dat. means *on the side of, with the aid of*, vi. 3. 13; *in defence of, for or about*, is expressed by *ὑπέρ* and gen. of pers., or *περί* or *πρό* and gen. of thing, i. 9. 31, ii. 1. 12, vi. 1. 8; *wrangle, quarrel*, iv. 5. 12.

**μέ**, μοί, μοῦ, see *έγώ*.

**Μεγάβυζος**, ό, *Megabyzus*, the official name of the keeper or sexton of the temple of Ephesian Artemis, always a eunuch, v. 3. 6, 7.

**μεγάλην**, see *μέγας*.

**μεγαληγορέω**, *εμεγαληγόρησα* [R. **μακ** + *ἀγείρω*], *talk big, boast, brag*, Lat. *glōrior*, vi. 3. 18.

**μεγαλοπρεπώς**, adv. [R. **μακ** + *πρέπω*], *in magnificent style, magnificently, splendidly, in a princely manner*, Lat. *māgnificē*, i. 4. 17, vii. 6. 3; sup. *μεγαλοπρεπέστατα*, vii. 3. 19.

**μεγάλως**, adv. [R. **μακ**], *greatly, exceedingly, grossly*, Lat. *māgnopere*, iii. 2. 22.

**Μεγαρεύς**, *έως*, ό [Μέγαρα, *Megara*], a Megarian, native of Megara, i. 2. 3, 4. 7, the capital of Megaris. This state lay between

Attica and Corinth, and was long the commercial rival of the latter, founding many colonies, such as Chalcēdon, Byzantium, and Heraclēa, vi. 2. 1. Its prosperity was destroyed when at its greatest height with the loss of Salamis, 598 B.C. It was always the enemy of Athens, but was esp. hostile in the Peloponnesian war.

**μέγας**, *μεγάλη*, *μέγα* [R. **μακ**], *great* in its widest sense, Lat. *māgnus*, comp. *μείζων*, sup. *μέγιστος*; of size or extent, *great, large, spacious, tall*, i. 2. 6, 22, 4. 9, 9. 7, ii. 4. 13, iii. 4. 17, vii. 1. 37; *important, weighty, powerful, high, mighty, striking*, i. 2. 4, 9. 30, ii. 5. 8, 14, 38, iv. 7. 23, vi. 1. 20; of a name, *renowned, famous*, ii. 6. 17, vi. 1. 20; of dress, *fine*, i. 9. 23; of sound, *loud*, iv. 5. 18, 7. 23; of a hole, *deep*, iv. 5. 6; of the sea, *heavy, high*, v. 8. 20; used also as a title of the king of Persia, like 'Great Mogul,' i. 2. 8, ii. 3. 17; neut. as adv., *μέγα, greatly*, iii. 1. 38. Phrases: *τὸ μέγιστον, what is or was the chief point, most of all, chiefly*, i. 3. 10, v. 6. 29, vii. 7. 23; *τὰ μέγιστα εὖ ποιοῦντα, conferring great benefits*, i. 9. 24; *πρῶτον καὶ μέγιστον, first and foremost*, ii. 5. 7; *μέγιστα ἦν τὰ χρησίμους ποιοῦντα, there were weighty reasons which made them good soldiers*, ii. 6. 14; *οἱ μέγιστον δυνάμενοι, cf. Lat. plurimum posse, the most powerful*, ii. 6. 21, vii. 6. 37; *βλάπτειν μέγιστα, do much harm*, iii. 3. 14, cf. v. 8. 17; *μέγα φρονεῖν*, see *φρονέω*, iii. 1. 27, v. 6. 8.

**Μεγαφέρνης**, ον, *Megaphernes*, a Persian nobleman, put to death by Cyrus, i. 2. 20.

**μέγεθος**, ος, τό [R. **μακ**], *bigness, size*, Lat. *māgnitūdō*, ii. 3. 15; of a river, *width*, iv. 1. 2.

**μέγιστος**, see *μέγας*.

**μέδιμνος**, ό [cf. Lat. *modius*, *corn measure*], *medimnus*, the largest



Attic dry measure, containing 52.53 liters, 47.7+ quarts, U. S. dry measure, or about a bushel and a half, vi. 1. 15, 2. 3. See *s.v.* χοῖνξ.

μεθ', by elision and euphony for μετά.

μεθέμι [ἐμι], *let go, give up*, Lat. *dimittō*, vii. 4. 10.

μεθίστημι [R. στα], *set in a different place, remove*; aor. mid., *make go aside, set apart*, ii. 3. 8; 2 aor. act., *go aside, stand apart*, ii. 3. 21.

Μεθυδριεύς, ἑως, ὁ [Μεθύδριον, *Methydrium*], a *Methydrian*, native of *Methydrium*, iv. 1. 27, 6. 20, 7. 9, a little town in central Arcadia, between the rivers Maloetas and Mylæon, whence its name. On the founding of Megalopolis the inhabitants of *Methydrium* were transferred thither, and it lost all importance. (Near Nemnitza.)

μεθύω [μέθυ, *wine*, cf. Eng. *MEAD*], *be in wine, be drunk*, Lat. *ēbrius sum*, iv. 8. 20, v. 8. 4, vii. 3. 35.

μεῖζων, comp. of μέγας, *q.v.*

μειλίχιος, ᾱ, ον [cf. μελιχος, *soft, gentle*], *mild, gracious, merciful*, an epithet of Ζεύς (*q.v.*), whose favour was to be won with propitiatory sacrifices. The greatest of the festivals in honour of Ζεύς Μειλίχιος was the Diasia, celebrated at Athens by all the people in the month of February with bloodless offerings. But bloody sacrifices, such as swine, might also be offered to Zeus under this title. These were then burnt whole, vii. 8. 4, 5.

μείναι, μέιναντες, μένειαν, μέλη, see μένω.

μείον, as adv., see μέλων.

μειράκιον, τό [μείραξ, *lass*], *lad, boy, youth*, from 14 to 20 years, ii. 6. 16, 28.

μείωμα, ατος, τό [μειώω, *make smaller, melow*], *curtailment, deficiency, shortage*, of money, v. 8. 1.

μείων, ον, used as comp. of μικρός,

*small, little* [cf. Lat. *minuō*, *diminish*, *minor*, *less*, Eng. *mio-cene*] *smaller, lesser, weaker, fewer*, i. 9. 10, iv. 5. 36; μείον, adv. *less*, of force, distance and number, ii. 4. 10, v. 4. 31; so μείον ἤ, *less than*, or without ἤ and followed by gen., iii. 1. 2, v. 4. 19, vi. 4. 3, vii. 7. 24. Phrase: μείον ἔχειν, *be worse off*, iii. 2. 17, *get the worst of it*, in a battle, i. 10. 8, iii. 4. 18.

Μελανδίται, ὦν, *Melanditæ*, a tribe in European Thrace, mentioned only in *Anab.*, vii. 2. 32.

μελανία, ᾱς [μέλας], *blackness*, i. 8. 8.

μέλας, μέλαινα, μέλαν, gen. μέλας, etc. [cf. Lat. *malus*, *evil*, Eng. *calo-mel*, *melan-choly*], *black, dark*, Lat. *niger*, iv. 5. 13, 15.

μέλει, μελήσει, ἐμελήσει, μεμλήκει [R. μελ], impers., *it is a cure, it concerns*, with dat. of pers. and ὅπως with fut. indic. or with opt., often best translated personally as ἐμοὶ μελήσει, *I will take care or see to it*, i. 4. 16, cf. 8. 13, vii. 7. 44. Phrases: τῇ θεῷ μελήσει, euphemistically, *the goddess will punish*, v. 3. 13; διὰ τὸ μέλειν ἅπασιν, *as it was a matter of general interest*, vi. 4. 20. (In poetry the above tenses are used personally, as well as αεμελήσαι, ἐαέλησθην.)

μελετάω, μελετήσω, ἐμελέτησα, μεμελέτηκα [R. μελ], *attend to, practise*, Lat. *mē exercere in*, with inf., iii. 4. 17, iv. 6. 14.

μελετηρός, ᾱ, ον [R. μελ], *practising diligently, well exercised or trained*, Lat. *exercitatus*, with gen., i. 9. 5.

μελίνη, ης [cf. Lat. *milium*, *millet*], *millet*, a kind of grain (see κέγχρος), sing. or pl., i. 2. 22, 5. 10, vi. 4. 6, 6. 1; also in pl., *millet fields*, ii. 4. 13.

Μελινοφάγοι, οἱ [μελίνη + ἔφαγον], *Melinophagi*, a Thracian tribe, living between Byzantium and Salmydessus, where the people still eat millet, vii. 5. 12.

μέλλω, μελλήσω, ἐμελλῃσα [R. μελ], *be about to, be on the point of an action, be going to do anything, be likely*, with pres. or fut. inf., serving like the Lat. periphrastic conjugation to denote simple futurity (when the word means *shall, will, should, would, etc.*) or purpose or wish, i. 8. 1, 9. 28, ii. 1. 3, 4. 24, iii. 1. 8, iv. 7. 16, v. 4. 20, vi. 4. 18, vii. 7. 40; *delay, abs.*, iii. 1. 46, 47; *intend. purpose*, with acc., ii. 5. 5. Phrase: τὸ μέλλον, *the future*, vi. 1. 21.

μεμνηῖο, μέμνησαι, μεμνήσεσθαι, *etc.*, see μινῆσκα.

μέμφομαι, μέμφομαι, ἐμεμψάμην and ἐμέμφθην, *find fault with, blame*, Lat. *reprehendō*, of persons and things, ii. 6. 30, vii. 6. 39.

μέν, post-positive particle (never used as a conj. to connect words or sentences), used to distinguish the word or clause with which it stands from something that is to follow, and commonly answered by δέ, when it may be rendered by *on the one hand, indeed, truly*, or left untranslated, but its presence shown by stress of the voice, i. 1. 1, 2. 4, 6. 6, ii. 1. 10, 2. 17, iii. 1. 3, 19, 43, 2. 2, iv. 4. 3, v. 6. 12, vi. 4. 20, vii. 1. 29; but sometimes other words take the place of δέ, as ἔπειτα, μέντοι, καί, ἀλλά, i. 2. 1, 3. 10, ii. 1. 13, iii. 2. 8; frequently combined with the art. or other words, as ὁ μὲν . . . ὁ δέ, *the one . . . the other, pl., some . . . others*, i. 1. 7, 2. 25, 8. 20, ii. 2. 5; ἀλλὰ μὲν, *but certainly, for a fact*, i. 7. 6, vii. 1. 9; οὐ μὲν δὴ, *nor yet in truth*, i. 9. 13, ii. 2. 3, iii. 2. 14; μὲν δὴ, *in fact, certainly*, ii. 1. 20, iii. 1. 35; with a pers. pron., esp. ἐγὼ μὲν, *I for my part, or I at least*, i. 9. 28, ii. 5. 25, iii. 1. 19, vii. 6. 10.

μέντοι, adv. and conj. [μὲν + τοί], used to strengthen the meaning of an assertion or protestation or to show opposition, *really, certainly, in truth, moreover*, i. 9. 6,

29, iii. 2. 17, vii. 6. 21; *yet, still, however, nevertheless*, i. 3. 10, 4. 8, 9. 14, ii. 3. 9, 22, iii. 1. 5, iv. 6. 16.

μένω, μενῶ, ἐμεινα, μεμένηκα [R. μα], *wait, stay, tarry, abide*, Lat. *maneo*, i. 2. 6, 21, 3. 11, 5. 13, ii. 1. 21, 4. 3, iii. 1. 7, 3. 12, iv. 2. 5, v. 2. 10, vi. 5. 20, vii. 7. 54; *be lasting, last, hold good*, of a truce, ii. 3. 24; *wait for*, with acc., Lat. *expectō*, iv. 4. 20.

Μένων, ὄνος, ὁ, *Menon*, a Thesalian adventurer, one of the commanders of Cyrus's Greek force. In his youth he was a favourite of Aristippus of Larissa, who gave him the command of the mercenaries whom Menon brought to help Cyrus, ii. 6. 28, i. 2. 6; he was employed by Cyrus to escort home the Cilician queen, i. 2. 20 ff., and won favour by being the first to cross the Euphrates, i. 4. 13 ff.; he commanded the left wing at Cunaxa, i. 8. 4. With the other generals he was seized, ii. 5. 31 ff., but not beheaded as they were, but tortured to death, ii. 6. 29. He was probably guilty of treachery towards the Greeks with his friend Ariaeus, ii. 4. 15, 5. 28. An unfavourable account of his character is given in ii. 6. 21 ff.

μερίζω (μεριδ-), μεριῶ, ἐμέρισσα, μεμέρισμαι, ἐμερίσθην [μέρος], *divide, divide up*, v. 1. 9.

μέρος, ους, τό [cf. Lat. *mereō*, *be entitled to*], *division, part, share, portion*, Lat. *pars*, i. 6. 2, iv. 6. 24, v. 3. 4, vi. 6. 28, vii. 7. 35. Phrases: μέρος τι τῆς εὐταξίας, *a bit or an instance of their discipline*, Lat. *disciplinæ specimen*, i. 5. 8; ἐν τῷ μέρει, *each in turn, i.e. according to his place in the ranks*, Lat. *suō quisque locō et ordine*, iii. 4. 23; κατὰ μέρος, *alternately, in reliefs*, Lat. *per uicēs*, v. 1. 9; κατὰ τὸ Χειρισόφου μέρος, *in the place of Chirisophus*, vi. 4. 23; ἐν τῷ μέρει καὶ παρὰ τὸ μέρος, *according to and beyond one's share*, vii. 6. 36,

μεσημβρία, *ās* [μέσος + ἡμέρᾱ], *midday, noon*, Lat. *meridiēs*; hence, from the place of the sun at that hour, *the South*, i. 7. 6, iii. 5. 15.

μεσόγαια or μεσόγεια, *ās* [μέσος + γῆ], *the midland or heart of a country, the interior*, Lat. *mediterrāneae regiōnēs*, vi. 2. 19, 4. 5.

μέσος, *η, ον* [cf. Lat. *medius*, *middle*, Eng. *mid*], *what is in the middle, middle, mid, central, in the middle*, generally in the predicate position before the art. or after the subst., i. 2. 7, 17, ii. 1. 11, iv. 8. 8, vii. 1. 14; but in attrib. position, i. 8. 13, and without art., vii. 6. 24; subst., μέσον, with or without τὸ, *the middle, the centre*, i. 2. 15, 23, 8. 12, iii. 1. 46, 4. 43, v. 4. 13, *the space between, the interval between*, with gen., as διὰ μέσου τούτων, *between these*, i. 4. 4, τὰ ἐν μέσῳ τούτων, *the parts between these*, i. 7. 6, cf. i. 5. 14, ii. 2. 3, iii. 4. 20, v. 2. 26, vi. 4. 2. Phrases: μέσαι νύκτες, *midnight*, i. 7. 1, iii. 1. 33, vii. 3. 40; μέσον ἡμέρας, *midday*, i. 8. 8, iv. 4. 1; ἐν μέσῳ κείται ἄθλα, *lie open to competition as prizes*, iii. 1. 21.

μεσῶ [μέσος], *be in the middle*; πέρα μεσούσης τῆς ἡμέρας, *when it was past noon*, vi. 5. 7.

Μέσπιλα, *ās* [acc. to some from *mashpil*, *desolated*, others, comparing Hebrew *hishpīl* in Isaiah xxv. 12, take the meaning to be brought low; others again compare μεσπύλαι], *Mespila*, a name applied in iii. 4. 10 to the extensive ruins of that part of the ancient Assyrian capital, Nineveh, which lie over against the commercial city of Mosul. This was the chief part of the southwest side of Nineveh, towards the Tigris. This side was about two and a half miles long, and the whole circuit of the walls was about eight miles. After a long period of power and glory, Nineveh was captured and destroyed, shortly before 600 B.C., by a coalition of

Medes and Babylonians under Cyaxares and Nabopolassar. Xenophon's statement, iii. 4. 12, that the Persians took it from the Medes, is explained by the fact that it was not utterly destroyed, but remained part of the Median empire till this was overthrown by Cyrus the Great in 549 B.C., when the city disappeared from history. It is at present represented by the ruins of Koyunjik and Nebi-Yunus. Excavations on these sites have disclosed fine palaces, libraries, sculptures, and monuments.

μεστός, *ή, όν*, *filled, full of, abounding in*, Lat. *plēnus*, with gen., i. 4. 19, ii. 5. 9, iii. 5. 1, iv. 4. 7, v. 3. 11; abs., *full*, vii. 3. 26.

μετά, by elision and euphony μετ' and μεθ', prep. with gen. and acc. With gen., *with, in company with, among* (for which Xen. usually has σύν), Lat. *cum*, i. 2. 20, 3. 5, v. 4. 34; *in conjunction with, together with*, vii. 3. 13, 6. 34; *under command of, in the army of*, i. 7. 10, 10. 1, ii. 2. 7; *with the aid or by means of*, ii. 6. 18. With acc., of place or order, *behind, after, next*, i. 8. 4, vii. 7. 22; of time, *after, next*, Lat. *post*, i. 3. 16, ii. 1. 12, iii. 1. 45, iv. 8. 8; μετά τοῦτο or ταῦτα, *after this, thereupon, next*, i. 3. 9, 6. 7, ii. 4. 23, iv. 6. 4, v. 7. 17; μεθ' ἡμέραν, *by day* (i.e. *after daybreak*), iv. 6. 12, vii. 3. 37. In composition μετά may signify participation, *with, among*, or succession in time or place, *after*, but generally it signifies *change*.

μεταβάλλω [βάλλω], *throw into a different place, change quickly*; mid., τὰ ὅπλα μεταβαλλομένους, *shifting our arms*, so that the shield should cover and protect the back during a retreat, vi. 5. 16.

μεταγινώσκω [R. γινω], *change one's mind*, Lat. *sententiam mūtō*, ii. 6. 3.

μεταδίδωμι [R. δο], *give among, share, distribute, give a share or*

part, Lat. *impertitō*, with dat. of pers. and either gen. of the whole of which a part is given, or acc. of the part given, iii. 3. 1, iv. 5. 5, 6, vii. 8. 11.

**μεταμέλει** [R. *μελ*], it is a care afterwards, it makes one sorry, with dat. of pers., best translated personally, *I am sorry, I repent*, Lat. *paenitet mē*, i. 6. 7, ii. 6. 9, v. 6. 36; with dat. and partic., as *πειθομένοις αὐτοῖς οὐ μεταμελήσει*, they will not be sorry for obeying, vii. 1. 34, cf. vii. 1. 5.

**μεταξύ**, adv. [*μετά* + *ξύν* = *σύν*], in the midst, in between, in the phrases: *μεταξὺ ὑπολαβών*, interrupting him in the midst of his talk, iii. 1. 27; *οὐ πολλοῦ χρόνου μεταξὺ γενομένου*, after a short interval, v. 2. 17; as prep., between, of place, with gen., Lat. *inter*, i. 7. 15, iii. 4. 37, v. 4. 22.

**μετάπεμπος**, *ον* [verbal of *μεταπέμπω*], sent for, summoned, i. 4. 3.

**μεταπέμπω** [*πέμπω*], send for or after; mid., send for a person or thing to come to oneself, summon, Lat. *arcessō*, i. 3. 8, 4. 5, iii. 1. 4, vii. 1. 38; with *ἀπὸ* or *ἐκ* and gen. of place, and *πρὸς* or *εἰς* with acc. of pers. or place, i. 1. 2, 2. 26, vii. 1. 3, 20.

**μεταστρέφω** [*στρέφω*], turn a thing round; mid., turn oneself round, turn round, Lat. *sē convertitō*, vi. 1. 8.

**μετάσχοι**, see *μετέχω*.

**μεταχωρέω** [*χωρέω*], go to another place, change one's position, vii. 2. 18.

**μέτεμι** [R. *εσ*], be among; in prose only impers., *μέτεστι*, there is a share, so *οὐδενὸς ἡμῖν μετέλη*, we had no share, iii. 1. 20.

**μετέχω** [R. *σεχ*], have a share of, share, take part in, abs. or with gen., v. 3. 9, vi. 2. 14, vii. 6. 28, 8. 17.

**μετέωρος**, *ον* [*ἀέρω*], raised up from the ground. Phrase: *μετεώρους ἐξεκόμισαν τὰς ἀμάξας*, they lifted and carried out the wagons, i. 5. 8.

**μετρέω**, *έμέτρησα*, *έμετρήθην* [*μέτρον*], measure, Lat. *mētior*, iv. 5. 6.

**μετρίως**, adv. [*μέτριος*, moderate, μέτρον], in due measure, moderately, Lat. *moderātē*, ii. 3. 20.

**μέτρον**, τό [cf. Lat. *mētior*, measure, Eng. *metre*, *dia-meter*, *thermometer*, *sym-metry*], measure, dry and liquid, iii. 2. 21.

**μέχρι**, adv., up to a place or time, before *εἰς* and *ἐπὶ*, as far as, even to, up to, Lat. *usque ad*, v. 1. 1, vi. 4. 26; *μέχρι ἐνταῦθα*, up to that point, v. 5. 4; as prep., with gen. of place or time, up to, as far as, until, i. 7. 15, 10. 11, iv. 5. 36, 7. 15, vi. 4. 1, 25; *μέχρι οὗ*, down or up to where, until the time when, i. 7. 6, v. 4. 16; as conj., until, Lat. *dum*, *dōnec*, with indic. or *ἄν* with subjv., i. 4. 13, ii. 3. 7, 24, 6. 5, iii. 4. 8, iv. 2. 4, 4. 3, vi. 5. 29.

**μή**, adv., not, used both in independent and dependent clauses. In independent clauses: in prohibitions with pres. inv. or aor. subjv., ii. 1. 12, vi. 6. 18, vii. 1. 8; with subjv. of exhortation, vii. 1. 29; and in the phrase *οὐ μή* with subjv. for a strong future, ii. 2. 12, vi. 2. 4, vii. 3. 26. In dependent clauses: after a final conj., as *ἵνα*, *ὥς*, *ὅπως*, i. 4. 18, ii. 4. 17, iii. 1. 18, 47, 2. 27; with verbs and partic. forming protases, ii. 1. 4, 3. 5, iv. 2. 17, v. 3. 1, vi. 4. 9, 19, vii. 2. 33, 8. 2; with a partic. equivalent to a rel. clause, iv. 4. 15; with inf., ii. 3. 10, iii. 4. 21, 5. 11, iv. 3. 28, vi. 4. 24, vii. 6. 22; *μή οὐ* and inf., ii. 3. 11, iii. 1. 13; after verbs and expressions of fear, caution, or danger, lest, that, Lat. *nē*, with subjv. or opt., i. 3. 10, 17, 10. 9, ii. 3. 9, iii. 1. 5, 2. 25, iv. 1. 6, 2. 13, 15, v. 6. 17, vi. 1. 28, vii. 7. 31, *μή οὐ*, that not, i. 7. 7, iii. 1. 12. Phrases: *ἐλ μή*, except, ii. 1. 12; *ἐλ δὲ μή*, otherwise, ii. 2. 1, iv. 7. 20, vii. 1. 31. The compounds of *μή* follow the usage of the simple word.

μηδαμῇ, adv. [*μηδαμὸς*, none, *μηδέ* + *ἀμός*, an obsolete word = *τις*], *in no way, not at all*, of place, *nowhere*, Lat. *nusquam*, vii. 6. 29.

μηδαμῶς, adv. [*cf.* *μηδαμῇ*], *by no means*, Lat. *nēquāquam*, i. 9. 7, vii. 7. 23.

μηδέ, neg. conj. and emphatic adv. [*μὴ* + *δέ*], *and not, but not, nor*, Lat. *neque, nec*, ii. 4. 1, iii. 2. 17; *not even*, Lat. *nē ... quidem*, i. 3. 14, iii. 2. 21, 5. 7, vii. 6. 18, 7. 40.

Μῆδεια, *ās*, *Medēa*, wife of the last king of the Medes, Astyages; fled to Mespila when Cyrus the Elder conquered her husband, iii. 4. 11.

Μηδείας τείχος, see *Μηδίας τείχος*.

μηδείς, *μία*, *έν* [*μηδέ* + *εἰς*], *not one, no one, nobody, no*, Lat. *nēmo, nullus*, i. 3. 15, ii. 1. 19, v. 5. 9, vi. 2. 10, 6. 28, vii. 6. 36; *μηδέν*, neut. as adv., *not by any means*, v. 4. 19.

μηδέποτε, adv. [*μηδέ* + *ποτέ*], *never*, Lat. *numquam*, iii. 2. 3, iv. 5. 13.

μηδέτερος, *ᾱ*, *ον* [*μηδέ* + *ἕτερος*], *neither*, when two are in question, Lat. *neuter*, vii. 4. 10.

Μηδιά, *ās* [old Persian *Mada*, in the Bible *Madai*, *cf.* *Μῆδοι*], *Media*, prop. a district in Central Asia, bounded on the north by the Caspian sea, on the east by the Parthians and Hyrcanians, on the south by Susiana and Persis, and on the west by Armenia and Assyria. It included the modern Irak, Adserbeidschan, Ghilian, and a part of Manzadaran. Under Cyaxares and with the help of Nabopolassar, king of Babylon, the Medes overthrew the Assyrian empire, 608 or 606 B.C., and extended their own to the Persian gulf and westward. They were conquered by Cyrus the Elder in 550 B.C. In the Anab. the name Media is applied to the district prop. called Assyria, ii. 4. 27, iii. 5. 15.

Μηδίας or Μηδείας τείχος, *ους*,

*τῶ*, the Median Wall, i. 7. 15, ii. 4. 12, extending from the Tigris to the Euphrates and separating Mesopotamia from Babylonia. It was built by the Babylonians as a bulwark against the Medes, perhaps at the beginning of the sixth century B.C.

Μῆδοι, *οἱ*, the Medes, natives of Media, iii. 2. 25, 4. 7, 10.

Μήδοκος, *ὁ*, Medocus, king of the Odrysae in Thrace, vii. 2. 32, 3. 16, 7. 3. 11.

Μηδοσάδης, *ου*, Medosades, minister and ambassador of Seuthes, vii. 1. 5, 2. 10, 23, 7. 1, 11.

μήθ', by elision and euphony for *μήτε*.

μηκέτι, adv. [*μὴ* + *ἔτι*], *not again, no longer*, i. 2. 27, 4. 16, 6. 9, v. 7. 15, 8. 8.

μήκος, *ους*, τό [R. *μακ*], *length*, Lat. *longitūdō*, i. 5. 9 (pl.), ii. 4. 12, v. 4. 32.

μήν, intensive particle, post-positive, *in truth, surely, truly*, Lat. *uērō*, used after other particles, as *οὐ μήν*, *to be sure not, yet certainly not*, i. 10. 3, vii. 6. 38; *οὐδὲ μήν*, *and certainly not*, ii. 4. 20, vii. 6. 22; *καὶ μήν*, *and in fact, and yet*, i. 7. 5, iii. 1. 17; *ἀλλὰ μήν*, *but surely, but still*, i. 9. 18, ii. 5. 12, iii. 2. 16; *ἤ μήν*, see *ἤ*.

μήν, *μηνός*, *ὁ* [*cf.* Lat. *mēnsis*, *month*, Eng. *moon, month*], *month*, i. 1. 10, 3. 21, 9. 17, v. 5. 4, vii. 5. 4, 9.

μηνοειδής, *ές* [*μήνη*, *moon*, *cf.* *μήν* + R. *Fiδ*], *half-moon shaped, crescent shaped*, Lat. *lūnātus*, v. 2. 13.

μηνύω, *μηνύσω*, etc. [R. *μα*], *show what is hidden, show up, reveal, inform against*, Lat. *indicō*, ii. 2. 20.

μήποτε, adv. [*μὴ* + *ποτέ*], *never*, Lat. *numquam*, i. 1. 4, 6. 2, iii. 1. 35.

μήπω, adv. [*μὴ* + *πῶ*], *not yet*, Lat. *nōndum*, iii. 2. 24.

μηρός, *ὁ*, *thigh*, Lat. *femur*, vii. 4. 4, 8. 14.



**μήτε**, neg. conj. [μή + τέ], and *not*, distinguished from οὔτε as μή from οὔ, either doubled, *neither . . . nor*, i. 3. 14, iv. 4. 6, or followed by τέ, *not only not . . . but also*, Lat. *neque . . . et*, ii. 2. 8, iii. 1. 30, 2. 23.

**μήτηρ**, μητρός, ἡ [cf. Lat. *māter*, *mother*, Eng. *MOTHER*], *mother*, i. 1. 4, 8, ii. 4. 27, vi. 4. 8.

**μητρόπολις**, εως, ἡ [μήτηρ + Ρ. πλᾶ], the *mother-city* as related to her colonies; hence, *chief city*, *capital*, Lat. *caput*, v. 2. 3, 4. 15, 25.

**μηχανάομαι**, μηχανήσομαι, ἐμμηχανήσασθαι, μεμηχανήσασθαι [Ρ. μακ], *contrive*, *devise*, *frame*, *scheme*, esp. something crafty, Lat. *māchinor*, with acc. or inf., ii. 6. 27, iv. 7. 10.

**μηχανή**, ἡς [Ρ. μακ], *machine*, *instrument*, Lat. *māchina*; hence *contrivance*, *scheme*, *device*, or, more generally, *means*, iv. 5. 16, v. 2. 24, vii. 2. 8.

**μῖα**, see εἷς.

**Μίδας**, ου, *Midas*, a mythological king of Phrygia, son of Gordius and Cybele. He entrapped Silēnus, the Satyr, i. 2. 13, but treated him well and was rewarded by Dionysus with the granting of any wish he chose to ask. Having foolishly requested that all he touched should be turned to gold, he died of hunger. The same Midas, having awarded the prize to Pan over Apollo in a musical contest, was given ass's ears by the angry god.

**Μιθριδάτης** or **Μιθραδάτης**, ου, *Mithridātes*, satrap of Lycaonia and Cappadocia, vii. 8. 25, a follower of Cyrus, ii. 5. 35, but afterwards treacherous to the Greeks, iii. 3. 1, 6, 4. 2.

**μικρός**, ὁ, ὅν [cf. Eng. *microscope*], *small*, *little*, of size and quantity, Lat. *parvus*, ii. 4. 13, iii. 2. 21, v. 3. 12, vii. 7. 53; of importance, of *small account*, *trifling*, *trivial*, iii. 2. 10, v. 8. 20; subst.,

*μικρόν*, τό, a *short space* or *distance*, a *short time*, a *little*, ii. 1. 6, iii. 1. 11, iv. 7. 7, v. 4. 22; neut. as adv., *μικρόν*, *hardly*, i. 3. 2. Phrase: κατὰ μικρά or μικρόν, in *small parts*, in *bits*, v. 6. 32, vii. 3. 22.

**Μιλήσιος**, ἄ, ον [Μίλητος], *Milesian*, i. 1. 11; subst., *Μιλήσιοι*, *Milesians*, *natives of Milētus*, i. 9. 9, vi. 1. 15; ἡ *Μιλησιᾶ*, the *Milesian woman*, i. 10. 3.

**Μίλητος**, ἡ, *Milētus*, an ancient and famous city in Ionia, south of the mouth of the Maeander, i. 1. 6, 2. 2, 4. 2, noted for its colonies and commerce until its capture by the Persians in 494 B.C. It was also a centre of art and literature, and was the native place of several great philosophers and historians. (Palatia or Pellatia.)

**Μίλοκυθης**, ου, *Miltochythes*, commander of Thracian troops; deserted to the king, ii. 2. 7.

**μιμῶμαι**, μιμήσομαι, ἐμμησάμην, μεμύμημαι [μῖμος, ὁ, actor, cf. Eng. *mimic*, *panto-mime*], *imitate*, *copy*, *take as example*, Lat. *imitor*, iii. 1. 36; of actors, *represent*, *play a part*, vi. 1. 9.

**μιμνήσκω** (μνα-), -μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην [Ρ. μᾶ], *remind* (never act. in Anab.); mid. and pass., *recall to oneself*, *remember*, where the pf. has the pres. sense, Lat. *meminī*, the fut. pf. μεμνήσομαι serves as fut., and the plpf. as impf., abs. or with gen., i. 7. 5, iii. 1. 27, 2. 39, v. 8. 25, 26, vii. 5. 8, 6. 38; *make mention*, *talk of*, *suggest*, with inf. or ὥς and a clause, vi. 4. 11, vii. 5. 8.

**μισῶ**, μισήσω, etc. [μῖσος, τό, *hatred*, cf. Lat. *miser*, *wretched*, *maestus*, *sorrowful*, Eng. *mis-anthropie*], *hate*, Lat. *odī*, vi. 2. 14, vii. 6. 15.

**μισθοδοσιᾶ**, ἄς [μισθός + Ρ. δο], *giving of pay*, ii. 5. 22.

**μισθοδοτέω** [μισθός + Ρ. δο], *pay wages*, *employ*, with dat. of pers., vii. 1. 13.



μισθοδότης, *ον* [μισθός + *Ῥ. δο*], *one who pays wages, employer*, with *dat.* of *pers.*, i. 3. 9.

μισθός, *ὁ* [cf. Eng. MEED], *wages, pay*, esp. of soldiers, Lat. *stipendium*, i. 1. 10, 2. 11, v. 6. 31, vii. 5. 5. Cyrus at first paid his Greek troops one daric monthly, but afterwards increased it one-half, i. 3. 21. The usual pay was a daric for a private, two for a captain, and four for a general, vii. 6. 1, 7. From this sum the soldier provided not only his arms and clothes, but also his daily rations, since among the Greeks there was no commissariat in the modern sense, but each soldier bought his own provisions.

μισθοφορά, *ἄς* [μισθός + *Ῥ. φερ*], *receipt of wages, wages received, pay*, of soldiers, v. 6. 23, 35, vi. 1. 16, vii. 1. 3.

μισθοφόρος, *ον* [μισθός + *Ῥ. φερ*], *receiving pay*; subst., *οἱ μισθοφόροι*, *mercenary troops, mercenaries*, Lat. *mercennārii*, i. 4. 3, iv. 3. 4, vii. 8. 15.

μισθώ, *μισθώσω*, etc. [μισθός], *let out for hire*; mid., *cause to let out for hire, hire*, Lat. *condūcō*, vi. 4. 13, vii. 7. 34; pass., *be hired, be paid*, i. 3. 1.

μνᾶ, *ἄς*, *mina*, the next to the highest denomination in Greek silver money, although never actually minted as a coin, the one-sixtieth of the talent, or a hundred drachmas. (See *τάλαντον*.)

The Attic table of money is as follows:—

ὀβολός			
6	δραχμή		
600	100	μνᾶ	
36000	6000	60	τάλαντον

That is, 6 obols equalled 1 drachma, 100 drachmas equalled 1 mina, 60 minas equalled 1 talent.

The Attic drachma had 4.336 grams or 67.376 grains of pure silver. As the U.S. silver dollar has 371.25 grains of pure silver, the drachma would be worth about 18 cents (legal value). The talent (6000 drachmas) would be worth about \$1080, the mina \$18.00, and the obol 3 cents.

Many Greek states used the Aeginetan (or commercial) standard, with silver coins more than one-third heavier than the Attic. The Persians had a silver talent and a mina a little more than one-fourth heavier than the Attic, the *σίγλος* (*q.v.*) representing the drachma. (See note on i. 5. 6.)

The ratio of value of silver to gold is established by law in the U. S. at about 1:16. In Xenophon's time it was estimated at 1:10. On this account the silver in an Attic drachma is worth less now than it would have been then. See *δαρείκος*.

Attic currency was silver. The highest denomination actually coined was the ten-drachma piece. The commonest coin was the four-drachma piece. The accompanying



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illustration is an enlarged representation of the drachma, the obverse showing the helmeted head of Athena, the reverse the owl and olive branch and an inscription containing the first three letters of the name of Athens, ΑΘΕΝΑΙ.

μνημεῖον, *τό* [*Ῥ. μα*], *remembrance, memorial, monument*, Lat. *monumentum*, iii. 2. 13.

μνήμη, ης [R. μα], *remembrance, memory*, Lat. *memoria*, vi. 5. 24.

μνημονεύω, μνημονεύσω, ἐμνημόνευσα, -ἐμνημόνευκα, ἐμνημονεύθην [R. μα], *recall, recollect*, Lat. *recordor*, iv. 3. 2.

μνημονικός, ή, όν [R. μα], *having a good memory*, in sup., vii. 6. 38.

μνησθή, see μιμνήσκω.

μνησικακέω, μνησικακήσω. ἐμνησικακήσα [R. μα + κακός], *remember wrongs received, bear a grudge*, with dat. of pers. and gen. of cause, ii. 4. 1.

μόλις, adv., *with difficulty, hardly, only just*, Lat. *uix*, iii. 4. 48, iv. 8. 28, v. 2. 27, 4. 25, 8. 14, vii. 8. 18; μάλα μόλις, *with extreme difficulty*, vii. 1. 39.

μόλυβδος, ίδος, ή [μόλυβδος], *leaden ball, bullet*, Lat. *glāns plumbea*, used in slings, iii. 3. 17.

μόλυβδος, ό [cf. Lat. *plumbum*, *lead*], *lead*, iii. 4. 17.

μόλωσιν, see βλώσκω.

μοναρχία, ας [μόνος + ἀρχω], *rule of one; of a general, command in chief*, vi. 1. 31.

μοναχῆ, adv. [μοναχός, *single, solitary, μόνος*], *in a single way, alone, only*; ἤπερ μοναχῆ, *where alone*, iv. 4. 18.

μονή, ης [R. μα], *a tarrying, stay, halt*, v. 1. 5, 6. 22, 27.

μονόξυλος, ον [μόνος + ξύλον], *made of one log, of canoes*, v. 4. 11.

μόνος, η, ον [cf. Eng. *monk, minster, monastery, monad*, and *mono* in *mono-logue, mono-gram, etc.*], *alone, left alone, by oneself*, Lat. *sōlus*, iii. 1. 2, v. 2. 26, 4. 34; *alone, only, sole*, i. 4. 15, ii. 1. 12, iii. 1. 41, iv. 6. 3, vi. 3. 5, vii. 7. 50; *alone among or of*, with gen., ii. 3. 19, v. 7. 30; neut. as adv., *μόνον, alone, only, solely*, ii. 5. 14, iii. 2. 19, v. 2. 15, 7. 10.

μόσσυν, ἔνος, dat. pl. μοσσύνοις, ό, *wooden tower*, v. 4. 26.

Μοσσύνοικοι, οί [μόσσυν + R. Fικ], *the Mossynoeci (dwellers in*

*wooden towers)*, a rude and barbarous but warlike race, living along the Euxine west of Trapezus, v. 4. 2, 8, 15, 5. 1. Their manners and customs are described in Anab. v. 4.

μόσχειος, ον [μόσχος, ό, calf], *of a calf*, Lat. *vitulinus*; κρεᾶ μόσχεια, *veal*, iv. 5. 31.

μοχθέω, μοχθήσω, ἐμόχθησα [μόχθος, ό, toil], *be burdened, labour, toil*, Lat. *labōrō*, with περί and acc., vi. 6. 31.

μοχλός, ό, *bar of a gate or door*, Lat. *sera*. The gates of a Greek town were double and opened inward. When closed they were barred on the inside by a timber (μοχλός) which crossed them at the centre and fitted into the posts on each side. A hollow bolt, which could be removed only with a key, was then shot through a hole in the post and in the end of the bar. vii. 1. 12, 15.

μύζω, *suck*, abs., iv. 5. 27.

Μυριάνδος, ή, *Myriandus*, a city in Syria on the gulf of Issus, near the later Alexandria, i. 4. 6. (Iskanderun.)

μυριάς, άδος, ή [μῦριος, cf. Eng. *myriad*], *the number ten thousand, myriad*, i. 4. 5, 7. 12, v. 6. 9.

μῦριοι, see μῦριος.

μῦριος, α, ον, *countless, unnumbered*, vii. 1. 30; pl. μῦριοι, αι, α, as a definite number, *ten thousand*, being the largest Greek number expressed by one word, Lat. *decem milia*, i. 1. 9, 2. 9, ii. 1. 19, iii. 2. 18, v. 7. 9, vii. 3. 48; so in sing. with a collective subst., i. 7. 10.

μύρον, τό, *sweet-smelling oil*, iv. 4. 13.

Μῦσιᾶ, ας [Μῆσιος], *Mysia*, a country in the northwestern part of Asia Minor, including Greater and Lesser Mysia, vii. 8. 7, 8.

Μῦσιος, α, ον [Μῦσός], *belonging to Mysia, Mysian*, i. 2. 10.

Μῦσός, ό, *a native of Mysia, a Mysian*. The Mysians as a nation

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were noted robbers, and were hostile to the king, i. 6. 7, 9. 14, ii. 5. 13, iii. 2. 23.

Μῦσός, ὁ, *Mysus*, a brave Mysian in the Greek army, v. 2. 29 ff.

μυχός, ὁ, *innermost part, recess, of a mountain, heart, cranny*, iv. 1. 7.

μῶπος, ᾧ, ὄν [cf. Eng. *sophomore*], *dull, stupid, foolish*, Lat. *stultus*, in sup., iii. 2. 22.

μῶπως, adv. [μῶπος], *stupidly*, vii. 6. 21.

ναῦλον or ναῦσθλον, τό [ναῦς], *money for passage by ship, fare*, v. 1. 12.

ναυπηγήσιμος, η, ον, or ος, ον [ναῦς + R. παγ], *belonging to or fit for shipbuilding*, vi. 4. 4.

ναῦς, νεώς, ἡ [ναῦς], *ship*, Lat. *nāvis*, either the merchant vessel, vii. 5. 12 ff., or the man-of-war, i. 4. 2, 3, 5, v. 1. 15 (where *ναῦς* is identified with πεντηκόντορος, q.v.), 4. 10. The former, as designed for transport, was broad and roomy, and went mainly under sail; the



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ναί, -intensive particle [cf. νή, Lat. *nē*], strongly affirmative, in answers or oaths, *certainly, yes*, with acc. with or without μά (q.v.), v. 8. 6, vi. 6. 34, vii. 6. 21.

ναός, ὁ, *temple*, Lat. *acēdēs*, v. 3. 9, 12, 13; Attic acc. νεών from νεώς, ὁ, v. 3. 8.

νάπη, ης, or νάπος, οὐς, τό, *woody dell, valley, ravine, glen*, Lat. *salutis*, iv. 5. 15, v. 2. 31, vi. 5. 12, 18, 20, 31.

ναυαρχέω [ναῦς + ἄρχω], *command a fleet, be admiral*, v. 1. 4, vii. 2. 7.

ναύαρχος, ὁ [ναῦς + ἄρχω], *commander of a fleet*, Lat. *praefectus classis*, esp. a Spartan officer, *admiral*, i. 4. 2, vi. 1. 16, 6. 13, vii. 2. 5.

ναύκληρος, ὁ [ναῦς + κληρος, ὁ, lot], *shipowner*, who generally was also *master, captain*, vii. 2. 12, 5. 14.

latter was long and narrow, and was propelled in action by oars. As here illustrated each is provided with rudders (see s.v. πηδάλιον), a ship's ladder (see s.v. κλίμαξ), a foredeck, a balustrade running along the side of the ship and designed to serve as a bulwark, a single mast supported by two stays, and a sail attached to a yard which is secured by braces. The hull of the merchantman is high above the water, and the bow curves upwards and outwards and terminates in a point, which is not fashioned into a figurehead, but has the 'eye,' which may have been either a hawse hole or of the nature of an amulet. The man-of-war has the ram, in which is the 'eye,' and two banks of oars. In the historical development of shipbuilding among the Greeks the merchantman first appears, then

the pirate ship, which was swifter but still capable of stowing plunder, and then the man-of-war. The latter reached its perfect form in the *τριήρης*, *q.v.* See also *s.v.* *πεντηκόντορος*, *τριακόντορος*, and *πλοῖον*.

*ναῦσθλον*, see *ναῦλον*.

*Ναυσικλείδης*, *ου*, *Nausiclides*, who brought pay to the Greek army from Thibron, vii. 8. 6.

*ναυσίπορος*, *ον* [*ναῦς* + *R. περ*], that can be traversed in ships, of a river, *navigable*, ii. 2. 3.

*ναυτικός*, *ή*, *δν* [*ναῦς*], *belonging to ships, naval*, with *δύναμις*, *naval power*, i. 3. 12.

*νεανίσκος*, *ος*, [*νεανίας*, *young man*, *νέος*], *youth, young man*, a term covering the period from boyhood up to forty years, *Lat. iuuenis*, ii. 4. 19, iv. 3. 10, vii. 2. 33, 7. 4; used sneeringly, ii. 1. 13.

*νεῖμαι*, see *νέμω*.

*νεκρός*, *ος* [*cf. Lat. nex, death, necō, slay, Eng. necro-logy, necromancy*], *dead body, corpse*, *Lat. cadāuer*, iv. 2. 18, 23, v. 7. 18, vi. 4. 9. Phrases: *ἀνευ πολλῶν νεκρῶν*, *without severe loss*, v. 2. 9; *οἱ νεκροί*, *the dead*, *Lat. mortuī*, v. 4. 17.

*νέμω*, *νέμω*, *ἐννεμα*, *-νενέμηκα*, *νενέμηναι*, *ἐνεμήθην* [*R. νεμ*], *distribute, portion out, award*, *Lat. distribuō*, vi. 6. 33; of meat, *divide up, carve*, vii. 3. 21; of herdsmen, *drive to pasture*, *Lat. pāscō*; and so mid. of animals, *graze, feed*, ii. 2. 15, and in pass., *ὅρος νέμεται αἰεὶ*, *the mountain is pastured with goats*, iv. 6. 17.

*νενεμημένων*, see *νέμω*.

*νενημένω*, see *νέω*, *heap*.

*νεόδαρτος*, *ον* [*νέος* + *R. δαρ*], *freshly played*, iv. 5. 14.

*Νέον τεῖχος*, *ους*, *τό*, *New Fort*, a fortress in Thrace west of Perinthus, vii. 5. 8.

*νέος*, *α*, *ον* [*cf. Lat. nouus, new, Eng. NEW, neo-phyte*], *young*,

*fresh*, of men, comp. *νεώτερος*, sup. *νεώτατος*, *Lat. iuuenis, iunior, minimus nātū*, i. 1. 1, io. 3, iii. 2. 37, iv. 1. 27, 2. 16, vii. 4. 6; of grain, *new, fresh, this year's*, *Lat. nouus*, v. 4. 27.

*νεῦμα*, *ατος*, *τό* [*νεύω, nod, cf. Lat. adnuō, nod at, nūtō, nod*], *nod, sign with the head; νεύματος μόνον ἔνεκα*, *for a mere nod*, v. 8. 20.

*νευρά*, *ας* [*cf. νεῦρον*], *sineu, string, esp. bowstring*, *Lat. neruus*,



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iv. 2. 28, v. 2. 12. For additional illustrations, see *s.v.* *τόξον* and *φάρετρα*.

*νεῦρον*, *τό* [*cf. Lat. neruus, sineu, muscle, Eng. neur-algia*], *sineu, cord*, used in slings, iii. 4. 17. See *s.v.* *σφενδόνη*.

*νευσόμενοι* or *νευσούμενοι*, see *νέω*, *swim*.

*νεφέλη*, *ης* [*νέφος, τό, cloud, cf. Lat. nūbēs, cloud, nebula, mist*], *cloud*, i. 8. 8, iii. 4. 8.

*νέω*, *ἔνησα*, *νένημαι*, *heap, pile up*, v. 4. 27.

*νέω* (*νν*), *νεύσομαι* or *νευσοῦμαι*, *-ένευσα*, *-νένευκα* [*ναῦς*], *swim*, *Lat. natō*, iv. 3. 12, v. 7. 25.

*νεωκόρος*, *ος* [*νᾱός* + *R. κελ*], *keeper of a temple, sacristan*, *Lat. aedituus*, a priestly officer of high rank, who had the superintendence of the temple and of its treasures, v. 3. 6.

*Νέων*, *ωνος*, *ος*, *Neon*, a Spartan from Asine, at first lieutenant of Chirisophus, v. 3. 4, 6. 36, but afterwards his successor, vi. 4. 11, 23, and unfriendly to Xenophon, v. 7. 1, vi. 2. 13, 5. 4, vii. 2. 17, 29.

*νεώριον*, *τό* [*ναῦς* + *R. 2 φερ*], *place where ships are cared for, navy yard, dockyard*, vii. 1. 27.

*νεών*, see *ναός*.

*νεῶν*, see *ναός*.

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νῆωστί, adv. [νέος], *freshly, lately*, iv. 1. 12.

νῆ, intensive particle [cf. *val*], used in affirmative oaths, with acc., as νῆ Δία, *yes, by Zeus!* i. 7. 9, v. 7. 22.

νῆες, see ναῦς.

νῆσος, ἡ [ναῦς], *island*, Lat. *insula*, ii. 4. 22, vii. 1. 27.

Νίκανδρος, ὁ, *Nicander*, of Laconia, who killed Dexippus, v. 1. 15.

Νίκαρχος, ὁ, *Nicarchus*, of Arcadia, who brought the Greeks news of the seizure of their generals, ii. 5. 33; either he or a captain of the same name afterwards deserted, iii. 3. 5.

νικάω, νικήσω, etc. [νίκη], *conquer, get the upper hand, prevail over, surpass*, Lat. *vincō*, abs. or with acc., i. 2. 8, 7. 7. 9. 11. ii. 1. 4, 8, iii. 2. 11, v. 2. 18. vi. 5. 18; with cognate acc., vi. 5. 23; with dat. μάχη, ii. 1. 4, 6. 5; in the pres. often with a sense of pf., *be victorious, be a victor*, i. 8. 21, 10. 4, 5, iii. 1. 2, 2. 39, iv. 6. 24. Phrases: τὰ μεγάλα νικᾶν, *outdo in great matters*, i. 9. 24; τὰ πάντα νικᾶν, *be completely victorious*, ii. 1. 1; ἐκ τῆς νικώσης (sc. γνώμης), *in conformity to a majority vote*, vi. 1. 18, 2. 12.

νίκη, ης, *victory*, Lat. *uictōria*, i. 5. 8, 8. 16, iii. 1. 23.

Νικόμαχος, ὁ, *Nicomachus*, of Oeta in Thessaly; volunteered for service with his light-armed troops, iv. 6. 20.

νοέω, νοήσω, etc. [R. γνω], *observe, perceive, think out, plan*, iii. 4. 44, v. 6. 28.

νόθος, η, ον, or ος, ον, *illegitimate, bastard*, Lat. *spurius*, ii. 4. 25.

νομή, ἥς [R. νεμ], *pasture*, v. 3. 9; *herd out at pasture, herd*, iii. 5. 2.

νομίζω (νομιδ-), νομιῶ, etc. [R. νεμ], *regard as a custom; pass., be the custom, be usual*, Lat. *sōlēō*, iv. 2. 23, vii. 3. 18; so ὧρα ἃ νομι-

ζεται, *the regular gifts*, i. 2. 27, and τὰ νομιζόμενα, *the regular wages*, vii. 3. 10; *own, regard, acknowledge, consider, believe, think, fancy*, Lat. *putō*, with acc. and inf., i. 1. 8, ii. 1. 11, iii. 2. 7, v. 5. 18; with inf., i. 3. 10, ii. 5. 13, iii. 1. 3, vi. 1. 22, vii. 3. 8; with two accs., i. 4. 9, 16, ii. 5. 39, iii. 2. 28; with partic., vi. 6. 24.

νόμιμος, η, ον [R. νεμ], *customary, usual, lawful*, with inf., iv. 6. 15.

νόμος, ὁ [R. νεμ], *custom, way, fashion, practice*, Lat. *mōs*, i. 2. 15, v. 4. 33, vii. 2. 38, 3. 37, 8. 5; *law*, Lat. *lēx*, iv. 6. 14; as a musical term, *mode, strain*, Lat. *modus*, v. 4. 17.

νοστέω, ἐνόσησα, νενόσηκα [νόςος], *be diseased or ill; of a country, be disordered or in a bad condition*, vii. 2. 32.

νόσος, ἡ, *disease, illness*, Lat. *morbus*, v. 3. 3, vii. 2. 32.

νότος, ὁ, *the south wind*, Lat. *auster*, v. 7. 7.

νουμηνιά, ἄς [νέος + μήν], *new moon, hence first of the month*, Lat. *kalendae*, v. 6. 23, 31.

νοῦς, νοῦ, ὁ [R. γνω], *power of thought, mind, sense*, Lat. *mēns*. Phrases: τὸν νοῦν προσέχειν, *pay attention*, abs. or with dat., ii. 4. 2, iv. 2. 2, vi. 3. 18, so τῷ προσέχοντι τὸν νοῦν, *to the attentive observer*, i. 5. 9; ἐν νῷ ἔχειν, *purpose, plan, intend*, iii. 3. 2, 5. 13.

νυκτερεύω, ἐνυκτέρευσα [νύκτερος], *by night, νύξ*, *spend the night*, *bivouac*, Lat. *pernoctō*, iv. 4. 11, 5. 11, vi. 4. 27.

νύκτα, νυκτί, νυκτός, see νύξ. νυκτοφύλαξ, ἄκος, ὁ [νύξ + φυλάττω], *night-watch, picket*, Lat. *excubitor*, vii. 2. 18, 3. 34.

νύκτωρ, adv. [νύξ], *by night, in the night, at night*, Lat. *noctū*, iii. 4. 35, iv. 4. 9, vii. 3. 37, 8. 20.

νῦν, adv. [cf. Lat. *nunc*, *now*, Eng. *now*], *of time, now, just now, just, at present*, i. 4. 14, ii. 1. 12,

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iii. 1. 20, 2. 33, iv. 1. 19, v. 4. 21, vii. 2. 34; strengthened by δῆ. vii. 1. 28, 6. 37. Phrases: ἔτι νῦν, *even to this day*, iii. 2. 12; τὸ νῦν εἶναι, *for the present*, iii. 2. 37; τὸν νῦν χρόνον, *at the present time*, vi. 6. 13.

νύν, inferential particle, post-positive and enclitic, weaker than νῦν, *q.v.*, with an imv., ἴθι νυν, *come now*, vii. 2. 26.

νυντ, adv., stronger than νῦν, *q.v.*, even now, *at this moment*, v. 6. 32, vii. 3. 3.

νύξ, νυκτός, ἡ [cf. Lat. *nox*, *night*, Eng. *NIGHT*], *night*, i. 10. 19, ii. 2. 19, iii. 1. 13, v. 2. 23, vi. 1. 13. Phrases: νυκτός, *by night*, ii. 6. 7, iii. 1. 40, iv. 4. 15, vii. 2. 22; τῆς νυκτός, *by night, in the night*, where the context shows that a particular night is meant, ii. 2. 1, iii. 4. 34, iv. 4. 8, v. 7. 14, vii. 2. 17; διὰ νυκτός, *all night long*, iv. 6. 22; μέσαι νύκτες, *midnight*, i. 7. 1, iii. 1. 33; ἡμέραν καὶ νύκτα, *a day and a night*, vi. 1. 14, cf. vi. 6. 38; καὶ νύκτα καὶ ἡμέραν, *night and day*, vii. 6. 9.

νῶ, see νοῦς.

νῶτον, τό, *back*, Lat. *tergum*, v. 4. 32.

## Ξ.

Ξανθικλῆς, έους, ό, *Xanthicles*, of Achaea, elected general in the place of Socrates, iii. 1. 47; fined for neglect, v. 8. 1; see also vii. 2. 1.

Ξενία, ας [ξένος], *tie or bond of friendship or hospitality*, Lat. *hospitium*, vi. 6. 35.

Ξενίας, ου, *Xenias*, of Parrhasia in Arcadia, general in Cyrus's army, i. 1. 2, 2. 1, 3, but afterwards a deserter, i. 3. 7, 4. 7, 8.

Ξενίζω *Ξενίζω* i. *έξενισα*. *έξενισμαι*. *έξενισθην* [ξένος], *entertain a stranger or guest-friend, entertain*, Lat. *hospitiō accipio*, v. 5. 25, vii. 3. 8, 6. 3.

Ξενικός, ή, όν [ξένος], *belonging to a foreigner*; subst., τὸ ξενικόν (sc. στρατεύμα), *mercenary force*, i. 2. 1, ii. 5. 22.

Ξένιος, α, ον [ξένος], *belonging to a stranger or guest, hospitable*, Lat. *hospitālis*; Ζεὺς ξένιος, see Ζεὺς, iii. 2. 4; subst., τὰ ξένια, *friendly gifts, pledges of guest-friendship, gifts typifying friendship*, iv. 5. 23, v. 5. 2, 14, vi. 1. 15; ἐπὶ ξένια ἐδέχοντο αὐτοὺς, *they entertained them at a banquet*, vi. 1. 3, cf. vii. 6. 3, where a formal state affair is meant like the Lat. *laetitia*.

Ξενόομαι, ξενώσομαι, ἐξένωμαι, ἐξενώθην [ξένος], *form a tie of guest-friendship with one, become a guest-friend, be entertained*, with dat. of pers., vii. 8. 6, 8.

Ξένος, ό [ξένος], *stranger, foreigner*, Lat. *hospes*, esp. a foreigner with whom one has made a bond of friendship and mutual hospitality under the patronage of Ζεὺς ξένιος, a connexion usually expressed in Eng. by the term *guest-friend*, for want of a similar tie in modern times; hence ξένος means either party to the compact, *guest, host*, i. 1. 10, 3. 3, ii. 1. 5, 4. 15, iii. 1. 4, v. 3. 6, vii. 3. 22; also of one who enters a foreign service for pay, *mercenary*, i. 1. 10, 3. 18, ii. 6. 28.

Ξενοφών, ώντος, ό, *Xenophon*, an Athenian, the author of the *Anabasis*. He was the son of Gryllus and Diodōra, was of equestrian rank and of the deme Erchia. His birth is usually set in 444 B.C., but it may have been as late as 434 B.C. He was a pupil of Socrates, iii. 1. 5; in 401 he joined the army of Cyrus, not as a soldier, but as the companion of his old friend Proxenus, iii. 1. 4 ff., and took no active part until after Cunaxa. When the Greek generals were seized and put to death by Tissaphernes, Xenophon aroused the soldiers from their dejection and was elected



general in the place of Proxenus, ii. 5. 37, 41, iii. i. 11 ff., 47. The remainder of the *Anabasis* is the story of how his courage and skill brought the army to Mysia and delivered it into the service of the Spartan Thibron in the spring of 399 B.C., vii. 8. 24. He was banished from Athens on account of his serving against the Persians and with Spartans, and in 394 B.C. left Asia Minor with Agesilāus and followed him against Thebes and Athens in the battle of Coronēa, v. 3. 6. The Spartans presented him with an estate at Scillus in Elis about 387, where he erected a little temple to Artemis, v. 3. 7 ff., and where he lived in retirement with his wife Philesia, and his sons Gryllus and Diodōrus. Here were written his well-known works. After the battle of Leuctra, 371 B.C., the Elēans drove him out of Scillus and he went to Corinth. According to some the Athenians withdrew their sentence of banishment against him, and his last years were spent in his native city; others state that he died in Corinth. It is certain that his sons were in the service of Athens, and that the elder fell at Mantinēa in 362. Xenophon himself died not later than 355. His principal works were the *Anabasis*, *Hellenica*, *Memorabilia of Socrates*, *Cyropædia*, *Symposium*, and (if they be genuine works of Xen.) the *Lacedæmonian State* and *Agesilāus*.

Ξέρξης, ov [Pers. *Khshyarshan*, of doubtful meaning, *chief* ? ruler ?], *Xerxes*, son of Darius Hystaspes and Atossa, king of Persia from 485 to 465 B.C., chiefly famous for his mighty but ill-fated expedition against Greece, i. 2. 9, iii. 2. 13.

ξαστός, ή, όν [verbal of ξέω, *scrape*, *polish*], *scraped*, *planed*, *polished*, Lat. *politus*, iii. 4. 10.

ξηραίνω (ξηραν-), *ξηρανώ*, *έξή* *πάνα*, *έξήρασμαι*, *έξήράνθην* [ξηρός]. *parch*, *dry*, Lat. *siccō*, of fruits, ii. 3. 15.

ξηρός, ά, όν, *dry*, Lat. *siccus*, iv. 5. 33.

ξίφος, ους, τό, *sword*, Lat. *gladius*, ii. 2. 9, v. 8. 21, vii. 4. 16. The ξίφος had a straight blade and



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was double edged, and was thereby distinguished from the μάχαира, *q.v.* Both were short, as compared with modern swords. The cross-bar, or guard, of the ξίφος was not large; the hilt was often ornamented. The ξίφος was carried in a scabbard of metal, or of leather



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with metal mountings, which rested on the left side of the body and was supported by a strap that passed over the right shoulder. See *s.v.* όπλον, όπλίτης, and πυπρίχη (where note the shape of the edge of the blade).

ξόανov, τό [ξέω, cf. ξεστός], *piece of carved work*, esp. *carved image of a god* placed in a temple, v. 3. 12.

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**ξύλη**, ης [ξύω, *scrape*, akin to ξέω, cf. ξεστός], *tool for scraping*, hence, *curved or sickle-shaped dagger*, used by the Spartans, iv. 7. 16, 8. 25.

**ξύλιζομαι** (ξύλιδ-) [ξύλον], *gather wood or faggots*, Lat. *fignor*, with ἐκ and γεν., ii. 4. 11.

**ξύλινος**, η, ον [ξύλον], *made of wood, wooden*, Lat. *ligneus*, i. 8. 9, ii. 1. 6, v. 2. 5.

**ξύλον**, τό [cf. Eng. *zylonite*], *wood*, Lat. *lignum*, as material, v. 4. 12, or *piece or bar of wood*, i. 10. 12; esp. in pl., *wood, beams, logs, trees, fuel*, i. 5. 12, ii. 1. 6, 2. 16, iv. 4. 12, v. 2. 23, 26, vi. 4. 4, 5.

## O.

**ὁ, ἡ, τό**, def. art., *the*, originally a dem. pron. but retaining this force in Attic chiefly in the expressions ὁ μὲν . . . ὁ δέ in all cases, sing. and pl., *this . . . that, the one . . . the other, he . . . the rest*, i. 1. 7, 10. 4, ii. 2. 5, iii. 3. 7, 4. 16, iv. 3. 33, vii. 2. 2; sometimes ὁ δέ is found without a preceding ὁ μὲν, and *he, but he*, i. 1. 3, 4, 9, 2. 2, 16, 3. 21, ii. 3. 4, iv. 5. 10; pl., *others, the rest*, i. 5. 13, 10. 3, ii. 3. 10, iv. 1. 14, v. 4. 31; τὰ μὲν or τὰ μὲν τι . . . τὰ δέ, *partly . . . partly*, iv. 1. 14, v. 6. 24; τὰ μὲν . . . τέλος δέ, *at first . . . finally*, i. 9. 6; τῇ μὲν . . . τῇ δέ, *in this respect . . . in that*, iii. 1. 12, cf. iv. 8. 10. In its proper use as the article, ὁ, ἡ, τό, it corresponds in general to the Eng. art., although it is sometimes wanting in Greek where we should use it, i. 1. 1, 4. 4, or is used where we omit it, as with proper names to mark them as well known or before mentioned, i. 1. 2, 2. 5, 4. 7, ii. 3. 8, iii. 4. 39, vi. 1. 15, vii. 2. 8, or before numerals when they denote an approximate number, i. 2. 10, 7. 10, ii. 6. 15, iv. 8. 15. It may be used

restrictively, marking the thing to which it refers as *well known*, i. 2. 9, as *customary, usual, or proper*, i. 3. 20, ii. 5. 23, iii. 1. 25, v. 6. 26, vii. 6. 23, or as *belonging to a person*, where we use a poss. pron., i. 1. 1, 3, iv. 6. 26, v. 6. 6; sometimes it has a distributive force, as in τοῦ μηνὸς τῷ στρατιώτῃ, *per month to each soldier*, i. 3. 21. The neuter τό or τὰ is often used before a gen., as τὰ Κίρου, *Cyrus's relations*, i. 3. 9; τὰ τῶν στρατιωτῶν, *the condition of the troops*, iii. 1. 20; τὰ ἐκείνων, *their property*, v. 1. 9, but οἱ ἐκείνων, *his men*, i. 2. 15. The art. is used before a partic., as οἱ φερόντες, *the exiles*, i. 1. 7, ὁ βουλόμενος, *whoever wishes*, i. 3. 9, οὐκ ἔστιν ὁ τοιμήσω, *there is not a man that will venture*, ii. 3. 5, cf. 4. 5; with inf. as subst., ii. 4. 3, 6. 19; before adverbs, in phrases like οἱ οἴκου, *those at home*, i. 2. 1, οἱ ἔνδον, *those within*, ii. 5. 32, οἱ τότε, *the men of that day*, ii. 5. 11, εἰς τὸ πρόσθεν, *forward*, i. 10. 5, but τὸ πρόσθεν, *before*, i. 10. 10; before prepositions, in phrases like οἱ παρὰ βασιλέως, *men from the king*, i. 1. 5, οἱ ἐκ τῆς ἀγορᾶς, *market men*, i. 2. 18, οἱ σὺν αὐτῷ, *his men*, i. 2. 15, τὰ παρὰ βασιλέως, *news from the king*, ii. 3. 4, τὰ περὶ Προξένου, *the fate of Proxenus*, ii. 5. 37, τὸ πρὸς ἐσπέραν, *westward*, vi. 4. 4, τὰ παρ' ἡμῖν, *our condition*, vi. 3. 26.

ὅ, see δs.

**ὀβελίσκος**, ὁ [ὀβελός, ὁ, *spit*, cf. Eng. *obelisk*], *little spit*, Lat. *uerū*, vii. 8. 14.

**ὀβολός**, ὁ, *obol*, an Attic coin, worth about three cents, i. 5. 6. See s.v. μνᾶ.

**ὀγδοήκοντα**, indecl. [ὀκτώ + ἐλκοσι], *eighty*, Lat. *octōgintā*, iv. 8. 15, v. 4. 31.

**ὀγδοος**, η, ον [ὀκτώ], *eighth*, Lat. *octāvus*, iv. 6. 1.

**ὅδε**, ἦδε, τόδε, dem. pron. [ὁ + -δε], *this*, referring to what is close at hand, but more emphatically

than οὗτος, accompanied generally with a gesture, ii. 3. 19, vii. 3. 47; often referring to what is to follow, while οὗτος regularly refers to what precedes, *the following*, i. 1. 9, 9. 29, ii. 1. 17; λέγει τάδε, *he spoke as follows*, i. 5. 15, ii. 5. 40; dat. as adv., τῷδε, *in the following manner, thus*, ii. 3. 1; τῇδε, of place, *here*, vii. 2. 13.

ὁδεύω, ὠδενσα [ὁδός], *go one's way, march*, with δῖα and gen., vii. 8. 8.

ὁδοιπορέω, ὠδοιπόρησα, ὁδοιπορήκα [ὁδός + R. περ], *go by land*, v. 1. 14.

ὁδοποιέω, ὠδοποίησα. ὠδοποίημαι [ὁδός + ποιέω], *make a road, make passable, mend a road*, abs., with ὁδόν, or with dat. of pers., iii. 2. 24, iv. 8. 8, v. 1. 13, 14, 3. 1.

ὁδός, ἡ [ὁδός], *way, road, path*, Lat. *uia*, i. 2. 13, 25, 9. 13, ii. 2. 10, 4. 4, iii. 1. 2, 4. 24, iv. 1. 10, 2. 8, v. 1. 13, 3. 1, vi. 3. 24, vii. 3. 42; *march, journey*, i. 4. 11, 5. 9, ii. 2. 12, iii. 1. 6, 8, iv. 3. 16, v. 5. 4, vi. 3. 16, vii. 3. 2, 16; *way, means*, ii. 6. 22.

Ὀδρύσης, ον, *an Odrysian*, vii. 5. 1, 7. 11, pl., *the Odrysaë*, a Thracian tribe whose power once extended from Abdēra to the Ister and the Pontus, and from Byzantium to the Strymon, but it declined at the end of the fifth century, B.C., vii. 2. 32 (cf. 22), 3. 16, 4. 21, 5. 15, 7. 11.

Ὀδυσσεύς, ἔως, ὁ, *Odysseus*, of Ithaca, son of Laertes and Anticlea, husband of Penelope and father of Telemachus. He was one of the most famous chiefs before Troy, and is the hero of the Odyssey; the incident referred to in v. 1. 2 is related in Od. xiii. 79 ff.

ὅθεν, adv. [ὅς], *from which place, whence, from which side or source*, Lat. *unde*, i. 2. 8, vii. 3. 5, 6. 12, 7. 1; in indir. questions, ii. 4. 5, v. 7. 6; of persons, *from whom*, ii. 5. 26.

ὅθενπερ, adv., stronger than ὅθεν, q.v., *from which very place*, ii. 1. 3.

οἶ, see ὁ.

οἶ, see ὅς.

οἶ, to him, see οὗ.

οἶδα, 2 pf. with pres. sense, plpf. as impf. ᾔδειν, fut. εἰσομαι [R. Fiδ], *know, understand, feel sure, have knowledge of, be acquainted with*, abs. or with acc., i. 4. 12, 7. 4, 8. 21, iv. 1. 22, 23, v. 7. 23, vi. 1. 31, vii. 7. 7; with acc. and ὅτι with a clause, ii. 4. 6, vi. 1. 32; with ὅτι and a clause, i. 3. 15, iii. 1. 36, iv. 1. 27, v. 8. 10, vii. 7. 38; with a partic. in nom. or acc., i. 10. 16, ii. 1. 13, v. 8. 15, vii. 6. 12, 7. 22; with εἰ, *whether*, or a rel. clause, i. 3. 5, 4. 8, 7. 4, iii. 1. 40, v. 7. 6. Phrases: χάριν εἰδέναι, abs. or with dat. of pers. and gen. of cause, *be grateful, feel thankful*, Lat. *grātiās habēre*, i. 4. 15, vii. 4. 9, 6. 32; ἐκασταχόσε εἰδέναι, *know the way in every direction*, iii. 5. 17; οἶδ' ὅτι, parenthetically, *surely, certainly*, v. 7. 33.

οἶε, see οἶομαι.

οἶκαδε, adv. [R. Fiκ], *to one's home, homeward, to one's native country*, Lat. *domum*, i. 2. 2, ii. 3. 23, iii. 2. 24, iv. 6. 3, vii. 8. 2; τῆς οἶκαδε ὁδοῦ, *the return march*, iii. 1. 2.

οἰκεῖος, ᾧ, ον [R. Fiκ], *belonging to one's house, home or family, hence familiar, intimate*, Lat. *familiāris*, with dat. of pers., ii. 6. 28. As subst., οἱ οἰκεῖοι, *one's family, kinsmen, relatives, friends*, iii. 2. 26, 39, 3. 4, vii. 1. 29.

οἰκέως, adv. [R. Fiκ], *in a friendly way, kindly*, vii. 5. 16.

οἰκέτης, ον [R. Fiκ], *member of one's household*; pl., *household*, including slaves, Lat. *domesticī*, iv. 5. 35, 6. 1, but esp. *slaves, servants*, Lat. *famulī*, ii. 3. 15, vi. 6. 1.

οἰκέω, οἰκῆσω, etc. [R. Fiκ], *have a home, dwell, live*, Lat. *habitō, colō*, abs., with ἀνά, κατά, or παρὰ

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and acc., ἐν and dat., or ὑπέρ and acc., i. 1. 9, 2. 24, 7. 6, ii. 3. 18, iii. 2. 24, 5. 16, iv. 7. 17, vi. 1. 15, vii. 5. 13; *dwell in, live in, inhabit*, with acc., iii. 2. 23, 4. 7, iv. 7. 1; of a city, *have its place, be situated, lie*, with παρά and acc., v. 1. 13; in pass., *be inhabited or peopled, be situated*, i. 2. 6, 14, 4. 11, ii. 4. 25, v. 4. 15, vi. 4. 6.

οἶκημα, ατος, τό [R. **Φικ**], *dwell-ing, house*, Lat. *domicilium*, vii. 4. 15.

οἶκησις, εως, ἡ [R. **Φικ**], *act of dwelling, dwelling place, residence*, Lat. *habitatō*, vii. 2. 38.

οἶκιᾱ, ᾱς [R. **Φικ**], *house*, Lat. *domus*, ii. 2. 16, iii. 1. 11, iv. 1. 8, 5. 25, v. 2. 1, vii. 2. 6.

οἰκίζω (οἰκίδ-), οἰκίζω, ᾤκισα, ᾤκισμαι, ᾤκισθην [R. **Φικ**], *found, settle, colonize*, of a city, Lat. *condō*, v. 6. 17, vi. 4. 14, 6. 3; pass., of a person, *be settled*, v. 3. 7.

οἰκοδομέω, οἰκοδομήσω, etc. [R. **Φικ** + δέμω], *build*, cf. Lat. *domus, house*], *build a house, build*, Lat. *aedificō*, i. 2. 9, v. 4. 26; of a wall, *construct, erect*, ii. 4. 12, iii. 4. 7.

οἰκοθεν, adv. [R. **Φικ**], *from one's house, away from home*, Lat. *domō*, iii. 1. 4, iv. 8. 25.

οἰκοί, adv. [R. **Φικ**], *at home, in one's own country*, Lat. *domī*, vii. 4. 24, 8. 4. Phrases: οἱ οἰκοί, *one's countrymen or family*, i. 1. 10, 2. 1, 7. 4, iii. 2. 26, v. 6. 20; τὰ οἰκοί, *home life*, i. 7. 4; τοῖς οἰκοί τέλεσι, *the home government*, vii. 1. 34.

οἰκονόμος, ὁ [R. **Φικ** + R. νεμ], *household superintendent, house-keeper, steward*, Lat. *dispensātor*, i. 9. 19.

οἶκος, ὁ [R. **Φικ**], *house regarded as a home*; so of an official residence, ii. 4. 8.

οἰκτεῖρω (οἰκτερ-), οἰκτερῶ, ᾤκτειρα [οἰκτρος, ὁ, *pity*], *pity*, Lat. *misereor*,

abs. or with acc., i. 4. 7, iii. 1. 19, vii. 2. 6.

οἶμαι, see οἴομαι.

οἶνος, ὁ [cf. Lat. *uīnum, wine*], *wine*, i. 2. 13, 9. 25, ii. 4. 28, iii. 4. 31, iv. 2. 22, v. 4. 29, vii. 2. 23; οἶνος φοινίκων, *palm wine*, ii. 3. 14, cf. i. 5. 10; οἶνος κρέθινος, *barley wine, i.e. beer*, iv. 5. 26.

οἶνοχόος, ὁ [οἶνος + χέω, *pour*, cf. ἐγχεῶ], *one who pours wine, cup-bearer*, iv. 4. 21, vii. 3. 24, 29. At a Greek symposium the οἶνοχόοι were usually young slaves. Their duty was to mix the wine, bring in the mixers (see s.v. κράτηρ), and with long-handled ladles



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or with wine-jugs dip the wine from the mixers and fill the drinking cups for the guests, who received them as they reclined upon the couches.

οἴομαι or οἶμαι, οἰήσομαι, ᾤθην, *think, believe, suppose, expect, fancy*, abs. or parenthetically, like Lat. *opinor*, i. 5. 8, 9. 22, ii. 1. 16, iii. 1. 15, v. 8. 22, vii. 6. 38; also with inf. or acc. and inf. (freq. with ἄν), i. 3. 6, ii. 1. 1, iii. 1. 38, iv. 2. 4, 7. 22, v. 1. 8, vi. 3. 26, vii. 6. 17; with fut. inf., i. 4. 5, 7. 9, 9. 15, ii. 1. 12, iii. 1. 17, v. 3. 6.

οἶος, ᾱ, ον, rel. pron., as a rel., Lat. *quālis*, often with the correlative τοιοῦτος omitted, *such as, of such a kind as*, ii. 3. 15, 6. 8, v. 8. 3; so with inf. as οὐ γὰρ ἦν ᾧρᾱ οἷᾱ ἄρδεν, *it was not the proper season for watering*, ii. 3. 13; hence, in the phrases οἶός τέ εἰμι with inf., *I am able, I can*, v. 4. 9, and οἶόν

τέ ἐστι and inf., *it is possible*, i. 3. 17, iii. 3. 9, iv. 2. 3, also without ἐστί, ii. 2. 3, 4. 6, iii. 3. 15, so ὡς οἶόν τε μάλιστα πεφυλαγμένως, *as guardedly as possible*, ii. 4. 24; freq. in indir. questions, *of what sort or nature, what kind of*, i. 3. 13, 7. 4, ii. 2. 5, 5. 10, iii. 1. 19, vii. 7. 4; so ὁρῶν ἐν οἷς ἐσμέν, *seeing in what straits we are*, iii. 1. 15. With sup. οἶον χαλεπώτατον, *Lat. quam difficillimum, as strong as possible*, iv. 8. 2, cf. vii. 1. 24. Neut. as adv., οἶον, *just as, for example*, iv. 1. 14, vii. 3. 32.

οἶοςπερ, ἅπερ, ὅπερ, a stronger form of οἶος, *q.v.*, *just exactly as, just such as*, i. 3. 18, 8. 18, iv. 4. 16, v. 4. 13, vii. 7. 47.

οἶς, οἶός, acc. pl. οἶς, ἡ [cf. Lat. ovis, Eng. ewe], *sheep*, iv. 5. 25, vi. 2. 3.

οἶσει, see φέρω.

οἶσθα, see οἶδα.

οἶστός, ὁ, *arrow, Lat. sagitta*, ii. 1. 6. See *s.v.* τόξωμα.

Οἰταῖος, ὁ [Οἰτη, Oeta], an Oetaean, one who lives near Mt. Oeta in Thessaly, iv. 6. 20.

οἶον, see οἶομαι.

οἶχομαι, οἰχέσομαι, pres. with force of pf., *be gone, have gone*, i. 4. 8, ii. 1. 6, iv. 3. 30, 5. 24, vi. 1. 14; *be missing, be dead*, iii. 1. 32; esp. with partic. expressing the leading idea, i. 10. 5, 16, ii. 4. 24, iii. 3. 5, iv. 6. 3, v. 4. 17.

οἰωνός, ὁ [R. 2 αF], *large bird or bird of prey*, hence, as auguries were taken from the flight of such birds, *omen, sign, portent*, like Lat. avis, iii. 2. 9, vi. 1. 23, 5. 21.

ὀκέλλω, ὠκειλα [R. κελ], *run ashore, strike, of ships*, vii. 5. 12.

ὀκλάζω (ὀκλαδ-), ὠκλασα, *crouch down, squat, in a dance, sink down*, vi. 1. 10.

ὀκνέω, ὀκνήσω, ὠκνήσα [δκνος], *shrink from an act, hesitate*, with inf., i. 3. 17; *dread, fear*, with μή and subjv. or opt., ii. 3. 9, 4. 22, vi. 6. 5.

ὀκνηρῶς, adv. [δκνηρός, shrink-ing, δκνος], *with hesitation, reluctantly*, vii. 1. 7.

ὀκνος, ὁ, *hesitation, reluctance*, with inf., iv. 4. 11.

ὀκτακισχίλιοι, αι, α [ὀκτώ + χίλιοι], *eight thousand*, v. 3. 3, 5. 4.

ὀκτακόσιοι, αι, α [ὀκτώ + ἑκατόν], *eight hundred*, Lat. octingenti, i. 2. 9, vii. 8. 15.

ὀκτώ, indecl. [ὀκτώ], *eight*, Lat. octō, i. 2. 6, ii. 4. 13, iii. 4. 3, vi. 3. 5.

ὀκτωκαίδεκα, indecl. [ὀκτώ + δέκα], *eighteen*, Lat. octōdecim, iii. 4. 5.

ὀλεθρος, ὁ [δλλῦμι, destroy, cf. ἀπδλλῦμι], *destruction, killing, death*, i. 2. 26.

ὀλίγος, η, ον [cf. Eng. olig-archy], *few*, Lat. paucus, of number, iv. 3. 30, 7. 5, v. 5. 1, vi. 3. 22, esp. as subst. masc. pl., *a few men, a handful*, i. 5. 12, 7. 20, iii. 1. 3, iv. 1. 10, v. 1. 6, vii. 1. 12; of size, time, space, or amount, *small, little, brief, short, trifling*, Lat. parvus, iii. 3. 9, 15, v. 6. 15, vii. 1. 23, 7. 36; neut. as adv., ὀλίγον, *a little*, iii. 4. 46, iv. 8. 20, vii. 2. 20.

Phrases: αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, *though he had been almost stoned to death*, i. 5. 14; ἐπ' ὀλίγων, *few in depth*, iv. 8. 11; ὀλίγας (sc. πληγὰς) παύσειεν, *had struck too few blows*, v. 8. 12; παρ' ὀλίγον ἐποίησαντο Κλεάνδρον, *they treated Cleander as a man of no account*, Lat. parvū fēcērunt, vi. 6. 11; κατ' ὀλίγους, *in small parties*, vii. 6. 29.

ὀλισθάνω (ὀλισθ-), 2 aor. ὤλισθον, slip, iii. 5. 11.

ὀλισθηρός, ἄ, ὄν [ὀλισθάνω], *slippery*, Lat. lūbricus, iv. 3. 6.

ὀλκάς, ἄδος, ἡ [ἐλκω], *ship of burden* (named ὀλκάς because originally it was towed), *merchantman*, Lat. nāvis onerāria, i. 4. 6. See *s.v.* ναῦς.

όλοίτροχος, ὁ [root Feλ, roll, cf. Lat. voluō, roll, + τρέχω], *rolling stone, round stone*, iv. 2. 3.

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ὁλοκαυτέω [ὅλος + καίω], *bring a whole burnt offering*, instead of the usual portions, *offer a holocaust*, abs. or with acc. of the victim, vii. 8. 4, 5.

ὅλος, η, ον [cf. Lat. *saluus*, *sound*, *safe*, *solidus*, *whole*], *whole*, *all*, *entire*, *complete*, Lat. *tōtus*, i. 2. 17, ii. 3. 16, iii. 3. 11, iv. 2. 4; in attrib. position, iv. 8. 11.

Ὀλυμπιά, ἄς [Ὀλύμπιος, *Olympian*, Ὀλυμπος, ὁ, *Olympus*], *Olympia*, situated on the right bank of the Alphæus in the district of Pisātis in Elis. It was never a real city, but a sacred precinct with temples, public buildings, and a few dwelling houses. It was famous for its shrines, esp. the temple of Zeus, v. 3. 11, containing his statue by Phidias, and for the celebration of the Olympian games, v. 3. 7, which were held there periodically for over a thousand years.

Ὀλύνθιος, ὁ [Ὀλυνθος, ἡ, *Olynthus*], *an Olynthian*, native of *Olynthus*, i. 2. 6, vii. 4. 7, the principal city in the Chalcidian peninsula at the head of the Toronæic Gulf. In spite of the endeavours of Demosthenes, it was destroyed by Philip of Macedon, B.C. 347.

ὁμαλής, ἐς [ἄμα], *even*, *level*, Lat. *aequus*, *plānus*, of ground, i. 5. 1; ὁμαλὲς ἵέναι, *march over level ground*, iv. 6. 12.

ὁμαλός, ἡ, ὅν [ἄμα], *even*, *level*, Lat. *aequus*, *plānus*, of ground, iv. 6. 12; ἐν τῷ ὁμαλῷ, *in the plain*, iv. 2. 16.

ὁμαλῶς, adv. [ἄμα], *evenly*, *in even step or line*, i. 8. 14.

ὁμηρος, ὁ [ἄμα + R. αῤ], *hostage*, Lat. *obses*, vi. 3. 9, vii. 4. 12, 7. 53; with gen., iii. 2. 24.

ὁμιλέω, ὁμιλήσω, ὁμίλησα, ὁμιλῆκα [ἄμα + ἴλη], *associate with*, *consort with*, iii. 2. 25.

ὁμίχλη, ης [cf. Eng. *mist*], *vapour*, *mist*, *fog*, iv. 2. 7.

ὄμμα, ατος, τό [R. οπ], *eye*, Lat. *oculus*; hence, *look*, pl., vii. 7. 46.

ὁμῶμι or ὁμῶ (ὁμ-, ὁμο-), ὁμοῦμαι, ὥμοσα, ὁμώμοκα, ὁμώμο(σ)μαι, ὥμο(σ)θην, *swear*, *swear to or by*, *take an oath*, Lat. *iūrō*, abs. or with acc. of thing sworn, ii. 2. 9, 3. 28, 4. 7; with dat. of pers. to whom or acc. of gods by whom, ii. 3. 27, 5. 39, vi. 1. 31, 6. 17, vii. 6. 18; with inf., vi. 6. 17, vii. 7. 40; with fut. inf., ii. 2. 8, 3. 27, 5. 39; with ἐπὶ τούτοις, iii. 2. 4.

ὁμοιος, ἄ, ον [ἄμα], *like*, *similar*, *resembling*, *of the same kind*, Lat. *similis*, of persons and things, v. 4. 21, 34; with dat., iv. 1. 17, vi. 6. 16; with inf. (but some read dat.), ὁμοιοὶ ἦσαν θαυμάζειν, *they were like to wonder*, *they seemed amazed*, iii. 5. 13. Phrases: ἐν τῷ ὁμοίῳ, *on a level*, iv. 6. 18; οἱ ὅμοιοι, *equal citizens*, *peers* in its literal sense, a name applied to Spartans possessed of full civic rights, iv. 6. 14.

ὁμοίως, adv. [ἄμα], *in like manner*, *alike*, Lat. *similiter*, i. 3. 12, vii. 6. 10; ὁμοίως ὥσπερ, *like as though*, *just as if*, Lat. *aequē ac*, vi. 5. 31.

ὁμολογέω, ὁμολογήσω, etc. [ἄμα + R. λεγ], *hold the same views about anything*, *agree*, *admit*, *confess*, *own*, Lat. *cōfiteor*, *concedō*, abs. and generally parenthetically, also with acc. or inf., i. 6. 7, 8, ii. 6. 7, v. 8. 3, vi. 6. 17, 26; *concede*, *grant*, *admit*, abs., with acc., or with inf., vi. 1. 27, 28, 3. 9, vii. 4. 13; in pass. used pers. where we use an impers. const., i. 9. 1, 14, 20.

ὁμολογουμένως, adv. [ἄμα + R. λεγ], *avowedly*, *by common consent*; so with ἐκ πάντων, ii. 6. 1.

ὁμομήτριος, ἄ, ον [ἄμα + μήτηρ], *born of the same mother*, iii. 1. 17.

ὁμοπάτριος, ἄ, ον [ἄμα + πατήρ], *begot by the same father*, iii. 1. 17.

ὁμόσαι, see ὁμῶμι.

ὁμόσε, adv. [ἄμα], *to the same spot*; in military phrases, *to close quarters*, *hand to hand*, Lat. *comminus*, with θεῖν, χωρεῖν, and τέλει, iii. 4. 4, v. 4. 26, vi. 5. 23.



ὁμοτράπεζος, *ον* [ἄμα + τέτταρες + *Ρ. πεδ*], *at the same table with one, a table companion*, *Lat. convivictor*, a title of honour among the Persians, applied to those who dined in the same apartment with the king, but not at his table, *i. 8. 25, iii. 2. 4.*

ὁμοῦ, *adv.* [ἄμα], *together, at once, at the same place or time, Lat. simul, ὑπᾶ, of place, time, or association, i. 10. 8, iv. 2. 22, 5. 29, v. 4. 25; with gen. (some read dat.), ὁμοῦ εἶναι, join, meet, iv. 6. 24.*

ὁμφαλός, *ὁ* [*cf.* *Lat. umbilicus, navel, Eng. NAVE, NAVEL*], *navel, iv. 5. 2.*

ὁμως, *adv.* [ἄμα], *all the same, for all that, nevertheless, Lat. tamen*, generally followed by *δέ* or preceded by *ἀλλά*, *i. 3. 21, ii. 1. 9, iii. 2. 3, iv. 4. 21, v. 8. 19, vi. 5. 30, vii. 1. 10; after a concessive partic., yet, still, however, i. 8. 23, iii. 1. 10, 2. 16, v. 5. 17; so when the idea of concession precedes, without a partic., ii. 2. 17, 4. 23.*

ὄν, *see εἰμί.*

ὄν, *see ὄς.*

ὄναρ, *τό*, only in *nom. and acc., dream, vision, Lat. somnium, iii. 1. 12, 13. Phrase: εἶδεν ὄναρ, he had a dream, iii. 1. 11, cf. iv. 3. 8, vi. 1. 22.*

ὀνείρατα, *3d decl., τά* [*cf.* *ὄναρ*], *metaplastic form of ὄνειρος or δνειρον, dream, vision of the night, Lat. somnium, iv. 3. 13.*

ὀνήσαι, *see ὀνύνημι.*

ὀνύνημι (*ὄνα-*), *ὀνήσω, ὤνησα, 2 aor. mid. ὤνήμην, ὤνήθην, help, benefit, aid, assist, iii. 1. 38, v. 6. 20, vi. 1. 32, vii. 1. 21; pass., derive benefit, gain advantage, v. 5. 2.*

ὄνομα, *ατος, τό* [*Ρ. γνω*], *name, Lat. nomen, i. 5. 4, ii. 5. 15, iv. 7. 21, v. 2. 29; in acc., by name, i. 2. 23, ii. 4. 28, vi. 2. 3, but in i. 4. 11 some read dat.; name, fame, renown, ii. 6. 17, v. 6. 17.*

ὄνομαστί, *adv.* [*Ρ. γνω*], *by name, Lat. nominatim, with καλεῖν, vi. 5. 24, vii. 4. 15.*

ὄνος, *ὁ* [*cf.* *Lat. asinus, ass, Eng. ass*], *ass, ii. 1. 6, iii. 5. 9, v. 8. 3; ὄνοι ἄγριοι, wild asses, i. 5. 2; ὄνους ἀλέτας, see ἀλέτης, i. 5. 5.*

ὄντα, *see εἰμί.*

ὄξος, *ους, τό* [*Ρ. ακ*], *sour wine, ii. 3. 14.*

ὀξύς, *εἶα, ὅ* [*Ρ. ακ*], *sharp, esp. to the taste, sour, bitter, of wine, Lat. acerbus, v. 4. 29.*

ὀπερ, *see ὅπερ.*

ὀπῃ, *relative adv., of place, where, Lat. quā, iv. 2. 12, vi. 4. 3; of manner, in what way, how, ii. 1. 19, iv. 5. 1; of direction, whither, v. 6. 20, vii. 6. 37. In indir. questions, i. 4. 8, vi. 1. 21.*

ὀπηνικά, *relative adv., at what hour, Lat. quandō, iii. 5. 18.*

ὀπισθεν, *adv.* [ὀπίσω], *from behind, from the rear, behind, at the rear, Lat. ā tergō, i. 10. 6, iii. 4. 14, iv. 2. 25, 3. 7, vii. 4. 17; at the bottom, v. 4. 12. Phrases: ὀπισθεν γενόμενος, getting behind, i. 8. 24; ποιήσασθαι ὀπισθεν τὸν ποταμόν, put the river at one's back, i. 10. 9, cf. vi. 5. 18; οἱ ὀπισθεν, the hindmost, the rear of an army, *Lat. nouissimī, iv. 2. 26, v. 8. 16; τὰ ὀπισθεν, the rear guard, iii. 4. 40; εἰς τοῦ ὀπισθεν τοξεύοντες, letting fly behind them, iii. 3. 10; ἐκ τοῦ ὀπισθεν ἐπίσποιτο, should follow in their rear, iv. 1. 6. With gen., i. 7. 9, iv. 2. 9, vi. 5. 16.**

ὀπισθοφυλακῶ, ὡπισθοφυλάκησα [ὀπισθεν + φυλάττω], *guard the rear, command or bring up the rear, form the rear guard, of generals or soldiers, ii. 3. 10, iii. 2. 36, 3. 8, iv. 2. 4, vii. 3. 40.*

ὀπισθοφυλακῷ, *ās* [ὀπισθεν + φυλάττω], *office of guarding the rear, command of the rear, iv. 6. 19.*

ὀπισθοφύλαξ, *ακος, ὁ* [ὀπισθεν + φυλάττω], *one guarding the rear; pl., the rear guard, Lat. nouissi-*

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*num āgmen*, iii. 3. 7, iv. i. 6, 3. 20, 7. 3, 8, v. 8. 9.

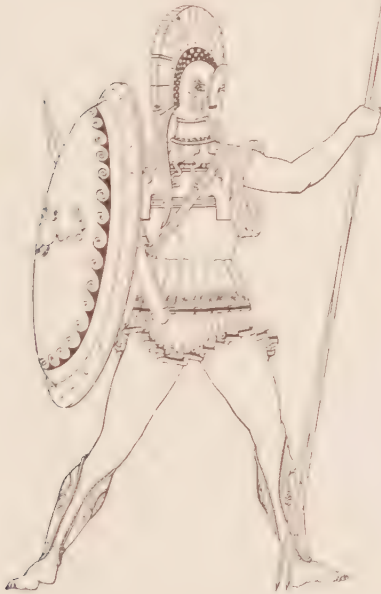
ὀπίσω, adv., *back, backwards, behind one's back*, vi. i. 8.

ὀπλίζω ὀπλιόω, ὀπλισα, ὀπλισμαι, ὀπλίσθην [R. σεν], *make ready*, esp. in arms, arm, equip. Lat. *armō*; mid., *arm oneself, put on one's armour*, ii. 2. 15; pass., *be armed*, i. 8. 6, ii. 6. 25, iv. 3. 31.

ὀπλισις, εως. ἡ [R. σεν], *equipment*, esp. *military accoutrements*, ii. 5. 17.

ὀπλιτεύω [R. σεν], *be or serve as a hoplite, or heavy-armed soldier*, v. 8. 5.

ὀπλίτης, ου [R. σεν], *heavy-armed soldier, hoplite*, i. i. 2, 5.



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infantry of a Greek army was divided into two classes, the heavy infantry and the light infantry. For the latter see *s.v.* *γυμνής, πελταστής*. The heavy infantry, or hoplites, constituted the troops of the line, who fought at short range and were armed accordingly. Their defensive armour consisted of four pieces: *helmet* (see *s.v.* *κράνος*), *cuirass* (see *s.v.* *θώραξ*), *shield* (see *s.v.* *ἀσπίς*), and *greaves* (see *s.v.* *κνημῖς*).

Their offensive armour consisted of two *spears* (see *s.v.* *δόρυ*) and a *sword* (see *s.v.* *ξίφος*). These six pieces of armour are estimated to have weighed about 35 kilograms (some 75 pounds). The hoplite carried them all, however, only in action. On the march they were either conveyed on wagons or beasts of burden, or were borne by an attendant. For the hoplite's ordinary dress, see *s.v.* *χλαμύς*.

ὀπλιτικός, ἡ, ὄν [R. σεν], *belonging to or composed of heavy-armed troops*; subst., τὸ ὀπλιτικόν, *heavy-armed corps, heavy infantry*, iv. 8. 18, vii. 3. 37, 6. 26.

ὀπλομαχία, ας [R. σεν + R. μαχ], *fighting in heavy arms, hence the art of war heavy infantry tactics*, ii. i. 7.

ὄπλον, τό [R. σεν], *implement or tool of any sort*; pl., *gear*, esp. *arms armour*, Lat. *arma*, applied to all sorts of arms both offensive and defensive, but esp. to the heavy armour of the hoplite, i.

13, 8. 9, iii. 3. 8, 4. 27, iv. 2. 21, v. 2. 8, vi. 5. 27, vii. 3. 45. The

2. 2, 7. 20, ii. i. 8, iii. i. 29, 2. 28, iv. 3. 4, v. 2. 15. See *s.v.* *ὀπλίτης* and the accompanying

illustration. By metonymy *δπλα* may be used in place of *ὀπλίται*, *heavy infantry, hoplites*, ii. 2. 4, iii. 2. 36, 3. 7, 4. 26, v. 4. 14, vii. 3. 40;

*ὁπόσος, η, ον*, relative pron., *as many as, whatever, as great as*, i. 1. 6, 2. 1, v. 2. 16, vi. 5. 5; with *ἄν* and subjv. or with opt. in prot. or



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or to designate *the place where the arms are piled, place of arms*, in front of the hoplites' quarters, ii. 4. 15, iii. 1. 3, 33, v. 7. 21. Phrases: *εἰς* or *ἐπὶ τὰ δπλα*, *to arms*, i. 5. 13, ii. 5. 34, iii. 1. 40; *ἐν τοῖς δπλοις*, *under arms*, Lat. *in armīs*, iv. 3. 7, vi. 4. 27; *τίθεσθαι* and *προβάλλεσθαι τὰ δπλα*, see the verbs.

*ὁπόθεν*, relative adv., *from whence, whence, from whatever place*, Lat. *unde*, iii. 1. 32, v. 2. 2, vi. 2. 4; in indir. questions, iii. 1. 3.

*ὅποι*, relative adv., *whither, to what place, where*, Lat. *quō*, i. 9. 3, v. 5. 16, vii. 7. 5; in indir. questions, ii. 4. 19, iii. 5. 13, vi. 2. 23.

*ὅποιος, ᾧ, ον*, relative pron., either with dem. preceding or with dem. omitted, *what kind of, such kind of . . . as, such as*, v. 2. 3, 6. 28; with *ἄν* and subjv., *of whatsoever sort, whatsoever*, Lat. *quālisumque*, ii. 2. 2, vii. 7. 15; *of what sort, how constituted, what kind of*, Lat. *quālis*, in indir. questions, ii. 6. 4, v. 5. 15. Phrases: *ὅποῖον τί ἐστι*, *what it amounts to*, iii. 1. 13; *ἡγεῖται τοῦ στρατεύματος ὅποῖον*, *that part of the army which*, vii. 3. 37.

in indir. disc., *of whatever amount or size, as many soever as*, Lat. *quantuscumque*, iii. 2. 21, v. 1. 16, vii. 2. 33, 36; *how much, how large, pl., how many*, Lat. *quantus*, in indir. questions, i. 8. 27, iv. 4. 17; neut. as rel. adv., *as far as*, iii. 3. 10.

*ὁπότεν* [*ὁπότε* + *ἄν*], relative adv., *whenever, when*, Lat. *quandōque*, with subjv., after a primary or secondary tense, ii. 3. 27, v. 2. 12, 7. 7, vi. 5. 15, vii. 3. 36.

*ὁπότε*, relative adv., *of time, when, at the time when*, Lat. *cum, quandō*, with indic., i. 6. 7, iv. 7. 16; with subjv., see *ὁπότεν*; with opt. in indir. disc., by attraction, or in a general cond., *whenever*, i. 2. 7, 5. 7, ii. 6. 27, iii. 2. 36, iv. 6. 20, vii. 7. 17; of cause, *since, because*, iii. 2. 2, 15; *ὁπότε γε*, *since at least, seeing that*, Lat. *quandōquidem*, vii. 6. 11.

*ὁπότερος, ᾧ, ον*, relative pron., *which of two parties, whichever*, Lat. *uter*, iii. 1. 21, 42, 4. 42, vii. 7. 18.

*ὅπου*, relative adv., *where, in the place where*, Lat. *ubi*, with indic., i. 5. 8, iii. 1. 2, 2. 34; with *ἄν* and

subjv., *wherever*, Lat. *ubicumque*, i. 3. 6, iii. 2. 9, iv. 8. 26; with opt. in general conditions or in indir. disc., i. 9. 15, 27, iii. 1. 32, iv. 5. 30, 8. 26, vii. 2. 18.

**ὀπτάω**, ὀπτῆσω, ὀπτήσα, ὀπτήμαι, ὀπτήθην [ὀπτός], *roast*, of bread, *bake*, Lat. *coquō*, v. 4. 29.

**ὀπτός**, ἡ, ὅν, *roasted*, of bricks, *baked*, *burnt*, Lat. *coctus*, ii. 4. 12.

**ὀπως**, relative adv., used also as final particle. Adv., *in what way*, *how*, *as*, ii. 1. 6, vi. 5. 30; so in the phrase οὐκ ἔστιν ὀπως οὐκ ἐπιθήσεται, *it is not possible that that he will not attack*, ii. 4. 3; in indir. questions, i. 6. 11, iii. 1. 7, v. 7. 7, vi. 1. 17; in obj. clauses, *that*. gen. with fut. indic., i. 1. 4, 3. 11, iii. 1. 16, iv. 6. 7, 8. 9, v. 4. 21, with subjv., iii. 1. 38, 2. 3, with opt., i. 8. 13, ii. 6. 8, vii. 1. 38, 2. 12, with opt. and ἄν, iv. 3. 14, v. 7. 20, so in exhortations with fut. indic., ὀπως ἔσεσθε ἄνδρες, *see that you be men*, i. 7. 3; after a verb of commanding with fut. indic., instead of the infin., vii. 3. 34. In the elliptical phrase οὐχ ὀπως, *not to speak of*, *not only not*, vii. 7. 8. As final particle (in Anab. used much more frequently than ἵνα or ὥς), *that*, *in order that*, with subjv. after primary tenses, i. 7. 4, iv. 6. 15, v. 1. 12, 5. 20, vi. 3. 13, vii. 3. 43; rarely after secondary, i. 6. 6, ii. 5. 28, v. 6. 21, which are generally followed by opt., i. 1. 6, 4. 5, ii. 1. 9, iii. 1. 34, iv. 6. 1, 7. 19, v. 1. 16, vii. 2. 18; with ἄν and opt., vii. 4. 2.

**ὀράω** (ὀρα-, ὀπ-), ὀδῶμαι, ἐδῶκα or ἐώρῶκα, ἐώρῶμαι or ὤμμαι, ὤφθην (for 2 aor. εἶδον, see the word) [R. 2 **Фер** and R. **оп**], *see* in its widest sense, *behold*, *look*, *observe*, *perceive*, Lat. *videō*, abs. (esp. in parenthetical clauses), or with acc., i. 3. 2, 12, 9. 28, ii. 1. 4, 16, 3. 3, iii. 1. 3, 27, iv. 3. 5, v. 1. 10, 7. 22, vi. 5. 10, vii. 2. 18; with acc. and partic., i. 5. 12, 8. 21, ii. 3. 12, iii. 1. 43, iv. 2. 12, v. 1. 11, vii. 2. 15,

but either of these may be omitted, iii. 1. 36, 5. 5, iv. 3. 22, 30, v. 6. 15, vi. 1. 31; rarely with *στι* or *ὥς* and a clause, ii. 2. 5, iii. 2. 29, v. 8. 20, vi. 1. 27, 4. 23; with a rel. or interr. clause or with *πότερον*, *whether*, ii. 5. 13, iii. 1. 15, vi. 5. 16; with acc. and inf. (where also a partic. has preceded), vii. 7. 30; dependent on an adj., as ὀράν στυγνὸς ἦν, *his look was stern*, ii. 6. 9, cf. iii. 4. 5.

**ὀργή**, ἡς, *temperament*, *temper*, esp. *anger*, Lat. *ira*; as adv., ὀργῇ, *in a passion*, i. 5. 8, ii. 6. 9.

**ὀργίζομαι** (ὀργιδ-), ὀργιῶμαι, etc. [ὀργή], *be angry*, *be in a passion*, *be enraged*, Lat. *irāscor*, abs. or with dat. of pers., i. 2. 26, 5. 11, vii. 1. 25; with ἔάν and subjv., vi. 1. 30.

**ὀργυνά**, ἄς [ὀρέγω], the *reach* of the two arms, as originally a natural measure of length, *fathom*. As an exact linear measure the ὀργυνά equalled 6 Greek feet, or 1.774 metres, or about 5 ft., 10 inches. See s.v. *πούς*. i. 7. 14, iv. 5. 4, vii. 1. 30.

**ὀρέγω**, ὀρέξω, ὤρεξα, ὠρέχθην [cf. Lat. *regō*, *direct*, *lead*, *regiō*, *direction*, *tract*, Eng. *REACH*, *RIGHT*, *RICH*], *reach*, *stretch*, *reach out*, vii. 3. 29.

**ὀρεινός**, ἡ, ὅν [ὄρος], *consisting of mountains*, *mountainous*, *hilly*, Lat. *mōntuōsus*, v. 2. 2.

**ὄρειος**, ᾧ, ὄν [ὄρος], *belonging to mountains*, *mountainous*, Lat. *mōntānus*, of persons, *mountain-dwelling*, vii. 4. 11; subst., τῶν ὀρειῶν, *mountaineers*, vii. 4. 21.

**ὀρθιος**, ᾧ, ὄν [ὀρθός], *straight up*, *steep*, Lat. *praeceps*, of a hill or road, i. 2. 21, iv. 1. 20, 2. 14; subst., τὸ ὀρθιον, *steep place*, *ascent*, iv. 2. 3. Phrases: ὀρθιον λέναι, *march up hill*, iv. 6. 12; ὀρθιοι λόχοι, *companies in column*, a military formation that was esp. serviceable in attacking a height, iv. 2. 11, 3. 17, 8. 10, 12, 13, 14, 15, v. 4. 22. If an infantry force were drawn up

In line (see *s.v.* φάλαγξ) with the λόχοι (having each a front of 24 and a depth of 4 men) ranged side by side, each company could be brought into 'column' by advancing the first enomoty at the right (see *s.v.* ἐνωμοτία) a sufficient distance before the line and deploying the second, third, and fourth enomoties to the right to a position behind it. The ὁρθος λόχος thus formed would have a front of 6 and a depth of 16 men, and spaces would be left between the columns. But the front and depth of the column varied according to circumstances. The essential feature of the formation was that the depth of the column should be greater than the front, and that spaces should be left between columns.

ὁρθός, ἡ, ὅν [cf. Eng. *ortho-dox*, *ortho-graphy*], straight, Lat. *rēctus*, of a road, direct, vi. 6. 38; straight up and down, upright, erect, ii. 5. 23, iv. 8. 20.

ὁρθος, ὁ, daybreak, dawn, strictly the twilight just before sunrise, Lat. *dilūcūlum*, ii. 2. 21, iv. 3. 8.

ὁρθῶς, adv. [ὁρθός], in the straight or right way, rightly, with reason, justly, Lat. *rēctē*, i. 9. 30, ii. 5. 6, iii. 3. 12, vii. 3. 39. Phrase: ὁρθῶς ἔχειν, be proper, iii. 2. 7.

ὅρια, τὰ [cf. ὁρίζω], limits, of a country, boundary, frontier, Lat. *finēs*, iv. 8. 8, vi. 2. 19.

ὁρίζω, -ορίζω, ὥρισα, ὥρικα, ὥρισαι, ὥρισθην [ὄρος, ὁ, boundary, cf. Eng. *ap-horism*, *horizon*], be a boundary between, as a river, bound, iv. 3. 1, 8. 1, 2, define, determine, vii. 7. 36; mid., set up as one's boundary, vii. 5. 13.

ὄρκος, ὁ, oath, Lat. *iūsiurandum*, ii. 5. 3, 41, iii. 1. 20, vii. 7. 17; οἱ τῶν θεῶν ὄρκοι, oaths in the name of the gods, ii. 5. 7, iii. 1. 22.

ὀρμᾶω, ὀρμήσω, etc. [ὀρμή, ], start quickly, hasten on, rush, start, with ἐκ and gen., or ἐπὶ or κατὰ and acc., iii. 4. 33, iv. 3. 31, v. 7.

25; with inf., iii. 4. 44; mid. and pass., set out, start, Lat. *proficiscor*, abs. or with ἐκ or ἀπὸ and gen., i. 1. 9, 2. 5, ii. 1. 3, iii. 2. 24, vi. 1. 23. Phrases: ὀρμᾶν τὴν ὁδόν, start on one's march, iii. 1. 8; εἰς τὸ διώκειν ὀρμήσαντες, starting in pursuit, i. 8. 25.

ὀρμέω [ὄρμος, ὁ, anchorage], be moored, lie at anchor, Lat. *in ancoris consistō*, i. 4. 6; with παρά, off, i. 4. 3.

ὀρμή, ἡς, motion, start, ἐν ὀρμῇ δυντων, being on the point of starting, ii. 1. 3; in a hostile sense, movement, attack, iii. 1. 10; motion, impulse, Lat. *impetus*, iii. 2. 9.

ὀρμίζω (ὀρμιδ-), ὀρμιοῦμαι, ὥρμισα, ὥρμισμαι, ὥρμισθην [cf. ὀρμέω], bring to anchor, anchor, Lat. *dēligō ad ancorās*, iii. 5. 10; mid., come to anchor, cast anchor, Lat. *in ancoris consistō*, abs. or with εἰς and acc. or παρά and dat., vi. 1. 15, 2. 1, 2.

ὀρνεον, τό [cf. ὄρνις], bird, vi. 1. 23.

ὀρνίθειος, ᾧ, ον [ὄρνις], belonging to a bird, of bird or fowl; κρέα ὀρνίθεια, chicken, iv. 5. 31.

ὄρνις, ὀρνίθος, ὁ, ἡ [cf. Eng. *ornithology*], bird, esp. fowl, hen, Lat. *gallīna*, iv. 5. 25.

Ὀρόντρας, ᾧ or ον, Orontas, a Persian officer of royal blood, condemned and executed by Cyrus for treason, i. 6. 1, 5, 6 ff., 9. 29.

Ὀρόντρας, ᾧ (Dor. gen.), Orontas, a Persian nobleman, son-in-law of the king, ii. 4. 8, in command of part of the Persian army, ii. 4. 9, iii. 4. 13, and satrap of Armenia, iii. 5. 17, iv. 3. 4.

ὄρος, οὖς, τό, mountain, Lat. *mōns*, i. 2. 21, ii. 5. 18, iii. 4. 30, iv. 3. 7, v. 3. 11, vi. 6. 5, vii. 4. 22.

δοροφος, ὁ [cf. ἐρέφω, cover with a roof], roof of a house, Lat. *tēctum*, vii. 4. 16.

ὀρυκτός, ἡ, ὅν [ὀρύττω], made by digging, dug, of a ditch, i. 7. 14; of an entrance to a cave, sunken, iv. 5. 25.



**ὀρύττω** (ὀρυχ-), -ορύξω, ὠρυξα, -ορύρυχα, ὀρώρυγμαi, ὠρύχθην, *dig*, Lat. *fodiō*, v. 8. 9; of stone, *quarry*, i. 5. 5.

**ὀρφανός**, ἡ, ὅν [cf. Lat. *orbis*, *berest*, Eng. *orphan*], *orphan*, *fatherless*, vii. 2. 32.

**ὀρχέομαι**, ὀρχήσομαι, ὠρχήσαμην [cf. Eng. *orchestra*], *dance*, Lat. *saltō*, abs. or with acc. of the name of the dance, v. 4. 34, vi. 1. 5, 7, 10, 12.

**ὀρχησις**, εως, ἡ [ὀρχέομαι], *dance*, Lat. *saltātiō*, vi. 1. 8, 11.

**ὀρχηστρίς**, ἰδος, ἡ [ὀρχέομαι], *dancing girl*, Lat. *saltātrix*, vi. 1. 12.

**Ὀρχομένιος**, ὁ [Ὀρχομενός, ἡ, *Orchomenus*], an *Orchomenian*, native of *Orchomenus*, ii. 5. 37, iv. 8. 18, a city in Arcadia (Kalpaki).

**ὅς**, ἡ, ὅ, relative pron., *who, which, what*, Lat. *quī*, often attracted to case of antec., which is often omitted or rarely attracted to the case of rel., i. 1. 2, 2. 2, 5. 13, 7. 3, ii. 5. 14, iii. 1. 6, 17, 2. 20, 21, 23, v. 1. 8, 5. 20, 7. 33, vi. 2. 12, vii. 6. 15; the rel. clause sometimes precedes the dem., i. 8. 11, ii. 6. 26, vi. 4. 9; rarely in indir. questions, ii. 4. 18; as dem., *καὶ ὅς*, *καὶ οἷ*, *and he, and they*, i. 8. 16, iii. 4. 48, v. 2. 30, vi. 5. 22, vii. 6. 4; οὗ, ἧ, as advs., see the words. Phrases: ἐν ᾧ, *during which time, meantime*, i. 2. 20; ἀπ' οὗ, *since*, iii. 2. 14; ἐξ οὗ, *since when*, vi. 6. 11; μέχρι οὗ, *to the point where*, i. 7. 6, v. 4. 16; δι' ὅ, *see διό*.

**ὁσιος**, ᾧ, ον, *sanctioned by the gods' laws, holy*; of persons and acts, *pious*, Lat. *religiōsus*, ii. 6. 25, v. 8. 26.

**ὁσος**, η, ον, relative pron., as correlative to τοσοῦτος or πᾶς (but these may be omitted), *as great as, as much as, as many as*, Lat. *quantus*, i. 1. 2, 2. 1, ii. 1. 11, 16, 4. 26, iii. 1. 36, 45, v. 8. 13, vii. 3. 20, 4. 6; foll. by inf., the antec. τοσοῦτος being expressed or omitted, *sufficient, enough*, iv. 1. 5, 8. 12, vii. 3.

22; *how great, how much or many*, in indir. quest., ii. 5. 10, iii. 1. 19; neut. as adv., ὅσον, of space, *as far as, so far that*, iii. 3. 15, vi. 3. 14, vii. 3. 9; ἐφ' ὅσον, *as widely as*, vi. 3. 19; with numerals, *about*, i. 8. 6, iii. 4. 3, vii. 3. 7, cf. iv. 5. 10, vii. 3. 20, 8. 19. Phrases: with comps., to denote degree, Lat. *quantō*, as ὅσω θᾶττον, *the quicker*, i. 5. 9, cf. iv. 7. 23, vii. 3. 20; with sups., ὅσον ἐδύναντο μέγιστον, *as loudly as possible*, Lat. *quam maximē poterant*, iv. 5. 18, cf. vii. 1. 37, 7. 46; so without sup., v. 5. 14, vii. 7. 8; ὅσον οὐ, *all but, almost*, vii. 2. 5.

**ὄσοσπερ**, ὄσηπερ, ὄσονπερ, stronger than ὅσος, *q.v.*, *just as great, much, or many as*, i. 7. 9, iv. 2. 23, 3. 2, vi. 5. 28; of time, *just as long as*, vii. 4. 19; with comp., vii. 7. 28.

**ὄσπερ**, ἡπερ, ὅπερ, stronger than ὅς, *q.v.*, *who certainly, which to be sure*, ii. 6. 29, iii. 2. 10; *just what, exactly what*, i. 4. 5, iii. 1. 34, 2. 29, v. 4. 34.

**ὄσπριον**, τό, *pulse, i.e. any leguminous plant*, Lat. *legūmen*; pl., *legumes, beans*, iv. 4. 9, vi. 4. 6.

**ὅστις**, ἧτις, ὅ τι, gen. and dat. in Anab. always ὅττω, ὅτῳ, gen. pl. ὅτων, rel. pron. [ὅς + τῖς], *whoever, whichever, whatever, whosoever, who, which, what*, i. 3. 5, 6. 7, iii. 1. 26, 2. 4, iv. 1. 26, v. 7. 33, vi. 6. 18, vii. 6. 24; in sing. referring to a pl. antecedent, i. 1. 5, iii. 3. 1; in pl. after ἕκαστος, vii. 3. 16; in indir. questions, i. 3. 11, 6. 9, ii. 4. 7, v. 7. 23; in a clause following οὕτω, *that he*, ii. 5. 12, vii. 1. 28, cf. ii. 5. 21, 6. 6; introducing a final clause in fut. indic., i. 3. 14, ii. 3. 4, v. 4. 10; ὅτου with partic. *whoever it was, i.e. somebody*, iv. 7. 25, v. 2. 24. Phrases: ὅ τι ἐδύνάτο, *as much as he could*, vi. 1. 32; ἐξ ὅτου, *ever since*, vii. 8. 4.

**ὀστισοῦν**, ὀτιοῦν [ὅστις + οὖν]. Phrase: μὴδ' ὀντιναοῦν μισθόν, *not the slightest payment*, vii. 6. 27.



**ὁσφραίνομαι** (ὁσφραν-, ὁσφρα-, ὁσφρ-, ὁσφρήσομαι, ὠσφρόμην, ὠσφράνθημι [ὄσῳ, *smell*, cf. εὐώδης, + R. φερ], *smell, get a smell of*, with gen., v. 8. 3).

**ὅταν**, relative adv. [ὅτε + ἄν], *whenever, when*, with subjv., iii. 3. 15, 4. 20, iv. 7. 4, v. 5. 20, vii. 7. 47.

**ὅτε**, relative adv., *at the time when, as, when*, Lat. *cum*, with indic., i. 2. 9, 8. 8, iii. 1. 33, v. 3. 6, vii. 7. 10; with subjv., see *δταν*; with opt. in a general cond., *when-ever, as often as*, ii. 6. 12, iv. 1. 16.

**ὅτι**, conj. [neut. of ὅστις], *that*, introducing indir. disc., with indic., after both primary and secondary tenses, i. 3. 9, ii. 1. 8, 4. 21, iv. 7. 20, v. 8. 10, vi. 3. 11, vii. 2. 16; after a secondary tense with opt., i. 6. 10, iii. 1. 10, vii. 1. 16, or with both indic. and opt., i. 2. 21, vi. 3. 11, but editt. differ, i. 3. 21, 8. 13; without a preceding verb expressed, iv. 3. 29, v. 8. 8; the inf. found in Mss. after *δτι* have been altered by editors, iii. 1. 9, v. 6. 34, vi. 1. 29, vii. 1. 5. Introducing dir. disc., i. 6. 8, 8. 16, ii. 4. 16, v. 4. 10, vii. 6. 7. Causal, *because, since*, Lat. *quod*, with indic., i. 2. 21, ii. 3. 19, iii. 1. 12, iv. 8. 6. To strengthen a sup., as *δτι ἀπαρασκενóτατον*, *as unprepared as possible*, i. 1. 6, cf. iii. 1. 45, iv. 3. 29, vii. 3. 7.

**οὐ**, before a vowel *οὐκ*, before a rough vowel *οὐχ*, neg. adv., *not*, Lat. *nōn*, used to deny a fact, i. 2. 11, 3. 5, ii. 2. 11, 5. 21, iii. 1. 13, 18, v. 2. 17, vi. 2. 4; accented at the end of a clause or sentence, iv. 3. 3, v. 1. 17; in litotes, as *οὐ πᾶν ἄνθρωπος*, *at some distance from*, i. 8. 14, cf. ii. 1. 13, 6. 15, vi. 1. 26; introducing a question expecting the answer yes, Lat. *nōne*, iii. 1. 29, vii. 6. 24. Phrases: *οὐ φημί*, *deny*, Lat. *negō*, i. 3. 1, iv. 1. 21, vi. 4. 19, cf. vii. 7. 19, and see *ἔγω*; *οὐ μή*, see *μή*.

**οὐ**, relative adv. [ὅς], *where*, Lat.

*quō*, i. 2. 22, ii. 1. 6, iii. 4. 32, iv. 7. 27, v. 7. 33; strengthened by *δή*, *where in fact*, iv. 5. 6; *μέχρι οὐ*, see *ὅς*.

**οὐ**, dat. *οἷ* (the only sing. form found in Anab.), pers. pron. of the third pers., but in Attic Greek always refl. and generally indir. refl. [pronominal stem *ἐ* for *σφε*, cf. Lat. *sē*], *of himself*, Lat. *suī*, i. 1. 8, 2. 8, 9. 29, iii. 4. 42; pl., *themselves*, *σφεῖς*, v. 7. 18, vii. 5. 9, *σφῶν*, iii. 5. 16, iv. 3. 28, vi. 6. 33, *σφίσι*, i. 7. 8, 8. 2, v. 4. 33, *σφᾶς*, v. 7. 25, vii. 2. 16.

**οὐδαμῇ**, adv. [*οὐδαμός*, none, *οὐδέ + ἀμός*, an obsolete word = *τίς*], *in no way, in no wise*, Lat. *nullō modō*, v. 5. 3, vii. 3. 12, 6. 30.

**οὐδαμóθεν**, adv. [cf. *οὐδαμῇ*], *from no place, direction, or quarter*, Lat. *nullā ex parte*, ii. 4. 23, iv. 5. 30.

**οὐδαμοῦ**, adv. [cf. *οὐδαμῇ*], *to no place, nowhere*, vi. 3. 16.

**οὐδαμοῦ**, adv. [cf. *οὐδαμῇ*], *in no place, nowhere*, Lat. *nusquam*, i. 10. 16, ii. 2. 18, iv. 5. 18.

**οὐδέ**, neg. conj. and emphatic adv. [*οὐ + δέ*], *and not, but not, nor yet, nor*, connecting a following with a preceding neg. clause, Lat. *neque, nec*, i. 2. 25, 3. 11, 4. 8, 8. 20, iii. 1. 2, 10, iv. 7. 2, v. 8. 25; *not even*, Lat. *nē . . . quidem*, i. 3. 21, 4. 9, ii. 1. 11, iii. 4. 15, vii. 6. 35; *not at all, by no means*, i. 3. 12, ii. 5. 18; *οὐδ' ὥς*, *not even so, not even in these circumstances*, i. 8. 21, iii. 2. 23; *οὐ μέντοι οὐδέ*, *not by any means however*, ii. 2. 16.

**οὐδείς**, *οὐδεμία*, *οὐδέν*, gen. *οὐδενός*, *οὐδεμῶς* (cf. *οὐδὲ μῶς*, vi. 3. 16) [*οὐδέ + εἷς*], *not one, not any, none, no*, Lat. *nullus*, ii. 5. 1, iv. 1. 9, vii. 1. 29; subst., *οὐδείς*, *nobody*, Lat. *nēmō*, i. 2. 22, 8. 20, iii. 1. 16, iv. 5. 18; *οὐδέν*, *nothing*, Lat. *nihil*, i. 8. 20, ii. 2. 11, v. 2. 3, vi. 2. 10; *οὐδέν τι*, *nothing at all*, vii. 3. 35; neut. as adv., *οὐδέν*, *in no respect, not at*

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*all*, i. 1. 8, 6. 7, vii. 1. 25; with comps., οὐδὲν μᾶλλον βλάπτειν, *do not a bit the more harm*, iii. 3. 11, cf. 13, vii. 5. 9.

οὐδέποτε, adv. [οὐδέ + ποτέ], *never*, Lat. *numquam*, ii. 6. 13.

οὐδέπω, adv. [οὐδέ + πώ], *not yet*, Lat. *nōndum*, vii. 3. 24; separated, οὐδὲ νῦν πω, vii. 6. 35.

οὐθ', see οὐτε.

οὐκ, see οὐ.

οὐκέτι, adv. [οὐ + ἔτι], *no more, no longer, no further*, i. 8. 17, 10. 12, iii. 4. 16, vii. 6. 29; οὐκέτι μή and subjv., ii. 2. 12, see οὐ μή under μή.

οὐκουν, inferential particle [οὐ + οὖν], *therefore not*, Lat. *nōn igitur*; οὐκουν ἔμοιγε δοκεῖ, *I don't think so then*, iii. 5. 6. In old editt. sometimes in questions, but see οὐκοῦν.

οὐκοῦν, interr. particle [οὐ + οὖν], *not therefore? expecting an affirmative answer*, Lat. *nōnne igitur*, i. 6. 7, ii. 5. 24; as inferential conj., *therefore, then, so*, Lat. *igitur*, iii. 2. 19, v. 8. 9, vi. 5. 21, vii. 6. 14, 16, 7. 26, 29, 31 (where the old editt. have οὐκουν, introducing a question).

οὖν, post-positive particle of inference, stronger than ἄρα, *therefore, then, so, in consequence, certainly, of course, at any rate, however that may be*, i. 1. 2, 2. 12, 3. 5, 5. 6, iii. 1. 20, 2. 30, v. 1. 8, vi. 6. 15; καὶ γὰρ οὖν, *for the fact is*, i. 9. 8, 12. 17.

οὐπερ, adv., stronger than οὖν, *q.v.*, *just where*, iv. 8. 26.

οὐποτε, adv. [οὐ + ποτέ], *never*, Lat. *numquam*, i. 3. 5, ii. 5. 7, iii. 1. 3, 19.

οὐπω, adv. [οὐ + πώ], *not yet, not before*, Lat. *nōndum*, i. 5. 12, 8. 8, 9. 25, iii. 2. 14; separated, see πώ.

οὐπώποτε, adv., before a rough vowel οὐπώποθ [οὐ + πώποτε], *never yet, never before*, i. 4. 18 (see πώποτε).

οὐρά, *ās*, *tail of an animal*, Lat. *cauda*; of an army *rear*, Lat. *nouissimum agmen*, iii. 4. 38, 42, vi. 5. 5.

οὐράγος, ὁ [οὐρά + R. αγ], *rear leader*, i.e. the last man in a file who led when the file faced about, iv. 3. 26, 29.

οὐρανός, ὁ, *the heavens, the sky*, Lat. *caelum*, iv. 2. 2.

οὖς, ὠτός, τό [R. 1 αF], *ear*, Lat. *auris*, pl., iii. 1. 31, vii. 4. 4.

οὐτε, neg. conj. [οὐ + τέ], *and not*, Lat. *neque*, doubled, *neither . . . nor*, i. 2. 26, 3. 6, 4. 8, ii. 5. 7, 21, v. 3. 1, or followed by τέ, *not only not . . . but also*, Lat. *neque . . . et*, ii. 5. 4, iv. 3. 6, vii. 7. 48.

οὗτοι, adv. [οὐ + τοί], *certainly not*, Lat. *nōn sãnē*, vii. 6. 11.

οὗτος, αὕτη, τοῦτο, dem. pron., *this*, pl., *these*, freq. as pers. pron., *he, she, it*, pl., *they*, Lat. *hic*, generally referring to what precedes and in pred. position when used with subst., i. 1. 7, 9, 2. 4, 5. 10, ii. 2. 12, iii. 2. 20, 4. 29, iv. 2. 6, 8. 4, v. 8. 15, vi. 4. 5, vii. 1. 9, 2. 10, 5. 3; when the subst. has also an adj., οὗτος follows the adj., iv. 2. 6, vii. 3. 30, cf. i. 1. 7; the art. is sometimes omitted, i. 5. 16, esp. with proper names, v. 5. 10, vii. 2. 29; rarely οὗτος refers to what follows, iii. 1. 7, 2. 17, iv. 6. 3, vii. 3. 22. Phrases: καὶ οὗτος, *he too, even he*, iii. 2. 5, iv. 1. 27, cf. i. 1. 11, ii. 6. 30, iv. 7. 9; καὶ ταῦτα, *and that too, although*, with partic., i. 4. 12, ii. 4. 15, cf. ii. 5. 21.

οὕτοστί, αὐτήτί, τουτί, strengthened form of οὗτος, applied to a person or thing present and implying a gesture, *this man here, this present*, without the art., i. 6. 6, vii. 2. 24, 6. 12.

οὕτως, or, before a consonant, οὕτω, adv. [οὗτος], *in this way, so, thus, to such an extent or degree, under these circumstances*, Lat. *ita*, i. 1. 5, 10, 8. 22, ii. 6. 1, 6, iii. 1. 31,

2. 10, iv. i. 11, 7. 4, v. 2. 20, 4. 22, vii. 1. 28, 7. 50; referring rarely to what follows, *thus, as follows*, ii. 2. 2, iv. 6. 10, v. 6. 12, 32.

οὐχί, adv., emphatic form of οὐ, iii. i. 13, vi. 5. 18, vii. 7. 47.

ὀφείλω (ὀφελ-, ὀφειλήσω, ὀφείλῃσθαι and ὀφείλον, ὀφείλῃκα, ὀφειλήθην, *owe*, Lat. *dēbeō*; pass., *be due*, of pay, i. 2. 11, vii. 7. 14, 34; with inf., *be bound, ought, should*, as in wishes, ὠφελε Κῦρος ζῆν, *would Cyrus were living*, Lat. *utinam uiueret*, ii. 1. 4.

ὀφελος, τό, only in nom. and acc., *help, advantage, use, good*. Phrase: στρατηγοῦ ὀφελος οὐδέν, *a general is of no use*, Lat. *nōn prōdest*, i. 3. 11, cf. ii. 6. 10.

ὀφθαλμός, ὁ [R. οπ], *eye*, Lat. *oculus*, i. 8. 27, iv. 5. 12. Phrase: ἔχοντες ἐν ὀφθαλμοῖς, *keeping in sight*, cf. Lat. *in oculis habere*, iv. 5. 29.

ὀφλισκάνω (ὀφλ-, ὀφλισκ-, ὀφλήσω, ὠφλον, ὠφλῃκα, ὠφλημαι [cf. ὀφείλω], *owe or be liable to a money fine, be fined*, Lat. *multor*, with acc of fine and gen. of cause, v. 8. 1.

Ὀφρύνιον, τό, *Ophryniūm*, a city on the coast of the Troad, between Dardanus and Rhoetēum, vii. 8. 5. (Fren Kievi.)

ὀχετός, ὁ [R. Φεχ], *channel for water, ditch, drain*, Lat. *canālis*, ii. 4. 13.

ὀχέω, ὀχῆσω [R. Φεχ], *carry*, pass., *be carried, ride*, Lat. *uehor*, with ἐπί and gen., iii. 4. 47.

ὀχημα, ατος, τό [R. Φεχ], *carrier, supporter*, in the widest sense, as a wagon, ship, or animal, *vehicle, conveyance*; of the earth, iii. 2. 19.

ὄχθη, ης, *height*, esp. *high bank* of a stream, *bluff*, iv. 3. 3, 5, 17, 23. (Poetic in Attic, except here.)

ὄχλος, ὁ [R. Φεχ], *mass, throng, crowd, company, press*, Lat. *turba*, of men, ii. 5. 9, iv. 1. 20, v. 4. 34, vii. 1. 18; as a military phrase applied to the undisciplined part of

the army, *camp followers, non-combatants*, Lat. *impedimenta*, iii. 2. 36, iv. 3. 15, vi. 5. 3; *confusion, annoyance*, in the phrase δχλον παρέχουσιν, *are a bother*, iii. 2. 27.

ὄχυρός, ἄ, ὄν [R. σεχ], *tenable*, esp. in a military sense, of a height or fortress, *strong, secure, fortified* by nature, i. 2. 22, 24; subst., τὰ ὄχυρά, *holds, strongholds*, iv. 7. 17.

ὀψέ, adv., *late*, Lat. *sērō*, ii. 2. 16, vi. 5. 31.

ὀψεσθαι, see ὀράω.

ὀψίζω, ὀψίσθην [ὀψέ], *do a thing late, be or come late*, iv. 5. 5.

ὀψις, εως, ἡ [R. οπ], *aspect, look, appearance*, ii. 3. 15; *sight, spectacle, show*, vi. 1. 9.

## Π.

παγκράτιον, τό [πᾶς + R. 1 κρα], *the pancratium*, iv. 8. 27, an athletic contest in which, as the name



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signifies, all the powers of the fighter were called into action. It comprised boxing (see s.v. πυγμή) and wrestling (see s.v. πάλη), but in the boxing the hands were not bound with thongs, since these would have been a hindrance in

wrestling, nor was the blow delivered with clenched fist but simply with the fingers bent. In the wrestling the object was not the simple fall, but the fighting was continued on the ground. The struggle was maintained until one of the contestants was either disabled or declared himself defeated. The pancratium was one of the regular contests at the Greek national games.

**παγχάλεπος**, ον [πᾶς + χάλεπος], *very difficult*, v. 2. 20.

**παγχαλέπως**, adv. [πᾶς + χάλεπος], *very hardly*. Phrase: πρὸς Ξενοφῶντα παγχαλέπως εἶχον, *they were very hard on Xenophon*, vii. 5. 16.

**παθεῖν**, see πάσχω.

**πάθημα**, ατος, τό [R. σπα], *wretchedness, misfortune*, vii. 6. 30.

**πάθος**, ους, τό [R. σπα], *experience, accident, mishap, trouble, matter*, Lat. *cāsus*, i. 5. 14, iv. 5. 7.

**παιάνιζω**, ἐπαιάνισα [παιάν, *paean*], *sing the paean*, in honour of Apollo or Artemis; as a *war song* the *paean* followed the prayer and immediately preceded the war cry and attack, i. 8. 17, io. 10, iv. 3. 19, 8. 16, v. 2. 14; it was sung in acknowledgment of any blessing, e.g., of an omēn, iii. 2. 9, at a feast after the libation preceding the symposium, vi. i. 5, and in sacred processions, vi. i. 11.

**παιδεία**, ᾗς [παῖς], *bringing up, education, training*, Lat. *institutio*, iv. 6. 15, 16.

**παιδεραστής**, οῦ [παῖς + ἔραμαι], *lover of boys*, vii. 4. 7.

**παιδεύω**, παιδεύσω, etc. [παῖς], *train up a child; educate*, Lat. *instituō*, pass., i. 9. 2, 3.

**παιδικά**, τά [παῖς], *beloved youth, favourite*, Lat. *dēliciae*, ii. 6. 6, v. 8. 4.

**παιδίον**, τό [παῖς], *infant, little child*, iv. 7. 13.

**παιδίσκη**, ης [παῖς], *maiden, young girl*, Lat. *puella*, iv. 3. 11.

**παῖς**, παιδός, ὁ, ἡ [παῖς], *child*,

*boy, girl, slave*; in *Anab.* always masc. in sing., *boy, son*, Lat. *puer*, pl. without article, *children*, Lat. *liberī*, i. i. 1, 7. 9, ii. 6. 12, iii. i. 3, iv. 6. 3, v. 3. 10, vii. 8. 22. Phrase: ἐκ παιδων, *from boyhood*, iv. 6. 14.

**παίω**, παίσω, ἐπαισα, -πέπαικα, ἐπαίσθην [root παF, cf. Lat. *pauiō*, *strike, paueō*, *be struck with fear*, Eng. *ana-paest*], *strike, hit, beat, strike at*, Lat. *caedō*, abs., with acc., or with κατά or πρὸς and acc., i. 8. 26, ii. 3. 11, iii. i. 29, 2. 19, iv. 2. 3, 6. 2, v. 7. 21, 8. 16, vi. 6. 27. Phrase: ὀλίγας παίσειεν, v. 8. 12, see ὀλίγος.

**πάλαι**, adv., *of old, long ago, long, long since*, Lat. *iamdūdum*, *iam pridem*, i. 4. 12, iv. 8. 14, vii. 6. 37, 7. 48. Phrase: οἱ παλαιοὶ ἤκοντες, *the early comers*, iv. 5. 5.

**παλαιός**, ᾗ, ὅν [πάλαι, cf. Eng. *palaeo-graphy, palae-ontology*], *old in years*, Lat. *vetus*, iv. 4. 9; comp. *palaeos*, *somewhat old*, iv. 5. 35. Phrase: τὸ παλαιόν, *in old times*, iii. 4. 7.

**παλαίω**, ἐπάλαισα, ἐπαλαίσθην [πάλη, cf. Eng. *palaestra*], *wrestle*, Lat. *luctor*, iv. 8. 26.

**πάλη**, ης [πάλλω, *poise, sway*], *wrestling*, Lat. *luctatō*, iv. 8. 27,



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practised among the Greeks in two forms. In the first, named *πάλη ὀρθή* or *ὀρθία*, the wrestlers stood,

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and the bout ended when one of them had received a fall. Three falls meant defeat. In the second, named ἀλίνδῃσις or κύλισις, lit. *rolling* (cf. κυλινδω), the struggle continued on the ground until one of the combatants was disabled or declared himself defeated. The first was the form practised in the πένταθλον, the second that in the παγκράτιον, *q.v.* Before all gymnastic and athletic contests among the Greeks, the body was well rubbed with oil, to make it supple; before wrestling, it was also sanded, in order to furnish a firmer hold.

**πάλιν**, adv. [cf. Eng. *palim-psest*, *palin-ode*], of place, *back, backwards*, Lat. *rūrsus*, i. 3. 16, ii. 3. 24, iii. 1. 7, iv. 3. 12, v. 7. 1; of time, *again, over again, a second time*, Lat. *iterum*, i. 1. 3, 6. 7, ii. 1. 23, iii. 2. 9, vi. 6. 37, vii. 2. 25.

**παλλακίς**, ἴδος, ἡ, *concubine, kept mistress*, Lat. *paelex*, i. 10. 2.

**παλτόν**, τό [cf. πάλη], *lance, javelin, spear*, used in the Anab. only by Persians and the Mossynoeci, not by Greeks. Those of the Mossynoeci, which they used for hurling, were six cubits long. i. 5. 15, 8. 3, 27, v. 4. 12, 25.

**παμπληθής**, ἐς [πᾶς + R. πλα], *in full numbers, vast, multitudinous*, iii. 2. 11.

**πάμπολος**, πόλλη, πολυ [πᾶς + R. πλα], *very much, great, or numerous, very many*, Lat. *permultus*, ii. 4. 26, iv. 1. 8, vii. 7. 35. Phrase: ἐπὶ πάμπολυ, *over a great extent, far and wide*, with gen., vii. 5. 12.

**παμπόνηρος**, ον [πᾶς + R. σπα], *wholly bad, utterly depraved*, vi. 6. 25.

**πανουργία**, ᾶς [πᾶς + R. φεργ], *knavishness, villainy*, vii. 5. 11.

**πανούργος**, ον [πᾶς + R. φεργ], *that will do anything, of persons, in a bad sense, villainous, rascally, knavish*, Lat. *perditus*, ii. 3. 39, 6. 26.

**παντάπασι**, -σιν before a vowel, adv. [πᾶς], *altogether, wholly, entirely*, Lat. *prorsus*, i. 2. 1, ii. 5. 21, v. 2. 20, vii. 6. 23; after a neg., *at all*, Lat. *omnīnō*, ii. 5. 18, iii. 1. 38, iv. 2. 3.

**πανταχῇ**, adv. [πᾶς], *everywhere*, Lat. *ubique*, ii. 5. 7.

**πανταχοῦ**, adv. [πᾶς], *everywhere*, Lat. *ubique*, ii. 6. 7, iv. 5. 30.

**παντελῶς**, adv. [πᾶς + τέλος], *wholly, utterly*, Lat. *prorsus*, ii. 2. 11, vii. 4. 1.

**πάντη**, adv. [πᾶς], *in every way, throughout, on all sides*, i. 2. 22, ii. 3. 3, iii. 1. 2.

**παντοδαπός**, ἡ, ὅν [πᾶς], *of every sort, manifold, of all sorts*, Lat. *omne genus*, i. 2. 22, iv. 4. 9, vi. 4. 5.

**πάντοθεν**, adv. [πᾶς], *from every side or quarter, on every side*, Lat. *undique*, iii. 1. 12, vi. 6. 3.

**παντοίος**, ᾶ, ὅν [πᾶς], *of all sorts or kinds*, Lat. *omne genus*, i. 5. 2, ii. 4. 14.

**πάντοσε**, adv. [πᾶς], *in every direction, everywhere*, Lat. *passim*, vii. 2. 23.

**πάντως**, adv. [πᾶς], *altogether, thoroughly, at any rate, anyhow*, vi. 5. 21, vii. 7. 43.

**πάνυ**, adv. [πᾶς], *very, altogether*, Lat. *valde*, i. 4. 10, 9. 27, ii. 2. 3, iii. 4. 15, iv. 5. 27, v. 6. 7; *very well*, vi. 1. 31; after a neg., *at all*, Lat. *omnīnō*, i. 8. 14, vi. 1. 26. Phrases: *πάνυ ἐν καιρῷ*, *just at the right time*, iii. 1. 39; *πάνυ μὲν οὖν*, *to be sure*, vii. 6. 5.

**πάομαι**, a supposed pres., not in use, fut. *πάσομαι*, *ἐπάσάμην*, *πέπαμαι*, *acquire*, perf. as pres. *possess, have*, i. 9. 19, iii. 3. 18, vi. 1. 12, vii. 6. 41. (Poetic verb, except in Xen.)

**παρά**, before a vowel *παρ'*, prep. with gen., dat., and acc. [cf. *para-* in composition in Eng. words, as *para-graph, para-lyse*, etc.], *beside*, generally used with persons. With gen., *from beside, from the presence of, from, through*, Lat. *ā*, i. 1. 5, 3. 16, 6. 7, ii. 1. 17, 3. 18,



6. 14, iii. 4. 8, v. 2. 25, 6. 18, vi. 6. 24, vii. 3. 7; with a pass. verb, *by*, i. 9. 1. With dat., *beside, by the side of, at or on the side of, with, at*, Lat. *apud*, i. 1. 5, 4. 3, 8. 27, 9. 29, ii. 6. 26, iv. 1. 24, 3. 29, vi. 2. 2, vii. 7. 47; τὰ παρ' ἐμοί, *my fortunes, my side*, i. 7. 4, cf. iv. 3. 27, vi. 3. 26. With acc., *to the side of, to, towards, along to*, Lat. *ad*, i. 2. 12, 7. 8, ii. 2. 3, iv. 3. 13, vii. 3. 24, cf. i. 6. 3; *along, near, by, past*, i. 2. 13, 5. 5, 7. 15, 10. 7, ii. 4. 14, iii. 1. 32, vi. 2. 18, cf. ὠρμουν παρὰ τὴν Κύρου σκηνήν, *they anchored off Cyrus's tent*, i. 4. 3; *beside, beyond, against, contrary to, in violation of*, Lat. *contra*, ii. 1. 18, 5. 41, v. 8. 17, vii. 7. 17; of time, *during*, ii. 3. 15. Phrase: παρ' ὀλίγον, see ὀλίγος, vi. 6. 11. In composition παρὰ signifies *along, alongside, by, beside, beyond, amiss*.

**παραβαίνω** [R. βα], *step beyond, transgress, break, of a treaty*, iv. 1. 1.

**παραβοηθέω** [R. βοF + θέω], *go to the aid or rescue*, iv. 7. 24.

**παραγγέλλω** [ἀγγέλλω], *pass along a message or esp. an order, pass the word, command, give order, give out, direct*, abs. or with acc., i. 8. 15, 16, iii. 5. 18, iv. 3. 27, vii. 3. 6; with dat. or acc. of pers. and inf., i. 1. 6, 8. 3, ii. 2. 21, iii. 5. 18, iv. 3. 14, 6. 8, cf. iv. 3. 29, v. 2. 12; with inf. alone, iii. 4. 14, iv. 1. 16, vi. 5. 25; with ὅπως and a clause, vii. 3. 34. Phrases: παραγγέλλει εἰς τὰ δέπλα, *he calls to arms*, i. 5. 13; κατὰ τὰ παραγγελμένα, *according to orders*, ii. 2. 8, cf. vi. 3. 18; παρήγγελτο, *orders had been given*, iii. 4. 3, vi. 5. 25.

**παράγγελσις**, εως, ἡ [παραγγέλλω], *word of command; από παραγγελσεως, at the word*, iv. 1. 5.

**παραίγνομαι** [R. γειν], *be by or beside, be present or at, be at one's side, come to, arrive*, abs. or with dat. of pers., i. 1. 11, 2. 3, v. 6. 8, vi. 6. 33, vii. 2. 34, 7. 30; with εἰς

and acc. of place or ἐν and dat., i. 2. 3, 7. 12, iii. 4. 38.

**παράγω** [R. αγ], *lead along or aside, conduct, lead on*, iv. 8. 8, vii. 2. 8, 6. 3. Phrases: εἰς τὰ πλάγια παράγειν, *lead into position on either flank* (said when the approach is from the rear, and the enemy in front is moving in a hollow square), iii. 4. 14; παρήγον ἔξωθεν τῶν κεράτων, *led on (their companies) out of the way of (i.e. behind) the wings*, iii. 4. 21; παρ' ἀσπίδα παραγαγόντας τὴν ἐνωμοτίαν, *moving the enomoty (which had been in column) to the left* (so that it became part of the line of battle), iv. 3. 26; so παράγειν τοὺς λόχους, *bring the companies (which had been marching κατὰ κέρας) into the line*, iv. 6. 6.

**παραγωγή**, ἡς [R. αγ], *conveyance, esp. along the coast, transportation*, v. 1. 16.

**παράδεισος**, ὁ [Persian word, cf. Eng. *paradise*], *park, pleasure garden, when used for game, preserve*, Lat. *uivarium*, i. 2. 7, 4. 10, ii. 4. 14.

**παραδίδωμι** [R. δο], *give over to a person, give up, deliver over, surrender*, Lat. *tradō*, ii. 1. 8, 12, iii. 1. 27, 4. 2, iv. 2. 1, 8. 26, v. 4. 30, vii. 2. 14; of the watchword, *give out*, vii. 3. 34; of gods, *grant, allow*, vi. 6. 34.

**παραδραμεῖν**, see παρατρέχω.

**παραθαρύνω** [θρασύς], *embolden, encourage, cheer up*, ii. 4. 1, iii. 1. 39.

**παραθέω** [θέω], *run past, outrun*, iv. 7. 12.

**παραίνέω** (αἰνέω, αἰνέσω, ἤνεσα, ἤνεκα, ἤνημαι, ἠνέθην [αἶνος, ὁ, tale, praise], *praise*), *recommend, advise, exhort*, Lat. *admoneō*, i. 7. 2, v. 7. 35, vii. 3. 20.

**παραιτέομαι** [αἰτέω], *intercede with a person for another, with περί and gen.*, vi. 6. 29.

**παρακαλέω** [R. καλ], *call to one's side, summon, invite*, Lat.



*arcessō*, i. 6. 5, ii. 5. 31, iii. 1. 32, iv. 7. 11, v. 6. 1, vi. 1. 3, vii. 6. 22; *call on, urge on, exhort*, iii. 1. 44, vi. 5. 24; with *ἐπί* and acc., iii. 1. 24.

**παρακαταθήκη**, *ης* [R. *θε*], *what is put down beside one, a deposit for safe keeping*, Lat. *dēpositum*, v. 3. 7.

**παράκειμαι** [*κείμαι*], *lie near, be set near*, vii. 3. 22.

**παρακελεύομαι** [R. *κελ*], *exhort, encourage, urge*, Lat. *adhortor*, with dat. of pers., to which may be added the inf., i. 7. 9, 8. 11, iv. 2. 11, v. 7. 19.

**παρακέλευσις**, *εως*, *ἡ* [R. *κελ*], *encouraging, cheering on*, iv. 8. 28.

**παρακολουθέω** [R. *κελ*], *follow beside one, accompany*, abs., iii. 3. 4, iv. 4. 7.

**παραλαμβάνω** [*λαμβάνω*], *receive from one, take into one's possession*, Lat. *accipiō*, vii. 6. 41, 7. 47; as a military phrase *succeed to the command*, Lat. *succēdō*, vi. 4. 11, vii. 8. 24; *take along*, v. 6. 36, vii. 2. 17.

**παράλείπω** [*λείπω*], *leave at one side, leave out, pass by*, Lat. *omittō*, vi. 3. 19, 6. 18.

**παρὰλύπέω** [*λύπέω*], *give trouble, be refractory*, abs., ii. 5. 29.

**παρὰλύω** [*λύω*], *loose from the side, of a rudder, unship*, v. 1. 11.

**παρὰμειβομαι** (*ἀμείβω, ἀμείψω, ἡμειψα-, ἡμειφθην*, *change*), dep. mid. and pass., *change one's position; παρὰμειψάμενος εἰς τὸ αὐτὸ σχῆμα*, *changing to the same formation*, i. 10. 10.

**παρὰμελέω** [R. *μελ*], *disregard, neglect*, abs. or with gen., ii. 5. 7, vii. 8. 12.

**παρὰμένω** [R. *μα*], *stay by, stand by, remain loyal*, ii. 6. 2, vi. 2. 15.

**παρὰμηρίδια**, *τά* [*μηρός, ὁ, thigh*], *thigh pieces, armour for the thighs*, i. 8. 6.

**παρὰπέμπω** [*πέμπω*], *send along, despatch*, of troops sent from the main body to the front or flanks,

iv. 5. 20; with *εἰς* and acc., vi. 3. 15.

**παρὰπλέω** [R. *πλεF*], *sail along or past, coast, sail*, Lat. *praeteruehor*, abs. or with *εἰς* and acc., v. 1. 11, 6. 10, vi. 2. 1, vii. 2. 7.

**παρὰπλήσιος**, *ᾧ, ὄν, ὅς, ὅς, ὅς* [R. *πλησιος*], *close beside, nearly resembling*, *like*, i. 3. 18, 5. 2.

**παρὰρρέω** [*ρρέω*], *flow beside*, with *παρά* and acc., v. 3. 8; of snow, *run beside, run off* (after melting), *slip off*, with dat. of pers., iv. 4. 11.

**παρὰσάγγης**, *ου* [Persian word], *parasang*, a Persian road measure, equal to about 30 stadia (ii. 2. 6, v. 5. 4), used not only of distances travelled (as below), but also of length and distance in general, i. 7. 15, 10. 1, ii. 4. 10, iii. 4. 7, iv. 5. 10. The Greeks marched usually from 6 to 7 parasangs a day, i. 2. 5, 7, 4. 10, 5. 1, iii. 4. 10, iv. 7. 1; once 8 parasangs, i. 2. 6; the longest march was ten, i. 2. 10, 11; the shortest five, i. 2. 10, 14, 4. 1, ii. 4. 25, iv. 6. 4, except when the presence of enemies or other causes reduced the distance still more, i. 7. 1, 14, iii. 4. 13, iv. 5. 3.

**παρὰσκευάζω** [R. *σκευ*], *get ready, prepare, provide*, Lat. *parō*, ii. 6. 8; mid., *make one's preparations, get ready, arrange, procure, provide*, in past tenses, *be all ready for*, abs. or with acc., i. 9. 27, 10. 18, iii. 1. 16, 36, iv. 6. 10, v. 2. 21; with fut. partic., or *δπως* and fut. indic., i. 10. 6, iii. 1. 14, v. 4. 21, vi. 1. 33; with inf. with or without *ὥστε*, iii. 2. 24, vii. 3. 35; with *εἰς* and acc., i. 8. 1, vi. 4. 21. Phrases: *παρὰσκευασαμένους τὴν γνώμην*, *with our minds made up*, vi. 3. 17; *οἴκαδε παρὰσκευαζόμενος*, *getting ready to go home*, vii. 7. 57.

**παρὰσκευή**, *ἥς* [R. *σκευ*], *preparation, of an armament*, Lat. *apparātus*, i. 2. 4.

**παρὰσκηνέω** [R. *σκα*], *aor., encamp beside*, iii. 1. 28.

**παράταξις**, *εως*, *ἡ* [R. *τακ*], *order of battle*, v. 2. 13.

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Π

παρασχίσω, see παρέχω.

παρατάττω [R. τακ], draw up side by side, only in pass. in Anab., παρατεταγμένος, drawn up in line of battle or in battle array, Lat. instructus, i. 10. 10, iv. 3. 3, 8. 9, v. 2. 13.

παρατείνω [τείνω], stretch out, extend, with παρά and acc., vii. 3. 48; mid. intr., i. 7. 15.

παρατίθημι [R. θε], put beside, of food, set before, serve, Lat. adponō, iv. 5. 30, 31; mid., put aside, of arms, lay at one's side, vi. 1. 8.

παρατρέχω [τρέχω], run along, run by, abs. or with παρά and acc., iv. 5. 8, vii. 1. 23, 4. 18; run over or across, iv. 7. 6, 7; with εἰς and acc., iv. 7. 11.

παραχρήμα, adv. [χρήμα], for παρὰ τὸ χρήμα, on the spot, of a payment, in cash, vii. 7. 24.

παρεγγύω [παρεγγύη], pass the word, esp. of command, give orders, exhort, suggest, abs., with inf., or with acc. and inf., iv. 1. 17, 7. 24, 25, 8. 16, vi. 5. 12, vii. 3. 46; with ταῦτα, vii. 1. 22. Phrase: ὅτε παρεγγυώτο, whenever word was passed, iv. 1. 17.

παρεγγύη, ἡς [cf. ἐγγυάω], word passed, order, command, vi. 5. 13.

παρεδεδραμηκέσαν, see παρατρέχω.

πάρειμι [R. εἶ], be beside, be at hand or near, be there, be present, have come, arrive, Lat. adsum, abs. or with dat., i. 1. 1, 4. 8, 5. 15, ii. 4. 19, 6. 14, iii. 1. 17, 46, iv. 3. 9, v. 5. 8, 6. 29, vi. 6. 20; with εἰς, ἐπὶ, or πρὸς and acc., previous motion being implied, i. 2. 2, vi. 4. 15, 6. 26, vii. 1. 11, 35, 2. 5; denoting possession, with dat., have, ii. 3. 9, iii. 2. 18; impers., it is possible, iv. 5. 6, vii. 1. 26, so acc. abs., v. 8. 3. Phrases: τὰ παρόντα with or without πράγματα, the present state of things, circumstances, i. 3. 3, iii. 1. 34, iv. 1. 26; ἐν τῷ παρόντι, in the present crisis, ii. 5. 8; ἐκ τῶν παρόντων, from these straits, iii. 2. 3.

πάρειμι [εἶμι], go or pass by, come by, pass, abs. or with acc., iii. 2. 35, 4. 37, iv. 2. 13, 5. 30, v. 4. 30, vii. 8. 14; go or come along, iii. 4. 48, vi. 5. 12, vii. 3. 46, with παρά and acc., vi. 5. 23. Phrase: οἱ παρόντες, those who come forward, esp. of speakers, v. 1. 3.

παρελαύνω [ἐλαύνω], drive by, march by or past, pass in review, abs., i. 2. 16, 8. 12, vi. 5. 25; with ἐπὶ and gen., i. 2. 16, iii. 4. 46; with acc., ride past, review, i. 2. 17, iii. 5. 4.

πατέρχομαι [ἐρχομαι], pass by, pass, pass through, go along, abs. or with acc., i. 4. 4, 7. 16, 8. 16, ii. 4. 25, iv. 7. 11; with εἰς and gen., i. 10. 6, ii. 4. 12; come by others to the front, come forward, esp. of speakers, v. 5. 24, vi. 1. 31, 6. 21, cf. vii. 5. 11; of time, go by, elapse, pass, i. 7. 18, iv. 3. 2, v. 8. 1.

παρεσχημένος, see παρέχω.

παρέχω [R. σέω], hold beside or ready, afford, provide, offer, furnish, give, supply, Lat. praebeō, ii. 1. 11, 3. 22, 24, 4. 5, 10, 11, iii. 1. 2, iv. 1. 22, 6. 13, v. 3. 9, 6. 1, vii. 6. 22; render, make, ii. 5. 13, 6. 27, iii. 5. 9; produce, arouse, cause, inspire, i. 1. 11, iii. 1. 18, 2. 27, v. 8. 15, vi. 5. 29; mid., offer for oneself, contribute, display, vi. 2. 10, vii. 6. 11. Phrase: πράγματα παρέχειν, see πράγμα.

παρήσθα, see πάρειμι, be beside.

Παρθένιον, τό, Parthenium, a town in Mysia with a citadel, near Pergamus, vii. 8. 15, 21.

Παρθένιος, ὁ, the Parthenius, a river flowing between Paphlagonia and Bithynia into the Pontus, v. 6. 9, vi. 2. 1. (Bartan Tchai.)

παρθένος, ἡ, maiden, virgin, Lat. uirgō, iii. 2. 25.

Παριᾶνοί, οἱ [Πάριον], Parians, natives of Parium, vii. 3. 16.

παρήμι [ἔημι], let by, let pass, give way, yield, allow, abs. or with inf., Lat. concedō, v. 7. 10, vii. 2. 15.

Πάριον, τό, *Parium*, a city on the northern coast of the Troad on the Propontis, vii. 2. 7, 25, 3. 20. (Kamares.)

παρίστημι [R. στα], *set by or near*; intrans. in pf. and 2 pf., *stand by or beside*, abs. or with dat., v. 8. 10, 21; aor. mid. trans., *set by one's side*, *produce*, *bring forward*, of victims at sacrifice, vi. 1. 22, of a soothsayer, vii. 8. 3.

πάροδος, ἡ [δόδος], *way by or along, passage*, i. 7. 15, iv. 1. 2; *pass*, i. 4. 4, iv. 2. 24.

παροινέω, ἐπαρώνησα, πεπαρώνηκα, ἐπαρωνήθην [παροινος, *ad-dicted to wine, oinos*], *act or treat insolently when in wine*, v. 8. 4.

παροίχομαι [οἴχομαι], *be gone by or past*; subst., τῶν παροιχομένων, *the past*, ii. 4. 1.

Παρράσιος, ὁ, a *Parrhasian*, native of *Parrhasia*, i. 1. 2, iv. 1. 27, vi. 5. 2, a district or canton in southwestern Arcadia.

Παρύσατις, ἰδος, ἡ, *Parysatis*, daughter of Artaxerxes I., and half-sister as well as wife of Darius Nothus, king of Persia, i. 1. 1, 4. 9, mother of Artaxerxes II. and of Cyrus the Younger, i. 7. 9, ii. 4. 27. Of an intriguing and cruel character, she had an almost absolute power during the life of her weak husband. She favoured the designs of Cyrus and saved his life, i. 1. 4; afterwards, by her influence with Artaxerxes, she compassed the death of all the leaders who had opposed her favourite son.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός [πᾶς], *all*, Lat. *omnis*; with a subst. generally in pred. position, *all, the whole*, i. 1. 6, 5. 9, o. 9, ii. 1. 16, 5. 33, iii. 1. 13, v. 2. 11, vii. 2. 11, but in this sense the art. is freq. omitted with plurals, i. 8. 9, iii. 1. 18, 2. 22, iv. 5. 29, v. 4. 15, vi. 2. 16; rarely in attributive position, ii. 3. 18, v. 6. 7; without the art., *every*, Lat. *quisque*, i. 9. 18, ii. 5. 9, iii. 5. 11,

vi. 1. 21, vii. 2. 8; with numerals, *in all, altogether*, iv. 3. 2. Subst., πάντες, *everybody, all*, i. 1. 2, ii. 3. 11, v. 1. 3; πᾶν, πάντα, *everything*, i. 4. 10, iii. 2. 28, vii. 3. 13. Neut. as adv., πάντα, *in all respects, or relations, utterly*, i. 3. 10, 9. 2. Phrases: περί παντός ἐποιεῖτο, with inf., *he considered it all-important*, see περί, i. 9. 16, cf. ii. 4. 3; οὐκ ἂν ἐπὶ πᾶν ἔλθοι; *would he not make every effort?* cf. Lat. *omnia facere*, iii. 1. 18; διὰ παντός πολέμου λέναι, *wage every kind of war*, iii. 2. 8; ἡ τοῦ παντός ἀρχή, *the command in chief*, vi. 2. 12; διὰ παντός, *ever, throughout*, vii. 8. 11.

Πᾶσιών, υἱος, ὁ, *Pasion*, of Megara; joined Cyrus with a force, i. 2. 3, but deserted when his troops went over to Clearchus, i. 3. 7, 4. 7 f.

πάσχω (παθ-, πενθ-, πείσσομαι, ἔπαθον, πέπονθα, [R. σπα], *experience, feel, be treated, undergo, stand, suffer*, Lat. *pator, pator*, i. 3. 5, ii. 5. 5, iii. 1. 13, 17, 2. 6, iv. 3. 2, v. 8. 15, vii. 1. 16; with τι, *suffer hurt, be wounded*, i. 8. 20, vi. 1. 6, also euphemistically for *die*, like our *if anything happens to one*, Lat. *si quid hūmānitus acciderit*, v. 3. 6, vii. 2. 14. Phrases: εἰ or ἀγαθὸν παθεῖν, with ὑπό and gen. of pers., *receive benefits from one or be well treated by one*, i. 3. 4, v. 5. 9, vii. 7. 8; κακῶς παθεῖν, see κακῶς, iii. 3. 7, v. 2. 2, vii. 3. 38; δίκαια or ἔσχατα παθεῖν, see the adjs., ii. 5. 24, v. 1. 15.

πατάσσω, παράξω, ἐπάταξα, *beat, strike*, iv. 8. 25, vii. 8. 14.

Πατηγγύας, ᾧ (Dor. gen.), *Pategyas*, a Persian follower of Cyrus, i. 8. 1.

πατήρ, τρός, ὁ [cf. Lat. *pater*, *father*, Eng. *FATHER*], *father*, i. 4. 12, 9. 7, vi. 4. 8; as a title of love to a benefactor, vii. 6. 38.

πάτριος, ᾧ, ον [πατήρ], *of or belonging to a father, hereditary, old established, ancestral*, Lat. *patrius*, iii. 2. 16, v. 4. 27, vii. 8. 5.

**πατρίς**, ἰδος, ἡ [πατήρ], *fatherland, native land*, Lat. *patria*, i. 3. 3, iii. 1. 4, iv. 8. 4; pl., iii. 1. 3, vii. 1. 29.

**πατρώος**, ᾧ, ὃν [πατήρ], *belonging to or inherited from one's father*, applied to concrete objects, *ancestral, hereditary*, Lat. *pater-nus*, i. 7. 6, iii. 1. 11, vii. 2. 34, 3. 31.

**παῦλα**, ἡς [παύω], *stopping point, means of stopping, prevention*, v. 7. 32.

**παύω**, παύσω. ἔπαυσα. πέπαυκα. πέπαυμαι, ἐπαύθην [root παυ, *little*, cf. Lat. *paucus*, *few*, *pauper*, *poor*, Eng. *FEW*], *make cease, bring to an end, stop*, Lat. *cohibeō*, *sistō*, ii. 5. 2, with acc. of partic., ii. 5. 13; mid., *cease, leave off, stop, finish, end, rest*, Lat. *dēsistō*, abs. or with gen., i. 2. 2, 5. 3, 6. 6, iii. 5. 6, v. 6. 31, vi. 4. 14; with nom. of partic., iii. 1. 19, iv. 2. 4, vii. 6. 9; *be rid of*, with gen., v. 1. 2. Phrase: παύσαντας τὴν φάλαγγα, *giving up the phalanx formation*, iv. 8. 10.

**Παφλαγονία**, ᾧς [Παφλαγών], *Paphlagonia*, v. 5. 6, vi. 1. 1, 14, a district in Asia Minor on the P'ontus.

**Παφλαγονικός**, ἡ, ὃν [Παφλαγών], *Paphlagonian*, v. 2. 22, 4. 13; subst., ἡ Παφλαγονική (sc. χώρα), *Paphlagonia*, vi. 1. 15.

**Παφλαγών**, ὄνος, ὅ, α *Paphlagonian, native of Paphlagonia*, i. 5. 5, v. 5. 12, 22, vi. 1. 1, 14.

**πάχος**, ους, τό [R. παγ], *thickness*, v. 4. 13.

**παχύς**, εἶα, ὅ [R. παγ], *thick, large, stout*, Lat. *crassus*, v. 4. 25; *thickset*, Lat. *dēnsus*, iv. 8. 2.

**πέδη**, ἡς [R. πεδ], *fetter, shackle*, for the feet, Lat. *pelica*, but generally pl. like Lat. *compedēs*, iv. 3. 8.

**πεδινός**, ἡ, ὃν [R. πεδ], *plane, flat, level*, vii. 1. 24, in comp., v. 5. 2.

**πεδίον**, τό [R. πεδ], *level ground or open country, plain*, Lat. *plānitēs*, *campus*, i. 1. 2, ii. 5. 18, iii. 2.

23, iv. 4. 1, v. 6. 6, vi. 2. 3, vii. 4. 11; used with a proper subst. to form a city name, like Lat. *campus*, Eng. *-field*, i. 2. 11, vii. 8. 7, 8.

**πεζεύω**, ἐπέξευσα [R. πεδ], *travel on foot or by land*, v. 5. 4.

**πεζῇ**, adv. [R. πεδ], *on foot, afoot*, Lat. *pedibus*, as opp. to going on horseback, iii. 4. 49, or to sailing, *by land*, i. 4. 18, v. 4. 5, vi. 4. 12.

**πεζός**, ἡ, ὃν [R. πεδ], *on foot, afoot, walking*, as opp. to riding, Lat. *pedes*, *pedester*, vii. 3. 45; subst., *πεζός*, *foot soldier*, pl. *infantry*, i. 10. 12, ii. 2. 7, iii. 3. 15, v. 6. 9. Phrase: δύναμιν πεζήν, *infantry force*, i. 3. 12.

**πειθαρχέω**, ἐπειθαρχησα [R. πιθ + ἄρχω], *obey a superior, obey, defer to*, with dat., i. 9. 17.

**πείθω** (πισ-), πείσω, ἐπείσθην, πέπεικα or πέποιθα, πέπεισμαι, ἐπέισθην [R. πιθ], *persuade, win over, induce, prevail upon*, Lat. *persuādeō*, abs. or with acc., i. 2. 26, 6. 7, ii. 1. 10, 5. 15, iii. 1. 26, v. 5. 11; with added inf. or *ws* and a clause, ii. 6. 2, v. 1. 14, vi. 1. 19, 4. 14; in a bad sense, *bribe*, vii. 2. 2; mid. and pass., *be talked over, be brought round, be won over or prevailed upon*, i. 1. 3, 4. 13, vii. 5. 12; hence, *obey, yield, comply with*, Lat. *pāreō*, abs. or with dat., i. 2. 2, 3. 15, ii. 2. 5, iii. 2. 29, 30, v. 1. 13, vii. 3. 39; *believe*, vii. 8. 3.

**πεινώω**, πεινήσω, ἐπείνησα, πεπείνηκα [R. σπα], *be hungry, fast*, i. 9. 27.

**πείρα**, ᾧς [R. περ], *trial, proof*, Lat. *periculum*. so ἐν ἐναντιῳ πείραν λαβών, *since I have tested it in my own person*, Lat. *quī periculum fecī*, v. 8. 15; πείραν λαβεῖν Δεξιππου, *put Dexippus to the test*, vi. 6. 33; πείραν ἥδη ἔχετε αὐτῶν, *you have already put them to the proof, i.e. you know all about them*, iii. 2. 16; hence, Κύρου δοκούντων ἐν πείρᾳ γενέσθαι, *reputed to have had intimate relations with Cyrus*, i. 9. 1.

πειράομαι, πειράσομαι, ἐπειράσῃ-  
μην, πεπειράμαι, ἐπειράθην [R. περ],  
try, attempt, endeavour, Lat. cānor,  
generally with inf., i. 1. 7, v. 19, ii.  
3. 23, 6. 3, iii. 2. 39, iv. 6. 15, v. 4. 25,  
vi. 2. 11, vii. 2. 15; with ὅπως and  
subjv., iii. 2. 3; abs. or with an  
adv., iv. 2. 4, 3. 6, vii. 2. 37; make  
a trial of, test, Lat. explorō, with  
gen., iii. 2. 38, 5. 7.

πίσῶς, πισθῆτε, see πείθω.

πίσει, πείσομαι, see πάσχω.

πιστέον, verbal of πείθω [R.  
πιθ], one must obey, obedience must  
be rendered, ii. 6. 8, vi. 6. 14.

πελάζω (πελαδ-), πελάσω or πελῶ,  
ἐπέλασα, ἐπελάσθην [πέλας, adv.,  
near, cf. πλησίος], draw near, ap-  
proach, with dat., iv. 2. 3; abs., i.  
8. 15 (where ἐπελάσῶς is commonly  
read). (Poetic, except in Xen.)

Πελληνεύς, ἑως, ὁ [Πελλήνη, Pel-  
lōne], a Pellenian, native of Pel-  
lōne, v. 2. 15, an ancient city in  
Achaia near the boundary of  
Sicion.

Πελοποννήσιος, ἄ, ον [ναῦς], be-  
longing to Peloponnēsius, Pelopon-  
nesian, i. 1. 6; subst. pl., Pelopon-  
nesians, vi. 2. 10.

Πελοπόννησος, ἡ [ναῦς], Pelo-  
ponnēsus, i.e. Pelops's Island (Mo-  
rea), the peninsula constituting the  
southern half of Hellas, i. 4. 2.

πελτάζω (πελταδ-) [πέλτη], be a  
peltast, serve in the peltasts, v. 8. 5.

Πέλται, ὦν, Peltai, a city in  
Greater Phrygia, on the Maeander,  
i. 2. 10.

πελταστής, οὗ [πελτάζω], pel-  
tast, targeteer. The peltasts dif-  
fered from other light-armed  
troops (see s.v. γυμνής, ἀκοντιστής,  
τοξότης, σφενδονήτης) in carrying a  
shield (see s.v. πέλτη). There is  
no evidence in the Anab. that they  
had other defensive armour, but  
doubtless they were offensively  
armed with a sword as well as with  
spears. Of the latter they carried  
probably several, which were hurled  
with (v. 2. 12) or without the thong.

After the expedition of the Ten  
Thousand, they were developed  
by the Athenian Iphicrates into a



No. 54.

distinct branch of the service,  
combining the peculiar advantages  
both of heavy-armed and light-  
armed troops. Iphicrates added  
to the shield a linen corselet, in-  
creased the length of the spear  
and sword, and invented an im-  
proved sort of boots, which took  
his name. The peltasts among the  
Ten Thousand were largely Thra-  
cians, i. 2. 9, but those of other  
races are specifically named, i. 2.  
6. This sort of troops was of  
Thracian origin, cf. vi. 3. 4, vii. 3.  
40. In contrast with hoplites, the  
peltasts were detailed to service  
that required celerity of move-  
ment, iv. 3. 22, 4. 20, 6. 25, 8. 18,  
cf. vi. 3. 4. In the Anab. they are  
sometimes contrasted with bow-  
men, i. 2. 9, iv. 8. 15, with bowmen  
and slingers, iv. 3. 27, v. 6. 15, and  
once with the ψιλοί, i.e. light-armed  
troops of any sort not armed with  
the shield, v. 2. 16. But they  
probably usurped the place of the  
ἀκοντισταί, v. 6. 15, who are but  
seldom mentioned; and since the  
bowmen and slingers were few in  
number relatively to the peltasts,  
the term πελτασταί is constantly  
used as a designation of the light-  
armed troops in general as con-  
trasted with the heavy-armed. Cf.  
i. 2. 9, where in an enumeration  
of the forces of Cyrus 2000 pel-  
tasts are named as representing  
the total of the light-armed troops  
in contrast with 11,000 hoplites.



These 2000 peltasts included the 500 γυμνήτες and 200 τοξόται mentioned in i. 2. 3, 9. The same contrast of light-armed troops, designated as peltasts, with heavy-armed troops is found also in i. 7. 10, io. 7, equal to τὸ πελταστικόν in i. 8. 5, where all the light-armed troops of Cyrus are meant, iii. 3. 8, 4. 3, iv. 1. 26 (cf. iv. 1. 28, where γυμνήτες is equivalent to the preceding πελτασταί), v. 2. 4, vi. 2. 16, vii. 1. 23, 3. 44 (cf. vii. 3. 37). Cf. also v. 8. 5.

πελταστικός, ἡ, ὃν [πελταστής], of or belonging to peltasts; subst., τὸ πελταστικόν (sc. στράτευμα), the peltast force, the light-armed troops, i. 8. 5, vii. 3. 37, 6. 29.

πέλτη, ἡ, shield, target, small and light as compared with the hoplite's shield (see s.v. ἀσπίς),



No. 55.

that part of the armour of the peltasts (see s.v. πελταστής) which distinguished them from other light-armed troops. The πέλτη consisted of a wooden frame covered with leather. Sometimes it was covered wholly or in part with bronze, v. 2. 29. In shape it was either elliptical or crescent shaped, generally the latter, to judge from representations of it in works of art. This was the form of shield attributed to the Amazons (see s.v. Ἀμαζών). The πέλτη

was of Thracian origin, cf. vii. 4. 7, 17, but was used by other barbarian tribes, vi. 1. 9. The text



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in ii. 1. 6 is probably corrupt, since there is no evidence that any of the Persian troops were armed with πέλται. In i. 10. 12 πέλτη is equivalent to δόρυ or λόγχη, unless the reading should be παλτῶ.

πεμπταῖος, ἄ, ὃν [πέντε], on the fifth day, of persons; hence, of corpses, ἦσαν πεμπταῖοι, they had lain unburied five days, vi. 4. 9.

πέμπτος, ἡ, ὃν [πέντε], fifth, Lat. quīntus, iii. 4. 24, iv. 7. 21.

πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, send, despatch, send word, send a message, Lat. mittō, abs. or with acc., i. 9. 25, ii. 3. 1, iii. 1. 27, iv. 3. 28, v. 5. 19, vi. 2. 7, vii. 3. 1; there may be added the dat. of pers., i. 3. 8, vii. 1. 31, or πρὸς, παρά or εἰς and acc. of pers., i. 1. 8, iv. 3. 27, v. 4. 2 or ἐπὶ or εἰς and acc. of place, i. 10. 14, vii. 2. 24; the purpose is expressed by a fut. or pres. partic., i. 3. 14, v. 2. 10, vi. 1. 2, ὅπως with a clause, iv. 7. 19, the inf., v. 2. 12, or πρὸς τοῦτο, vii. 2. 13.

πένης, ἡτος, ὃ [R. σπα], toiler, day-labourer, poor man, vii. 7. 28.

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πενῶ, *ās* [R. σπα], *poverty, narrow means*, Lat. *penūria*, vii. 6. 20.

πένομαι [R. σπα], *toil, work because of poverty, be poor*, iii. 2. 26.

πεντακόσιοι, αι, α [πέντε + ἑκατόν], *five hundred*, Lat. *quingentī*, i. 2. 3, iii. 2. 12, vi. 1. 15.

πέντε, indecl. [πέντε], *five*, Lat. *quinque*, i. 2. 8, iii. 4. 7, vii. 7. 12.

πεντεκαίδεκα, indecl. [πέντε + δέκα], *fifteen*, Lat. *quindecim*, i. 4. 11, iv. 4. 3, vi. 5. 5.

πεντήκοντα, indecl. [πέντε + ἑκοσι], *fifty*, Lat. *quingūāgintā*, i. 4. 19, ii. 6. 15, iii. 4. 10.

πεντηκοντήρ, ἦρος, ὁ [πέντε + ἑκοσι], *commander of fifty men, i.e. of half a company* (see πεντηκοστύς), iii. 4. 21.

πεντηκόντορος, ἡ [πέντε + ἑκοσι + R. ἐρ], *sc. ναῦς, fifty-oared ship, penteconter*, vi. 6. 5, 22, in v. 1. 15 called simply *ναῦς, q.v.* The penteconter was a war vessel of the pirate type. It had single banks of oars, twenty-five on each side, and in the development of ship-building preceded the bireme. See



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*s.v. τριήρης*. It was not decked throughout, and might, like the trireme, carry a ram. Like the *πλοῖον, ναῦς*, and *τριήρης*, it was provided with masts and sails.

πεντηκοστής, ὅς, ἡ [πέντε + ἑκοσι], *the number fifty, a body of fifty men, i.e. half a company* (see λόχος), iii. 4. 22.

πέπανται, πέπαται, see πάομαι.

πεπόνθασιν, πεπονθώς, see πάσχω.

πεπραῖναι, πεπράσεται, see πιπράσκω.

πεπτωκότα, see πίπτω.

πέρ, an intensive and post-positive enclitic particle, *very, just, even*, in Attic prose found only joined to rels. and particles; see ἄνπερ, εἴπερ, καθάπερ, καίπερ, οἷός περ, ὅσπερ, ὥσπερ, etc.

πέρα, adv. [R. περ], *beyond, further*, Lat. *ultrā*; of time, οὐκέτι πέρα, *no further*, vi. 1. 28; with gen., πέρα μεσοῦσης τῆς ἡμέρας, *in the afternoon*, vi. 5. 7.

περαίνω (περάν-), περανῶ, ἐπεράνα, πεπέρασμαι, ἐπεράνθην [R. περ], *bring to an end, carry out, execute, accomplish*, Lat. *exsequor*, iii. 1. 47, 2. 32, vi. 1. 18.

περαιῶ, περαιῶσω, ἐπεραιῶσα, πεπεραιῶμαι, ἐπεραιώθην [R. περ], *set over a stream, transport; mid. and pass., pass over, cross*, Lat. *trānsiciō*, vii. 2. 12.

πέραν, adv. [R. περ], *on the further side*, Lat. *trāns*, ii. 4. 20, iii. 5. 12, iv. 3. 24; with a verb of motion, *across, over, over to*, iv. 3. 29, vi. 5. 22, vii. 2. 2; τὸ πέραν, *the further bank*, Lat. *ulterior rīpa*, iii. 5. 2, iv. 3. 11; with gen., *across, on the further bank*, i. 5. 10, iv. 3. 3.

περάω, περάσω, ἐπεράσα, πεπέρακα [R. περ], *drive right through, pass through, cross, of water*, iv. 3. 21.

Πέργαμος, ἡ, or Πέργαμον, τό, *Pergamus or Pergamon* (the nom. is not found in Anab., and both forms are found in the Greek and Roman authors, but the word occurs earliest probably in Xen. Hell. iii. 1. 6, where it is fem.), a city in Mysia, in the valley of the Caicus and district of Teuthrania, settled in early times by Aetolians, vii. 8. 8, 23. After the partition of the empire of Alexander, it became the capital of a kingdom embracing the whole western half of Asia Minor, and was adorned with famous works of art and with libraries. Here *parchment* (*pergamēna*) was first used. Under the Romans

it was the capital of the province of Asia. (Bergama.)

πέρδιξ, *ikos*, ὁ, ἡ [cf. Eng. *partridge*], *partridge*, i. 5. 3.

περί, prep. with gen., dat., and acc. [cf. *peri-* in Eng. words, as *peri-helion*, *peri-patetic*, *peri-od*], *on all sides, about, round*. With gen., not in the literal sense, but indicating the subject about which some mental act centres, *about, with respect to, concerning, because of, for*, Lat. *dē*, i. 2. 8, 7. 2, ii. 1. 12, 5. 8, iii. 2. 15, v. 5. 7, 8. 4, vi. 3. 9, vii. 6. 35; expressing comparative value (cf. *περιγίγνομαι*, *περίεμι*, *be superior*), in the phrases *περί παντὸς ποιέσθαι*, *consider all-important*, i. 9. 16, ii. 4. 3, *περί πλείονος ποιέσθαι*, *consider more important*, v. 6. 22, vii. 7. 44, *περί πλείστου ποιέσθαι*, *consider most important*, i. 9. 7, iii. 2. 4, cf. Lat. *māximī, plūrimī, plūris facere*. With dat. rarely, of position, *round, about*, Lat. *circā*, of parts of the body, i. 5. 8, vii. 4. 4. With acc., of position, *about, all round, round*, Lat. *circā*, i. 6. 4, iii. 5. 10, iv. 4. 3, 5. 36, v. 2. 5; of persons, *about, attending on*, i. 2. 12, 5. 7, 6. 4, but sometimes the person himself is included, as *οἱ περί Ἀριαίου*, *Ariaeus and his people*, ii. 4. 2, cf. iv. 5. 21, vi. 3. 25; of things, *περί τὰ ἐπιτήδεια ἦσαν*, *they were busy about the provisions*, iii. 5. 7; of time, *about*, i. 7. 1, ii. 1. 7, vi. 5. 32, vii. 8. 12; of relation, esp. towards persons, *in respect to, to, in one's dealings with*, Lat. *dē*, i. 4. 8, 6. 8, iii. 2. 20, vii. 6. 38, towards things, v. 7. 33. In composition *περί* signifies *round, about, (remaining) over*, but especially superiority, excess, and intensity, like *per-* and *super-* in Latin.

περιβάλλω [βάλλω], *throw round or about, of persons, embrace*, Lat. *amplector*, iv. 7. 25; mid., *throw oneself round, compass, get possession of*, vi. 3. 3. Phrase: *ὁπρὸν περιβαλλόμενοι τὰς πέλτας*,

*shifting their shields to their backs*, vii. 4. 17.

περιγίγνομαι [R. γέν], *be superior to, get the upper hand, conquer, abs. or with gen.*, Lat. *superō*, i. 1. 10, iii. 2. 29, vii. 1. 28; *remain over, issue, result*, with ὥστε and inf., v. 8. 26.

περιεῖδον [R. εἶδ], *overlook, allow, suffer, permit*, Lat. *sinō*, with acc. of pers. and partic., vii. 7. 40, 49.

περιελέω (εἰλέω, -εἰλήθην, *press*), *press round, put or wrap round, with περί and acc.*, iv. 5. 36.

περίεμι [R. εἶμι], *be superior to, excel, be greater, abs. or with gen.*, i. 8. 13, 9. 24, iii. 4. 33.

περίεμι [εἶμι], *go round or about, traverse, abs. or with acc.*, iv. 1. 3, 2. 2, vii. 1. 33.

περιέλκω [ἐλκω], *drag about*, vii. 6. 10.

περιεστῶτας, see *περίστημα*.

περιέχω [R. σέχ], *surround*, Lat. *cingō*, i. 2. 22.

περίστημα [R. στα], *place round*; intrans. in 2 aor. and 2 pf. act., *stand round or about*, iv. 7. 2; τοὺς περιεστῶτας, *the bystanders*, Lat. *circumstantēs*, vi. 6. 6.

περικυκλόομαι [κυκλόω], *surround completely, beset*, vi. 3. 11.

περιλαμβάνω [λαμβάνω], *seize round, embrace*, vii. 4. 10.

περιμένω [R. μα], *wait round, abide, remain, abs. or with ἄχρι or ἔστ' ἄν and subjv.*, ii. 1. 6, 3. 2, v. 1. 4, vii. 3. 41; *wait for, expect, with acc. of pers.*, ii. 1. 3, 4. 1.

Περίνθιος, ὁ [Πέρινθος], *a Perinthian, a native of Perinthus*, vii. 2. 8, 11.

Πέρινθος, ἡ, *Perinthus*, a city in European Thrace on the Propontis founded by the Samians in 599 B.C., and called in the fourth century A.D. *Heraclēa* (hence *Eregli*), ii. 6. 2, vii. 2. 8, 4. 2, 6. 24.

πέριξ, adv. [περί], *round, about*, ii. 5. 14, iv. 4. 7; as prep., with gen., *round, vñ*, 8. 12.

περίοδος, ἡ [δόδος], *way round, circumference, circuit*, iii. 4. 7, 11.

περιοικέω [R. Φικ], *live round or on the shore of*, v. 6. 16.

περίοικος, ον [R. Φικ], *dwelling round*; subst., *περλοικος*, ὁ, a *Perioecus*, v. 1. 15. In Lacedaemonia the Perioeci were the free inhabitants of the towns, except Sparta itself, the provincials, who enjoyed civil but not political liberty and were eligible to the lower military offices. They were distinguished on the one hand from the Spartans, on the other from the Helots. See *Λακεδαιμῶν*.

περιοράω [R. 2 Φερ], *overlook, allow, suffer, permit*, Lat. *sinō*, with acc. of pers. and partic., vii. 3. 3, 7. 46.

περίπατος, ὁ [πάτος, ὁ, *step, path*, cf. Lat. *passus, step, pace, perpetuus, uninterrupted*, Eng. *PATH, foot-PAD, peripatetic*], *a walking round, place for walking, walk*, ii. 4. 15.

περιπέτομαι [R. πετ], *fly round*, vi. 1. 23.

περιπήγνυμι [R. παγ], *make freeze round*; pass., *be frozen round or on*, iv. 5. 14.

περιπίπτω [R. πετ], *fall round, hence of persons, fall on to protect, embrace*, i. 8. 28; *fall foul of, fall upon*, vii. 3. 38.

περιπλέω [R. πλεF], *sail round, coast round*, with ἀπό and εἰς, i. 2. 21, vii. 1. 20.

περιποιέω [ποιέω], *make remain over*; mid., *save for oneself, acquire, gain*, v. 6. 17.

περιπτύσσω (πτύσσω, πτυγ-, πτύξω, ἐπτύξα, -ἐπτύγμαι, -επτύχθην, fold), *fold round, enfold, outflank*, i. 10. 9.

περιρρέω [ρέω], *flow round, encircle*, i. 5. 4; *flow round and off, fall off from*, of fetters, iv. 3. 8.

περισταυρόω (σταυρόω, ἐσταύρωσα, -εσταύρωμαι, ἐσταυρώθην [R. στα], *fence with pales*), *surround with a paling fence*, plpf. pass., *had*

*been enclosed with a stockade*, vii. 4. 14.

περιστέρα, ἄς, *dove, pigeon*, Lat. *columba*, i. 4. 9. Acc. to the Syrian tradition the mythical queen Semiramis, daughter of the Syrian goddess Astarte, was changed into a dove.

περιτρέχω [τρέχω], *run about*, iv. 5. 8.

περιττεύω, ἐπερίττευσα [περί], *be over and above, of number, esp. as a military phrase, outnumber, outflank*, iv. 8. 11.

περιττός, ἡ, ὅν [περί], *more than enough, superfluous, to spare, over and above*, vii. 6. 31; subst., οἱ *περιττοί*, *outflanking troops*, iv. 8. 11; τὸ *περιττόν*, *surplus*, v. 3. 13; τὰ *περιττά*, *superfluous or unnecessary articles*, iii. 2. 28, 3. 1.

περιτυγχάνω [R. ταν], *happen round, fall in with, meet*, vi. 6. 7.

περιφανώς, adv. [R. φα], *visibly from every point, manifestly, notably*, iv. 5. 4.

περιφέρω [R. φερ], *carry round, pass round*, vii. 3. 24.

περίφοβος, ον [φόβος], *in great alarm, much frightened*, iii. 1. 12.

Πέρσης, ον, a *Persian, native of Persia*, and applied to all subjects of the king whether real Persians or not, i. 2. 20, 5. 8, ii. 3. 17, iii. 2. 25, iv. 4. 17, vii. 8. 9. Persia in its restricted sense was Persis (old Persian *Pārsā*, now *Fāris, Fāristān*), a district on the northern shore of the Persian Gulf. In Persis was the earliest royal city *Pasargadae*, and also the residence of Darius and Xerxes, near which grew up *Persepolis*. The empire of the Persians was extended by conquest until it included, before the time of Alexander the Great, all Asia from the Aegæan to northern India, as well as Egypt. This vast empire was divided into 20 satrapies.

περσιζω [Πέρσης], *behave like a Persian, talk Persian*, iv. 5. 34.

**Περσικός**, ἡ, ὅν [Πέρσης], of *Persia, Persian*, i. 2. 27, iii. 3. 16, iv. 4. 16; subst., τὸ Περσικόν, the *Persian*, name of a dance, described in vi. 1. 10.

**περσιστί**, adv. [περσίῳ], in *Persian*, of speech, iv. 5. 10.

**περυσινός**, ἡ, ὅν [πέρυνσι, adv., last year], of a year ago, last year's, v. 4. 27.

**πέταλον**, τό [cf. ἀναπετάννυμι, Eng. *peta*], leaf, Lat. *folium*, v. 4. 12.

**πέτομαι** (πετ-, πετε-, πτα-), -πτήσομαι and poet. πετήσομαι, ἐπτόμην [R. πετ], fly, Lat. *volō*, i. 5. 3, vi. 1. 23.

**πέτρα**, ἄς [cf. πέτρος], rock, living rock, mass of rock, cliff, ledge, Lat. *saxum*, i. 4. 4, iv. 2. 3, 3. 11, vi. 4. 3.

**πετροβολία**, ἄς [πέτρος + βάλλω], stone throwing, stoning, Lat. *lapidatiō*, vi. 6. 15.

**πέτρος**, ὁ [cf. Eng. *petra*, *petri*-fy, *petr-oleum*], stone, Lat. *lapis*, iv. 7. 12, vii. 7. 54.

**πεφυλαγμένως**, adv. [φυλάττω], circumspectly, cautiously, ii. 4. 24.

**πῆ**, indef. adv., enclitic, in any way, anyhow, somehow, iv. 8. 11, 13; as a dat. fem. in form πῇ in the phrase πῇ μὲν . . . πῇ δέ, in some respects . . . in others, iii. 1. 12, but in late editt. τῇ. So πῇ μὲν . . . ὁπότε δέ, vi. 1. 20.

**πηγή**, ῆς, fountain head, spring, source, Lat. *fons*, always pl. in Anab., i. 2. 7, iii. 2. 22, iv. 1. 3.

**πήγνυμι** παγ-, παγήσσω, ἐπηγα. **πέπηγα**, ἐπάγην, and poet. ἐπήχθην [R. παγ], make fast or solid, fix, freeze, Lat. *gelō*, iv. 5. 3, vii. 4. 3.

**πηδάλιον**, τό [R. πῆδ], oar, steering oar, paddle, rudder, Lat. *gubernaculum*. Each boat or ship carried two, one on each side of the vessel. These were removable, v. 1. 11. Originally simply oars, they were later developed into paddles with broad blades. See the illustrations s.v. ναῦς, πεντηκόν-

τορος, τριήρης. See also s.v. κυβερνήτης.

**πηλός**, ὁ [cf. Lat. *palūs*, *swamp*], clay, mire, mud, Lat. *lutum*, i. 5. 7, 8. ii. 3. 11.

**πῆχυς**, εὼς, ὁ, prop. forearm; hence, as a natural measure of length, cubit, the distance from the elbow to the tip of the middle finger, Lat. *cubitum*, iv. 7. 16. As an exact linear measure the πῆχυς equalled  $1\frac{1}{2}$  Greek feet, or .444 metres, or about 1 foot 5½ inches. See s.v. πούς.

**Πίγρης**, ἦτος, ὁ, *Pigres*, interpreter to Cyrus, i. 2. 17, 5. 7, 8. 12.

**πιέζω** (πιεδ-), πιέσω, ἐπίεσα, ἐπίεσθην, press hard or tight, squeeze close, used esp. of the pressure of a burden, Lat. *premō*; in Anab. always pass., be weighed down, be encumbered, iii. 4. 48; be crowded, iii. 4. 19; be hard pressed, be hard put to it, i. 1. 10, iii. 4. 27, iv. 8. 13, vii. 8. 18.

**πικρός**, ἄ, ὅν, bitter, Lat. *amārus*, iv. 4. 13.

**πίμπλημι** (πλᾶ). πλήσω, ἐπλήσα, -πέπληκα, -πέπλησμαι, ἐπλήσθην [R. πλᾶ], fill, Lat. *impleō*, with acc. and gen., i. 5. 10.

**πίνω** (πι-, πο-), πίομαι, ἐπιον, πέπωκα, -πέπομαι, -επόθην [R. πο], drink, Lat. *bibō*, abs., with acc., or with ἐκ and gen., iv. 5. 32, v. 8. 19, vi. 1. 4, 4. 11.

**πιπράσκω**, pres. not Attic (πρα-), πέπράκα, πέπράμαι, ἐπράθην, fut. pf. πεπράσομαι [cf. Lat. *pretium*, price], sell, Lat. *vendō*, vii. 1. 36, 2. 6, 8. 6; with gen. of price, vii. 7. 26.

**πίπτω** πετ-, πτω-, πεσομαι, ἐπεσον, πέπτωκα [R. πετ], fall, esp. in battle, Lat. *cadō*, abs., i. 8. 28, 9. 31, iv. 5. 7, vi. 1. 6; with els and acc., iii. 1. 11; fall, be involved, with els and acc., ii. 3. 18.

**Πισίδαι**, ὧν, the *Pisidians*, natives of *Pisidia*, i. 1. 11, 2. 1, 9. 14, ii. 5. 13, iii. 2. 23, a country in Asia Minor, south of Phrygia and north of Pamphylia, mountainous

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and wild. The people did not acknowledge the sovereignty of Persia.

**πιστεύω**, πιστεύσω, ἐπίστευσα, πεπίστευμαι, ἐπίστευθην [R. **πιθ**], *put faith in, trust, rely on, have confidence in, credit*, Lat. *crēdō*, with dat. of pers. or thing, i. 2. 2, 3. 16, ii. 5. 22, iii. 1. 29, v. 2. 9, vii. 2. 17; *believe*, with inf., i. 9. 8, vii. 7. 47; *pass., be trusted or believed*, vii. 6. 33, 7. 25.

**πίστις**, εως, ἡ [R. **πιθ**], *trust in a person, or, as a quality, faith, confidence, good faith*, Lat. *fīdēs*, i. 6. 3. Phrases: *πίστεως ἕνεκα, to make sure of his loyalty*, iii. 3. 4; *διὰ πίστεως*, see *διὰ*, iii. 2. 8; *πίστεις ἔλαβε*, *he received assurances of protection*, Lat. *fīdem accēpit*, i. 2. 26.

**πιστός**, ἡ, ὁν, [R. **πιθ**], *that can be trusted, trusty, faithful, sincere, sure, true, trustworthy*, Lat. *fīdus, fīdēlis*, of persons, abs. or with dat., i. 4. 15, 7. 5, ii. 1. 14, iii. 3. 2, iv. 6. 3, vii. 2. 29; of things, vii. 2. 30; *subst., πιστός*, a title given to Persian royal counsellors, *cf.* Eng. *'trusty and well-beloved,'* i. 5. 15, 8. 1; *πιστά, τά*, *pledges, guarantees*, between former enemies, ii. 4. 7, iv. 8. 7, freq. with *διδόναι* and *λαμβάνειν*, i. 6. 7, ii. 3. 26, iii. 2. 5, v. 4. 11, vii. 4. 22; hence *ἐπεὶ τὰ πιστά ἐγένετο*, *after the exchange of pledges, i.e. after the treaty was made*, ii. 2. 10, *cf.* iv. 8. 8.

**πιστότης**, ητος, ἡ [R. **πιθ**], *faithfulness, loyalty*, Lat. *fīdēlītās*, i. 8. 29.

**πίτυς**, vos, ἡ [*cf.* Lat. *pīnus*, *pine*], *pine-tree*, iv. 7. 6.

**πλάγιος**, ἁ, ὁν [πλάγιος, τό, *the side*], *sideways, slanting*, Lat. *obliquus, transuersus*; *subst., τὰ πλάγια*, *sides, of an army, flanks*, Lat. *latera*, iii. 4. 14, vi. 3. 15. Phrase: *ἐν πλάγιον, sideways, in transuersum*, i. 8. 10.

**πλαίσιον**, τό, any *rectangular figure*, esp. of troops, the square,

as a marching order, more exactly *πλαίσιον ἰσόπλευρον*, iii. 4. 19, Lat. *āgmen quadrātum*. The square might be solid, *ἐν πλαίσιω πλήρει ἀνθρώπων*, i. 8. 9, or hollow, enclosing the baggage and camp followers, iii. 2. 36, vii. 8. 16. The front was called *τὰ πρόσθεν* or *στόμα*, the sides *πλευραὶ* or *κέρατα*, iii. 2. 36, 4. 19, 20, 21, 22, 28, 43.

**πλανάομαι**, πλανήσομαι, πεπλάνημαι, ἐπλανήθην [πλάνη, *wandering, cf.* Eng. *planet*], *wander, stray, straggle*, Lat. *uagor*, i. 2. 25, v. 1. 7; of words, *be pointless, miss the mark*, vii. 7. 24.

**πλάτος**, ους, τό [πλάτυς], *breadth*, Lat. *lātītūdō*, v. 4. 32.

**πλάττω** (πλατ-), ἐπλασα, πέπλασμαι, ἐπλάσθην [*cf.* Eng. *plastic*], *mould, shape*; *mid., of falsehoods, fabricate, invent*, Lat. *figō*, ii. 6. 26.

**πλατύς**, εἶα, ὁ [cf. Lat. *latus*, *flank*, Eng. *place, plate, plateau*], *broad, wide*, Lat. *lātus*, iii. 4. 22, v. 4. 29.

**πλεθριαῖος**, ἁ, ὁν [R. **πλα**], *length of a plethron, of width, with εὖρος*, i. 5. 4, iv. 6. 4.

**πλήθρον**, τό [R. **πλα**], *plethron, a measure of length, equal to 100 Greek feet, or 29.57 metres, or about 97 ft. 1 inch. See s.v. πούς*. i. 2. 5, 4. 1. 4, ii. 4. 25, iii. 4. 9, iv. 7. 18, v. 6. 9, vi. 5. 11.

**πλείστος**, πλείων, see **πολύς**.

**πλέκω**, ἐπλεξα, πέπλεγμαι, ἐπλέχθην and -επλάκην [*cf.* Lat. *plico*, *fold, duplex, double*, Eng. *FOLD, FLAX*], *twist, plait, of slings*, iii. 3. 18.

**πλέον**, see **πολύς**.

**πλεονεκτέω**, πλεονεκτήσω, ἐπλεονέκτησα [R. **πλα** + R. **σεχ**], *have more, get a larger share, claim too large a part, get the better*, abs. or with gen. of pers., to which may be added dat. of thing, iii. 1. 37, v. 4. 15, 8. 13.

**πλευρά**, ἁς [*cf.* Eng. *pleurisy*], *rib, side, of man, generally (in*



Anab. always) pl., Lat. *latera*, iv. i. 18, 7. 4; of a square, *side*, *flank*, iii. 2. 36, 4. 22, 28 (sing.).

**πλέω** (πλυ-), **πλευσομαι** or **πλευσομαι**, **ἐπλευσα**, **πεπλευκα**, **πέπλευσμαι** [R. **πλεF**], *sail*, *go by sea*, *take ship*, Lat. *nāuigō*, v. i. 4, 10, 6. 10, vii. 6. 37; with **πρός** and acc. of pers. or **εἰς** or **ἐπὶ** and acc. of place, i. 9. 17, ii. 6. 3, vii. 2. 8; with **παρά** or **ἐκ** and gen. of pers. or place, vi. 2. 17, 4. 3; with **ἐν** and dat., v. 7. 8; of a ship, i. 7. 15.

**πληγή**, **ῆς** [**πλήττω**], *blow*, *stroke*, Lat. *plūga*, always pl. in Anab., *stripes*, i. 5. 11, ii. 4. 11, iv. 6. 15.

**πλήθος**, **ους**, **τό** [R. **πλα**], *great number*, *multitude*, *crowd*, *mass*, *numbers*, Lat. *multitūdō*, of men, i. 7. 4, ii. 1. 11, iii. 1. 42, iv. 2. 20, v. 2. 21, vii. 7. 31; of things, iv. 4. 8, 7. 26, v. 2. 15; with a numeral, *number*, iv. 2. 2; of space and time, *length*, *amount*, *sum*, v. 5. 4, vii. 8. 26; dat., **πλήθει**, *in number* or *extent*, abs. or with gen., i. 5. 9, 8. 13. Phrase: **τὸ πλήθος**, *the common soldiers*, iii. 1. 37.

**πλήθω**, poet. **πέπληθα** [R. **πλα**], in Anab. only in pres. partic., *be full*, see **ἀγορά**, i. 8. 1, ii. 1. 7.

**πλήν**, adv., used also freq. as conj. [R. **πλα**], *except*, *except that*, *save that*, *only that*, i. 2. 24, 8. 20, 25, 9. 29, iii. 1. 26, 2. 28, vii. 3. 2; as prep. with gen., *except*, *save*, i. 1. 6, 9. 31, ii. 4. 27, iv. 6. 1, vii. 2. 29.

**πλήρης**, **ες** [R. **πλα**], *full*, *full of*, *abounding in*, Lat. *plēnus*, with gen., i. 2. 7, 5. 1, 8. 9, ii. 3. 10, iii. 5. 1; *complete*, *in full*, of pay, vii. 5. 5.

**πλησιάζω** [**πλησιάζω**], **πλησιάζω**, etc. [**πλησιός**], *approach*, *draw near*, abs. or with dat., i. 5. 2, iv. 6. 6, vi. 5. 26.

**πλησιός**, **ᾱ**, **ον**, *near*, positive not found in Attic prose, but sup. **πλησιαιτατος**, *nearest*, i. 10. 5, vii. 3. 29; neut. as adv., **πλησίον**, Lat. *prope*, *near*, *close by*, *at hand*, i. 8. 1, ii. 2. 18, iv. 5. 15, vi. 3. 16, vii.

4. 6; with gen., v. 2. 11, vii. 1. 39; in attrib. position, **ἐν τῷ πλησίον παραδείσῳ**, *in the neighbouring park*, ii. 4. 16, cf. iii. 4. 9, vii. 8. 15.

**πλήττω** (πληγ-), **πλήξω**, **ἐπληξα**, **πέπληγα**, **πέπληγμαι**, **ἐπλήγην**, and rare poet. **ἐπλήχθην** [cf. Lat. *plangō*, *strike*, *plāga*, *blow*, Eng. *FLECK*, *FLAG*, *FLATTER*, *PAT*, *apo-plexy*], *strike*, *hit*, *give a blow*, in pass., v. 8. 2, 4, 12; *wound*, in pf. act., vi. 1. 5, which may be pass. in sense as in late writers.

**πλίνθινος**, **η**, **ον** [**πλίνθος**], *made of brick*, *brick*, iii. 4. 11.

**πλίνθος**, **ή** [cf. Eng. *FLINT*, *plinth*], *brick*, Lat. *later*, further defined by the adjs. **γήινος**, **κεραμεύς**, and **όπτός**, *q.v.*, ii. 4. 12, iii. 4. 7, vii. 8. 14.

**πλοῖον**, **τό** [R. **πλεF**], *vessel*, *boat*, in the widest sense, including at the extremes the *canoe* or *'dug-out'*, **πλοῖον μονόξυλον**, v. 4. 11, 12, and the man-of-war, **πλοῖον μακρόν**, Lat. *nāvis longa*, v. 1. 11, cf. i. 3. 14-17, where **πλοῖον** is identified with **τριήρης**. In other passages the **πλοῖον** is distinguished from the trireme, i. 4. 8, v. 1. 4, vi. 4. 18, 6. 1, 5, vii. 3. 3. The term is applied to river boats, i. 4. 18, 7. 15; including those by which the stream was crossed, ii. 2. 3, v. 6. 9; such boats might be used in the construction of a pontoon bridge, i. 2. 5, ii. 4. 13, 24. The **πλοῖον** was sometimes a *fishing boat*, vii. 1. 20; sometimes a *ship of burthen*, i. 7. 15, vi. 5. 1; or might be used as a *transport* for troops, v. 1. 4, 5, 10, 3. 1, 6. 1, 12; like the **ναῦς**, **πεντηκόντορος**, and **τριήρης**, *q.v.*, it was fitted with masts and sails, v. 1. 11, 6. 31, 36, 7. 8, 15, vi. 1. 14.

**πλοῦς**, **ὁ** [R. **πλεF**], *a sailing*, *voyage*, Lat. *nāuigātō*, vi. 4. 2; *time for sailing*, *sailing weather*, v. 7. 7, vi. 1. 33.

**πλούσιος**, **ᾱ**, **ον** [R. **πλα**], *rich*, *opulent*, Lat. *dīues*, i. 9. 16, iii. 2. 26, vii. 7. 28.



πλουσίως, adv. [R. πλά], *in wealth or riches, opulently*, iii. 2. 26; comp. πλουσιωτέως, i. 9. 16 (but some read the adj. in both passages).

πλουτέω, πλουτήσω, ἐπλούτησα. πεπλούτηκα [R. πλά], *be rich, have riches*, abs. or with gen., i. 9. 19, ii. 6. 21, vii. 7. 28, 42.

πλουτίζω (πλουτιδ-), πεπλούτικα [R. πλά], *enrich*, vii. 6. 9.

πνεύμα, ατος, τό [πνέω, cf. Eng. *pneumatic, pneumonia*], *wind, breeze*, Lat. *uentus*, iv. 5. 4, vi. 1. 14.

πνέω (πνυ-), πνεύσομαι and πνευσόμην, ἐπνευσα, πέπνευκα [cf. Lat. *pūlmō, lung*], *blow, of the wind*, Lat. *flō*, iv. 5. 3, v. 7. 7.

πνίγω (πνυγ-), -πνίξω, ἐπνίξα, πέπνιγμαί, -επνίγην, *choke, strangle, pass., be drowned*, v. 7. 25.

ποδαπός, ἡ, όν, *of what country? where from? where born?* Lat. *cūiās*, iv. 4. 17.

ποδήρης, es [R. πεδ + R. αρ], *reaching to the feet, of shields*, i. 8. 9.

-ποδιζω (ποδιδ-), -ποδιῶ. πεπόδισμαι, ἐποδίσθην [R. πεδ], *tie the feet, fetter, hobble, of horses*, iii. 4. 35.

ποδῶν, see πούς.

πόθεν, interr. adv., *whence? where from?* Lat. *unde*, v. 4. 7.

ποθέν, indef. adv., enclitic, *from somewhere or other*, vi. 3. 15.

ποθέω, ποιήσω, ἐπόθησα [πόθος], *long, yearn*, with inf., vi. 4. 8.

πόθος, ό, *longing*, Lat. *dēsiderium*, with gen., iii. 1. 3.

ποί, indef. adv., enclitic, *somewhere, whither, somewhere or other*, v. 1. 8, vi. 3. 10, vii. 2. 18.

ποιέω, ποιήσω, etc. [ποιέω], *make, produce, create, construct, fashion, form, render*, Lat. *faciō*, i. 5. 5, 8. 18, 9. 19, ii. 2. 17, iii. 1. 42, 2. 24, iv. 1. 13, 5. 14, 8. 26, v. 2. 5, 3. 9, vi. 4. 9; with two accs., one of which may be an adj., i. 1. 2, 7. 7, 9. 6, iii. 1. 4, 5. 17, v. 4. 18,

vii. 7. 47; *bring about, effect, cause*, with inf., ὥστε and inf., or acc. and inf., i. 6. 2, 6, 7. 4, ii. 6. 14, iv. 1. 22, v. 7. 27, vii. 8. 14; *suppose, imagine*, Lat. *faciō, pōnō*, with acc. and inf., v. 7. 9; *do, act, perform, accomplish, inflict*, with acc. or freq. with an adv., i. 1. 11, 4. 5, 5. 8, ii. 5. 33, 6. 9, iii. 1. 28, iv. 8. 6, vi. 6. 18, vii. 1. 8; with two accs., i. 9. 11, ii. 5. 5, iii. 2. 3, v. 7. 10, or an acc. and an adv., i. 4. 8, 6. 7, ii. 3. 23, v. 5. 9. Mid., in most of the above senses but denoting that one does a thing in his own interest or has it done for him by another, i. 10. 9, ii. 3. 18, iii. 2. 36, iv. 8. 15, v. 3. 5, 6, 5. 12, vi. 3. 21, vii. 8. 16; often with an obj. so used that it forms one idea with the verb, as τὴν πορείαν ἐποιεῖτο = ἐπορεύετο, i. 7. 20, cf. i. 1. 6, 2. 9, 5. 9, iii. 3. 5, v. 4. 3, 8. 1. Phrases with the mid.: see esp. δεινός, εὐρημα, ὀλίγος, περί.

ποιητέος, α, ον, verbal [ποιέω], *to be done, or impers., one must do, the agent, when expressed, being in the dat.*, i. 3. 15, iii. 1. 18, 35, vi. 4. 12.

ποικίλος, η, ον [root πικ, cf. Lat. *pingō, paint*], *variegated, party-coloured, of many colours*, Lat. *uarius*, i. 5. 8; of tattooing, v. 4. 32.

ποιός, α, ον, interr. pron., *of what nature? of what sort? what kind of a? what?*, Lat. *quālis*, used in dir. and indir. questions, ii. 5. 7, 13, iii. 1. 14, vii. 6. 24.

πολεμέω, πολεμήσω, etc., but -πεπολέμηναι [πόλεμος], *be at war, make or wage war, do battle, fight*, Lat. *bellum gerō*, sometimes in aor., *go to war*, Lat. *bellum inferō*, abs. or with dat., i. 1. 5, 8, 9. 9, ii. 1. 20, 3. 21, iv. 8. 6, v. 5. 22, vi. 1. 27, vii. 6. 1; with πρός and acc., i. 3. 4, vii. 8. 24. Phrase: ὅσα ἐπολεμήθη πρὸς τοὺς Ἕλληνας, *what hostilities were carried on against the Greeks*, iv. 1. 1.

**πολεμικός**, ἡ, ὄν [πόλεμος, cf. Eng. *polemic*], of or for war, Lat. *bellicus*; of persons, *warlike*, *martial*, *valorous*, ii. 6. 1, iii. 5. 16, v. 2. 2; subst., τὸ πολεμικόν, *signal for battle*, *the charge*, Lat. *bellicum*, iv. 3. 29, *war cry*, vii. 3. 33; τὰ πολεμικά, *military operations*, Lat. *rēs bellica*, iii. 1. 38, 43.

**πολεμικῶς**, adv. [πολεμικός], in a hostile manner, like enemies; sup., vi. 1. 1.

**πολέμιος**, ᾧ, ὄν [πόλεμος], of or belonging to war, so subst., τὰ πολέμια, *military matters*, Lat. *rēs militāris*, i. 6. 1; generally, the enemy's, hostile, Lat. *hostilis*, of persons and places, i. 2. 19, 5. 16, ii. 2. 14, iii. 1. 2, iv. 3. 12, v. 1. 6, vi. 3. 22, vii. 1. 28; subst., ἡ πολεμιά (sc. χώρα), the enemy's country, hostile territory, iii. 3. 5, vii. 6. 25; οἱ πολέμιοι, the enemy, Lat. *hostēs*, i. 4. 5, ii. 2. 16, iv. 2. 2, vi. 5. 7.

**πόλεμος**, ὁ, war, warfare, Lat. *bellum*, i. 5. 9, ii. 4. 5, 6. 30, iii. 1. 20, 2. 7, iv. 3. 10, v. 4. 15, vi. 1. 29, vii. 1. 26; with gen., ii. 5. 7; with πρός and acc., i. 6. 6, iv. 4. 1, vii. 1. 27. Phrases: τῶν εἰς τὸν πόλεμον ἔργων, *warlike exercises*, i. 9. 5; see also ἀναίρῶ, διά, ἐκφαίνω, ἐκφέρω.

**πορίζω** (πολιδ-) [R. πλα], build or found a city. Phrase: πολίζει τὸ χωρίον, he was colonizing the place, vi. 6. 4. (Elsewhere not Attic.)

**πολιορκέω**, πολιορκῆσαι, ἐπολιορκῆσαι, -πεπολιορκῆμαι, ἐπολιορκήθην [R. πλα + ἐργω], hem in a city, besiege, Lat. *obsideō*, i. 1. 7, iii. 4. 8, vi. 1. 28; pass., of persons, be hemmed in, be beset or blockaded, iv. 2. 15, vi. 3. 11, 17, 22.

**πόλις**, εως, ἡ [R. πλα], city, Lat. *urbs*, i. 1. 6, 2. 6, ii. 4. 21, iii. 4. 9, iv. 7. 19, v. 5. 3, vi. 2. 18, vii. 3. 21; body of citizens, state, Lat. *civitas*, ii. 6. 2, v. 5. 8, vi. 1. 27; esp. at Athens, the upper city as distinguished from Piræeus, vii. 1. 27.

**πόλισμα**, ατος, τό [R. πλα], town, iv. 7. 16, vi. 4. 7, vii. 8. 21.

**πολιτεύω**, πολιτεύσω, πεπολίτευμαι, ἐπολιτεύθην [R. πλα], be a citizen, live in a city, iii. 2. 26.

**πολίτης**, ὄν [R. πλα], citizen, i.e. one who holds the citizenship of a free state or city, Lat. *civis*, v. 3. 9, 10.

**πολλάκις**, adv. [R. πλα], often, frequently, Lat. *saepe*, i. 2. 11, v. 1. 11, vii. 3. 38.

**πολλαπλάσιος**, ᾧ, ὄν [R. πλα], many times as many, many times more, of number and amount, i. 7. 3, vii. 7. 25; with gen., iii. 2. 14, v. 5. 22, vii. 7. 27.

**πολλαχῇ**, adv. [R. πλα], in many ways, often, vii. 3. 12.

**πολλαχού**, adv. [R. πλα], in many places, on many occasions, iv. 1. 28.

**πολυάνθρωπος**, ὄν [R. πλα + ἀνῆρ + R. οπ], thickly populated, ii. 4. 13.

**πολυαρχία**, ᾧς [R. πλα + ἄρχω], command vested in many, vi. 1. 18.

**Πολυκράτης**, ους, ὁ, Polycrates, an Athenian captain, iv. 5. 24, useful to the army, v. 1. 16, and trusted by Xenophon, vii. 2. 17, 29, 30, 6. 41.

**Πολύνικος**, ὁ, Polynīcus, a Spartan, ambassador between Thibron and the army, vii. 6. 1, 39, 43, 7. 13, 56.

**πολυπράγμονέω** [R. πλα + πρᾶτ-τω], be a busybody, be a meddler, intrigue, v. 1. 15.

**πολύς**, πολλή, πολύ [R. πλα], much, many, used in the widest sense, of persons and things, Lat. *multus*; of number or amount, many, in great numbers, in large quantity, i. 3. 14, 5. 2, iii. 1. 22, 5. 1, iv. 4. 7, 7. 7, vii. 5. 14, 6. 36; of space, great, large, extensive, ii. 4. 21, iii. 5. 17, vi. 4. 6; of time, long, i. 3. 2, 9. 25, v. 2. 17; of value, see ἄξιος, i. 3. 12, ii. 1. 14, iv. 1. 28; of size, force, intensity, degree, much, great, large, strong, mighty, i. 2. 18,

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7. 4, 9. 15, ii. 5. 9, iv. 2. 20, vii. 2. 15. Often joined to another adj. by καί, as πολλά κἀμήχανα (s.c. πράγματα), *many difficulties*, ii. 3. 18, cf. iv. 6. 27, v. 5. 8, vi. 4. 8, vii. 1. 33. Subst., οἱ πολλοί, *the many, most, the majority*, abs. or with gen., ii. 3. 16, 4. 2, iii. 3. 16, iv. 3. 33; τὸ πολὺ, *the bulk, the greater part, the most*, with gen., i. 4. 13, 7. 20, iv. 1. 11, 6. 24, cf. vii. 7. 36. Neut. as adv., πολὺ, *much, far, a great way*, i. 5. 3, iii. 3. 6, 4. 33, freq. with comp. and sup., i. 5. 2, ii. 3. 13, iii. 1. 22, iv. 2. 14, rare with positive, vi. 6. 34; so πολλῶ with comp., ii. 5. 32, iv. 7. 23; πολλά, *often*, iv. 3. 2. Phrases: πολλή (sc. ὁδός), *a long journey*, vi. 3. 16; διὰ πολλά, *for many reasons*, i. 9. 22; ὁ πολλὸς ὄχλος, *the numerous camp followers*, iii. 2. 36; ἐκ πολλοῦ, *with a long start*, iif. 3. 9; ἐπὶ πολὺ, *over a great extent*, i. 8. 8, iv. 2. 13, v. 6. 5; ὡς ἐπὶ πολὺ, *as a general rule*, iii. 1. 42, 4. 35; πολλοῦ δέω, see δέω, *lack*; περὶ πολλοῦ ποιεῖσθαι, see περὶ. Comp. πλείων, *more, greater*, with the same meanings, in general, as above, ii. 1. 20, iv. 1. 11, 6. 9, 7. 23, v. 6. 5, vii. 6. 16; with ἢ, *than*, i. 3. 7, 5. 13, vii. 7. 36; neut. as adv., πλείον or πλέον, *more, more highly, in greater degree*, i. 4. 14, v. 4. 31, vi. 3. 18; with gen. or ἢ, *than*, i. 2. 11, iii. 2. 34, 3. 11, iv. 2. 28, 6. 11. Phrases: ἐκ πλείονος or πλέονος ἔφευγον, *they fled when at a greater distance*, i. 10. 11; περὶ πλείονος or πλέονος ποιεῖσθαι, see περὶ. Sup. πλείστος, *most, in greatest number*, often strengthened by ὡς or ὅτι, i. 1. 6, ii. 4. 6, iv. 6. 1; subst., οἱ πλείστοι or πλείστοι, *most, most of them*, i. 5. 2, 13, v. 2. 14, vii. 4. 6; neut. as adv., πλείστον, πλείστα, *generally, mostly, chiefly*, iii. 2. 31, vii. 6. 35. Phrases: ὡς πλείστον, *as far as possible*, ii. 2. 12; περὶ πλείστου ποιεῖσθαι, see περὶ.

Πολύστρατος, ὁ, *Polystratus*, father of the Athenian Lycius, iii. 3. 20.

πολυτελής, ἐς [R. πλα + R. τάλ], *requiring outlay, costly, expensive*, i. 5. 8.

πόμα, see πῶμα.

πομπή, ἥς [πέμπω], *escort*; esp. *procession in honour of a god*, Lat. pompa, v. 5. 5.

πονέω, πονήσω, etc., but ἐπονθήην [R. σπα], *work hard, toil, undergo hardship*, Lat. labōrō, esp. in war, abs., i. 4. 14, ii. 6. 6, iii. 4. 46, vii. 6. 36; with ὑπέρ and gen., vii. 3. 31; with acc. χρήματα, *earn by hard work*, vii. 6. 41. Phrase: ἐπὶ τοῖς πεπονημένοις, *at hardships*, vii. 6. 10.

πονηρός, ἄ, ὄν [R. σπα], *burdensome, troublesome, bad, poor, dangerous*, of things, Lat. molestus, iii. 4. 19, vi. 6. 10, vii. 4. 12; of persons, *bad, base, worthless*, Lat. prāuus, ii. 5. 21, v. 7. 33; *hostile*, with πρὸς and acc., vii. 1. 39; subst., πονηρός, ὁ, *knave*, ii. 6. 29; πονηρόν, τό, *a useless thing*, iii. 4. 35.

πονήρως, adv. [R. σπα], *with difficulty*, Lat. molestē, iii. 4. 19.

πόνος, ὁ [R. σπα], *hard work, labour, toil, hardship*, Lat. labor, ii. 5. 18, iii. 1. 12, vi. 2. 10. Phrase: τοὺς ἡμετέρους πόνοὺς ἔχει, *he gets the benefits of all our toil*, vii. 6. 9.

πόντος, ὁ, *sea*; in Anab. always Πόντος, *the Black or Euxine Sea*, with or without Εὐξεινος (q.v.), iv. 8. 22, v. 1. 15, 7. 7, vi. 4. 1, vii. 5. 12.

Πόντος, ὁ, *Pontus*, v. 6. 15, a general term applied in the Anab. to the countries lying along the southern coast of the Euxine, esp. to those east of Paphlagonia. This part, with the northern half of Cappadocia, after Alexander's time became a kingdom, and under the Romans a province.

πορεύᾱ, ᾱς [R. περ], *a going, travelling, journey, march*, i. 7. 20, ii. 2. 10, iii. 1. 5, iv. 5. 35, pl., vii. 3. 37; with ἐπὶ and acc., iii. 4. 44.

πορευτός, ᾱ, ὄν, verbal [R. περ], *that must be traversed or crossed*,

ii. 5. 18; impers., πορευτέον, *one must cross or traverse*, Lat. *eundum est*, ii. 2. 12, iv. 1. 2, 5. 1.

πορεύω, πορεύσω, ἐπόρευσα [R. περ], *make go*, but these act. forms are rare in prose, and in Anab. the verb is a pass. dep., πορεύομαι, πορεύσομαι, ἐπορεύθην, *go, move, travel, march, walk, march on, advance*, Lat. *iter faciō*, abs. and freq. with advs., i. 2. 1, 3. 4, 9. 28, ii. 2. 14, iii. 1. 7, iv. 4. 16, v. 3. 1, vi. 3. 26, vii. 1. 10; with ὡς, παρά, ἐπὶ, or πρὸς and acc. of pers., i. 2. 4, 3. 7, ii. 1. 4, vi. 6. 19; with εἰς, ἐπὶ, παρά, or πρὸς and acc. of place, iii. 4. 41, v. 4. 30, 7. 6, vii. 8. 7; with ἀπό, ἐκ, διά, or παρά and gen., i. 5. 4, iv. 4. 17, 5. 10, v. 4. 2, vi. 2. 4; often with cognate acc., ii. 4. 13, iii. 4. 46, iv. 4. 1.

πορθέω, πορθήσω, etc. [πέρθω, *sack*], *ravage, waste, plunder, lay waste*, Lat. *dēpopulor*, v. 7. 14, vii. 7. 3, 12.

πορίζω (ποριδ-), ποριῶ, ἐπόρισα, πεπόρικα, bring, bring to, bring about, provide, supply, Lat. *praebeō*, ii. 3. 5, iii. 3. 20, 5. 8, v. 6. 5, vii. 3. 10; mid., *supply oneself with, get, obtain*, Lat. *parō*, ii. 1. 6, iii. 1. 20, v. 1. 6.

πόρος, ὁ [R. περ], *means of passing, of a river, ford*, Lat. *uadum*, iv. 3. 13, 20; *means, way* in general, hence, πόρος πρὸς τὸ ὑμῖν πολεμεῖν, *means of waging war on you*, ii. 5. 20.

πόρρω, adv. [πρό], *far off, afar*; with gen. of pers., *far from*, Lat. *procul*, i. 3. 12, iii. 4. 35.

πορφύρεος, η, ον, contr. πορφυροῦς, ᾱ, οὔν [cf. πορφύρᾱ, *purple-fish*, Eng. *porphyry*], *dark red, purple*, i. 5. 8.

ποσί, see πούς.

πόσος, η, ον, interr. pron., of size, amount, and distance, *how large or much? how far?* Lat. *quantus*, in dir. and indir. questions, ii. 4. 21, vi. 5. 20, vii. 3. 12, 8. 1.

ποταμός, ὁ [cf. *hippo-potamus*], *river, stream*, Lat. *flūmen*, i. 2. 23, 4. 17, ii. 1. 11, iii. 1. 2, iv. 3. 28, v. 6. 9, vi. 2. 1. The name is generally in attrib. position, i. 2. 5, 5. 10, ii. 4. 25, iii. 4. 6, iv. 3. 1, vii. 8. 18, but, without the art., may follow or precede ποταμός, v. 3. 8.

ποτέ, indef. adv., enclitic, *at any time, once, once on a time, ever*, Lat. *aliquandō, olim*, i. 5. 7, 9. 6, iii. 4. 10, vii. 8. 3; in questions, like Lat. *tandem*, as οἱ ποτε τρέφονται, *where in the world they would turn*, iii. 5. 13. Phrase: εἰ ποτε καὶ ἄλλοτε, *if ever in the world*, Lat. *sī umquam aliās*, vi. 4. 12.

πότερος, ᾱ, ον, interr. pron., *which of two?* Lat. *uter*; hence πότερον, adv., in questions where an alternative generally follows, as πότερον . . . ἤ, *whether . . . or*, Lat. *utrum . . . an*, in dir. questions, iii. 2. 21, vii. 7. 45; in indir., i. 4. 13, ii. 2. 10, iii. 2. 20, v. 2. 8; so πότερα . . . ἤ, ii. 1. 10, 5. 17, vi. 2. 15, vii. 1. 14; πότερον without foll. ἤ, v. 8. 4.

πότερως, interr. adv. [πότερος], *in which of the two ways?* followed by εἰ . . . ἤ εἰ, vii. 7. 30, 33, 34.

ποτήριον, τό [R. πο], *drinking cup, beaker*, vi. 1. 4.

ποτόν, τό [R. πο], *drink*, i. 10. 18, esp. in the phrase σῖτα καὶ ποτά, *eatables and drinkables, food and drink*, ii. 3. 27, iii. 2. 28, vii. 1. 33.

πότος, ὁ [R. πο], *a drinking, drinking party, symposium*, ii. 3. 15, vii. 3. 26.

πού, interr. adv., *where?* Lat. *ubi*, ii. 4. 15, v. 8. 2.

πού, indef. adv., enclitic, *anywhere, somewhere*, of place, i. 2. 27, ii. 2. 15, iii. 4. 23, iv. 5. 8, v. 6. 17; to modify an assertion, as ἐπίστασθέ πον, *you know, of course*, Lat. *opīnor*, v. 7. 13.

πούς, ποδός, ὁ [R. πεδ], *foot*, Lat. *pēs*, i. 5. 3, iv. 5. 12, v. 8. 15, vii. 4. 4; as a measure, shorter than the English foot, equal to .296

metres, or about 11.65 inches, i. 2. 8, ii. 4. 12, iii. 4. 7.

The table of Attic linear measure is as follows:

πούς			
1½	πῆχυς		
6	4	ὀργυιά	
100	66½	16½	πλέθρον
600	400	100	6 στάδιον

Phrases: τὰ πρὸ ποδῶν, Lat. *ante pedēs*, what is right before one, iv. 6. 12; ἐπὶ πόδα, see ἀναχωρέω, v. 2. 32.

**πράγμα**, ατος, τό [πράττω, cf. Eng. *pragmatic*], thing done, deed, action, fact, affair, business, Lat. *rēs*, *negōtium*, i. 5. 15, v. 6. 28, 7. 18, vii. 1. 17; in a bad sense, troublesome matter, trouble, difficulty, annoyance, i. 3. 3, ii. 1. 16, iv. 1. 17, v. 5. 8, vi. 3. 6; pl., government, state, vii. 2. 32. Phrases: πράγματα παρέχειν with dat., give or cause trouble, Lat. *negōtium facessere*, i. 1. 11, iv. 1. 22, 2. 27; οὐδὲν εἶη πρᾶγμα, nothing was the matter, vi. 6. 8.

**πράγματεύομαι**, ἐπράγματευσάμην, πεπράγματενμαι, ἐπράγματεύθημι [πράγμα], busy oneself in; πρᾶγματενόμενος ἀγαθὸν ὑμῖν, striving to compass some benefit for you, vii. 6. 35.

**πρᾶνής**, ἐς [πρό], bent forward, Lat. *prōnus*; of descents, headlong, steep, Lat. *praeceps*, i. 5. 8, v. 2. 28. Phrases: εἰς τὸ πρᾶνές, straight down hill, iii. 4. 25; κατὰ τοῦ πρᾶνοῦς, down along the incline, iv. 8. 28, vi. 5. 31.

**πράξις**, εως, ἡ [πράττω], a doing, undertaking, enterprise, business, i. 3. 16, 18, ii. 6. 17, vi. 2. 9; in a bad sense, scheme, collusion, vii. 6. 17.

**πρᾶος**, εἶα, ον, gen. pl. *πρᾶέων*, mild, of fish, tame, i. 4. 9.

**πράττω** (πρᾶγ-), πράξω, ἐπράξα, πέπραγα or πέπραχα, πέπράγμαι, ἐπράχθην [cf. Eng. *practice*], bring to pass, carry out, perform, accomplish, fulfil, do, act, negotiate, Lat. *faciō*, abs. or with acc., ii. 2. 2, 18, 5. 21, iii. 1. 14, v. 4. 20, 6. 28, vi. 1. 18, vii. 6. 8, 32; with περί and gen. of pers. or thing, i. 6. 6, v. 6. 28, vii. 2. 12; with ὑπέρ and gen. of pers., vi. 6. 18; effect, exact from some one, with two accs., vii. 6. 17; intr., be in a state or condition, do, fare, esp. with advs., as εἰ πρᾶττειν, be fortunate or successful, vii. 6. 11, 7. 12; καλῶς πρᾶττειν, prosper, iii. 1. 6, cf. i. 9. 10; οὕτω πρᾶξαντες, with this result, iii. 4. 6; so with adjs., vi. 4. 8, and rels., as ὃ πρᾶττοι, how he fared, vii. 4. 21, cf. vii. 6. 31.

**πρᾶως**, adv. [πρᾶος], mildly, lightly, i. 5. 14.

**πρέπω**, πρέψω, ἔπρεψα, be fitting, become, suit, with dat., iii. 2. 7; impers., it is fitting or proper, Lat. *decet*, with inf., iii. 2. 16, so in the phrase ἐπεὶ τῇ ἡλικίᾳ ἔπρεπε, when he was of suitable age, i. 9. 6.

**πρεσβείᾱ**, ἄς [πρεσβεύω], embassy, Lat. *lēgātīō*, vii. 3. 21.

**πρεσβεύω**, πρεσβεύσω, ἐπρεσβευσάμην, πεπρέσβευκα [πρέσβυς], be ambassador, go as envoy, vii. 2. 23, 7. 6; with παρὰ and gen. of pers., ii. 1. 18.

**πρέσβυς**, εως, ὁ [cf. Eng. *presbyter*, *priest*], old, reverend, Lat. *senex*, poetic; as adj. in Anab. only in comp. and sup., πρεσβύτερος, πρεσβύτατος, i. 1. 1, ii. 1. 10, 3. 12, iii. 2. 37, vii. 4. 5; as subst., in prose always pl., πρέσβεις, οἱ, ambassadors, envoys, chosen for their age and standing in a community, Lat. *lēgātī*, iii. 1. 28, v. 5. 7, 6. 13, vi. 2. 5.

**πρεσβύτης**, ου [πρέσβυς], old man, Lat. *senex*, vi. 3. 10.



**πρᾶσθαι**, 2 aor. mid. inf., from indic. ἐπριάμην, *buy*, used in Attic for aor. of ὠνόμασι, opt. πριάμην, partic. πριάμενος, ii. 3. 26, iii. 1. 20, vi. 4. 22; with gen. of price, i. 5. 6.

**πρίν**, temporal conj. [πρό], *before, ere, until*, after affirmative sentences with inf., i. 4. 13, 16, 8. 19, 10. 19, ii. 5. 2, 5, iv. 5. 1, v. 6. 16; after neg. sentences with indic., i. 2. 26, ii. 5. 33, iii. 1. 16, 2. 29, vi. 1. 27, with ἄν and subjv., i. 1. 10, v. 7. 5, 12, or with opt., i. 2. 2, vii. 7. 57, and in some Mss. and editt. with inf. (where some read opt.), iv. 5. 30.

**πρό**, prep. with gen. [πρό], of place, *before, in front of*, Lat. *ante*, i. 2. 17, 4. 4, 7. 11, 20, iv. 6. 12; hence, *in defence of, for the sake of, for*, Lat. *pro*, vi. 1. 8, vii. 6. 27, 36, but πρό τῶν τοξευμάτων, *as a defence against arrows*, vii. 8. 18; of time, *before*, i. 7. 13, vii. 3. 1. In composition πρό signifies *before, forth, forward, in public, for, on behalf of*.

**προαγορεύω** [ἀγείρω], *give public notice*, with ὅτι and a clause, ii. 2. 20.

**προάγω** [R. αγ], *lead forward*, iv. 6. 21; intr., *go forward, advance*, vi. 5. 6, 11.

**προαιρέω** [αἰρέω], *take before others; mid., pick out for oneself, select*, vi. 6. 19.

**προαισθάνομαι** [R. 1 αF], *find out or observe beforehand*, with partic., i. 1. 7.

**προανᾶλίσκω** [ἀνᾶλίσκω], *spend in advance*, vi. 4. 8.

**προαποτρέπομαι** [τρέπω], *turn away beforehand, leave off previously*, with partic., vi. 5. 31.

**προάρχομαι** [ἄρχω], *begin before, take the start*, with inf., i. 8. 17.

**προβαίνω** [R. βα], *step forward, advance*, iv. 2. 28, 3. 28; of time, νύξ προβαίνει, *the night is wearing on*, iii. 1. 13.

**προβάλλω** [βάλλω], *throw before; mid., hold before oneself*, in the phrase τὰ ὅπλα προβαλέσθαι, *advance one's arms for attack, charge bayonets*, i. 2. 17, vi. 5. 16, also for defence, as in the phrase πρὸ ἀμφοῖν προβεβλημένος (sc. ἀσπίδα), *holding out his shield in front of both*, iv. 2. 21; of persons, *bring forward, propose, nominate*, vi. 1. 25, 2. 6.

**προβάτον**, τό, *cattle*, Lat. *pecus*, generally plur., ii. 4. 27, v. 2. 4, vi. 3. 3; chiefly confined to small animals, as *sheep and goats*, iv. 7. 14, vii. 3. 48, 7. 53; of *sheep only*, iii. 5. 9.

**προβολή**, ἡς [βάλλω], *a throwing forward*. Phrase, εἰς προβολήν, see καθήμι, vi. 5. 25.

**προβουλεύω** [R. βολ], *plan for, contrive on behalf of*, with gen. of pers., iii. 1. 37.

**πρόγονος**, ὁ [R. γεν], *forefather*, vii. 2. 22, pl., *ancestors*, Lat. *māiores*, iii. 2. 11, 13.

**προδίδωμι** [R. δο], *give over, esp. to an enemy, surrender*, iii. 1. 14; hence, *betray, abandon, desert*, Lat. *prōdō*, i. 3. 5, ii. 2. 8, 5. 39, iii. 1. 2, 2. 5, vi. 6. 17.

**προδιώκω** [διώκω], *pursue on or further*, iii. 3. 10.

**προδοτής**, ου [R. δο], *betrayor, traitor*, Lat. *prōditor*, ii. 5. 27, vi. 6. 7.

**προδρομή**, ἡς [cf. δρόμος], *a running forth, sally*, iv. 7. 10.

**προείδον** [R. Fiδ], *see before or in front of oneself, see beforehand*, act. and mid., i. 8. 20, vi. 1. 8.

**προείμι** [εἶμι], *go on before or ahead*, i. 3. 1, 4. 18, iv. 3. 34; *go forward, advance, proceed*, i. 2. 17, 8. 14, iv. 5. 21, vi. 5. 12; with εἰς or πρὸς and acc., or ἀπὸ and gen., ii. 1. 2, 6, iii. 2. 22; of time, as προιούσης τῆς νυκτός, *in the course of the night*, ii. 2. 19.

**προείπον** [εἶπον], *tell before, give orders*, i. 2. 17.



**προελαύνω** [ἐλαύνω], intr. *ride before, march on before, push on*, i. 10. 16, vi. 3. 14, 22.

**προεργάζομαι** [R. **Φεργ**], *work or do beforehand*. Phrase: τὴν προεργασμένην δόξαν, *glory already won*, Lat. *gloriam ante partam*, vi. 1. 21.

**προέρχομαι** [ἐρχομαι], *go before or first, advance before another, go forward, advance, march on, proceed*, ii. 3. 3, iii. 3. 6, 4. 37; with acc. σταδίου, vii. 3. 7; with εἰς or κατά and acc., iv. 2. 16, vii. 2. 1.

**προερῶ**, used as fut. of **προλέγω** [R. 1 **Φερ**], *tell beforehand, warn, caution*, vii. 7. 13, cf. 3.

**προέχω** [R. **σεχ**], *have the advantage of*, iii. 2. 19.

**προηγέομαι** [R. **αγ**], *lead forward, lead on*, with cognate acc., vi. 5. 10.

**προηγορέω** [ἀγείρω], *speak for, be spokesman*, v. 5. 7.

**προθέω** [θέω], *run forward or ahead*, v. 8. 13.

**προθύμειναι**, **προθυμήσομαι** and **προθυμηθήσομαι**, **προθυμήθην** [R. 1 **θυ**], *be ready, eager, zealous or earnest, desire, wish earnestly*, Lat. *studeō*, abs. or with inf., i. 9. 24, ii. 4. 7, iii. 1. 9, 4. 15, vii. 7. 47; *give special attention*, vi. 4. 22 (but here probably read **προθύεσθαι**).

**προθύμιᾱ**, **ᾱς** [R. 1 **θυ**], *readiness, eagerness, zeal, good will*, Lat. *studium*, i. 9. 18; with περί and acc. of pers., vii. 6. 11, 7. 45.

**πρόθυμος**, **ον** [R. 1 **θυ**], *ready, willing, devoted, eager, zealous, well wishing*, Lat. *studiōsus*, i. 3. 19, 4. 15, 7. 8, iii. 2. 15.

**προθύμως**, adv. [R. 1 **θυ**], *readily, willingly, eagerly, zealously*, i. 4. 9, iii. 1. 5, v. 2. 2, vii. 7. 21.

**προθύω** [R. 2 **θυ**], *sacrifice before*; mid., *offer a sacrifice before an event, as a battle or expedition,*

*offer a preliminary sacrifice*, i. 7. 18, vi. 4. 22.

**προΐημι** [ΐημι], *send forth*; mid. *give oneself up, give over, entrust, surrender*, abs., or with acc., i. 9. 9, 12, v. 8. 14, vii. 3. 31. Phrase: τοὺς σοι προεμένους εὐεργεσίαν, *those who have bestowed kind offices on you*, vii. 7. 47.

**προΐστημι** [R. **στα**], *put at the head of*; intr. in pf., 2 pf., and plpf. act., *stand at the head of, command, be chief of*, Lat. *præsum*, with gen., i. 2. 1, vi. 2. 9, 6. 12, vii. 2. 2.

**προκαίω** or **-κάω** [καίω], *burn in front of*, vii. 2. 18.

**προκαλέω** [R. **καλ**], *call forth*; mid., *call forward to oneself, with ἐκ and gen.*, vii. 7. 2.

**προκαλύπτω** [καλύπτω, καλύβ-, καλύψω, ἐκάλυψα, ἐκάλυψαι, ἐκαλύφθην], *put a cover before, cover up*, iii. 4. 8.

**προκαταθέω** [θέω], *run along in advance*, vi. 3. 10.

**προκατακαίω** or **-κάω** [καίω], *burn down before one*, i. 6. 2.

**προκαταλαμβάνω** [λαμβάνω], *occupy or seize before another, pre-occupy*, of strong positions, i. 3. 14, ii. 5. 18, iii. 4. 38, iv. 1. 25.

**πρόκειμαι** [κείμαι], *lie in front, jut out*, of a position on a coast, with ἐν and dat., vi. 4. 3.

**προκινδυνεύω** [κινδυνεύω], *bear the first risk, brave danger for another*, vii. 3. 31.

**Προκλῆς**, **έους**, **ὁ**, *Procles*, governor of Teuthrania, a descendant of Demarātus of Sparta, friendly to the Greeks, ii. 1. 3, 2. 1, vii. 8. 17.

**προκρίνω** [κρίνω], *choose before others, prefer*, vi. 1. 26.

**προλέγω** [R. **λεγ**], *declare publicly, give public orders or warning*, with dat. and inf., vii. 7. 3. (As fut. **προερῶ**, aor. **προείπον**, q.v.)

**προμαχεών**, **ῶνος**, **ὁ** [R. **μαχ**], *rampart, battlement*, Lat. *prōpugnaculum*, vii. 8. 13.

**προμετωπίδιον**, τό [R. **οπ**], *front-let*, armour worn on a horse's forehead, i. 8. 7.



No. 58.

**προμνάομαι** (μνάομαι, ἐμνησάμην [R. **μα**], *court*), *sue for one, solicit*, vii. 3. 18.

**προνοόμαι**, **προνοήσομαι**, **προνοησάμην** and **προνοήθην** [R. **γνω**], *take thought for, provide for*, vii. 7. 37; with gen., vii. 7. 33.

**πρόνοια**, ᾧς [R. **γνω**], *forethought, prudent care*, vii. 7. 52.

**προνομή**, ἧς [R. **νεμ**], *a foraging, foraging party*, v. 1. 7.

**προξενέω**, **προξενήσω**, **προξένησα** [ξένος], *be one's πρόξενος*, hence *manage anything for one, bring about*, in a bad sense, *put upon*, vi. 5. 14.

**πρόξενος**, ὁ [ξένος], *public ξένος*, the citizen of a state who was appointed by a foreign state to manage its business in his country and to protect such of its citizens as went thither, somewhat resembling our *consul*, but almost always, it should be observed, a

citizen of the state where he performed his duties. The proxenus received many honours and distinctions from the state which he represented. v. 4. 2, 6. 11.

**Πρόξενος**, ὁ, *Proxenus*, a Theban, ii. 1. 10, pupil of Gorgias, ii. 6. 16, ξένος of Cyrus, i. 1. 11, to whom he brought troops, i. 2. 3, and one of whose generals he was, commanding the centre of the Greeks at Cunaxa, i. 8. 4. After the death of Cyrus, he was entrapped and killed with the other generals, ii. 5. 31 ff. Xenophon, his ξένος, v. 3. 5, was induced by him to join the expedition, iii. 1. 4 ff., and succeeded to his command, iii. 1. 47; his character, ii. 6. 16 ff. See also i. 5. 14, 10. 5, ii. 4. 15.

**προπέμπω** [πέμπω], *send forward or ahead, send on, despatch*, ii. 2. 15, iv. 4. 5, v. 8. 9; with ἐπὶ and acc., vii. 2. 8; *conduct, attend*, vi. 1. 23; mid., *send on before oneself*, vii. 2. 14.

**προπίνω** [R. **πο**], *drink before another, drink a health, pledge*, the custom being that the person pledging should first himself drink, and then pass the cup, with dat. of pers., iv. 5. 32, vii. 2. 23, 3. 26, 27.

**προπονέω** [R. **σπα**], *work before or for another, toil for*, iii. 1. 37.

**πρός**, prep. with gen., dat., and acc., *confronting, at, by*. A survival of its original adverbial use appears in πρὸς δ' ἐτι, *besides*, iii. 2. 2. With gen., sometimes with pass. verbs much like ὑπό, *by, from, in the judgment of*, i. 9. 20, ii. 3. 18, iii. 1. 5, vii. 6. 33, 39, with adjs., *in the sight of*, i. 6. 6, ii. 5. 20, v. 7. 12; of place, *on the side of, towards*, Lat. *ab*, ii. 2. 4, iv. 3. 20; expressing what is natural in some one, where the Greeks said *from*, from the point of view of the *terminus à quō*, illustrated in all of the above examples, as οὐκ ἦν πρὸς τοῦ Κύρου τρόπου, *it was not*

in Cyrus's character, i. 2. 11; in oaths, *by*, Lat. *per*, ii. 1. 17, iii. 1. 24, v. 7. 5, vii. 6. 33. With dat., *facing, by, near, beside, at*, i. 2. 10, 8. 4, 14, ii. 3. 4, iv. 5. 9, 22, v. 4. 25, vii. 2. 14, 3. 21; *besides, in addition to*, iii. 2. 33, 4. 13, vii. 6. 32. With acc., with verbs of motion or implied motion, or of address, etc., *to, towards, before, at*, Lat. *in*, i. 1. 3, 5, 2. 1, 5. 7, ii. 3. 9, 6. 12, iii. 3. 2, 4. 28, 5. 15, iv. 2. 25, v. 6. 31, vi. 4. 4; in a hostile sense, *against, upon*, i. 3. 21, 9. 6, ii. 6. 10, iv. 6. 11, 25, v. 4. 14; denoting intercourse or relation, *with*, i. 1. 10, iii. 5. 16, vii. 3. 16; *with regard to, about, touching*, i. 4. 9, iv. 3. 10, vii. 1. 9, 7. 30; *in comparison to*, vii. 7. 41; of purpose or end, *for*, i. 10. 19, ii. 3. 11, 5. 20, iv. 3. 31; of time, *about, towards*, iv. 5. 21. Phrases: *πρὸς ταῦτα, in reply to this, thereupon*, i. 3. 19, 20, ii. 3. 21, vii. 6. 23; *πρὸς φιλικῶν, in a friendly manner*, i. 3. 19; *πρὸς αὐλόν, to the music of the flute*, vi. 1. 5, 8. In composition *πρός* signifies *to, towards, against, besides, in addition to*.

**προσάγω** [R. αἶ], *lead to, lead against*, iv. 6. 21; with *eis* and acc., vi. 1. 14; *make approach, apply to, employ*, iv. 1. 23; intr., *lead on, march forward, advance*, iv. 8. 11; with *πρός* and acc., i. 10. 9, v. 2. 8.

**προσαιοτέω** [αἰτέω], *ask in addition, ask for more*, i. 3. 21, vii. 6. 27; with two accs., vii. 3. 31.

**προσανᾶλίσκω** [ἀνάλίσκω], *spend besides*, vi. 4. 8.

**προσανείπον** [εἶπον], *announce besides, command further*, vii. 1. 11.

**προσβαίνω** [R. βα], *step to or upon*, with *πρός* and acc., iv. 2. 28.

**προσβάλλω** [βάλλω], *strike or throw against; intr., hurl (one-self) against, make an attack, charge, storm, abs. or with πρόσ and acc.*, iv. 2. 11, 6. 13, v. 2. 4, vi. 3. 7.

**προσβατός**, ἡ, ὅν [R. βα], *that*

*can be approached, accessible*, iv. 3. 12, 8. 9.

**προσβολή**, ἡς [βάλλω], *assault, charge*, iii. 4. 2.

**προσγίγνομαι** [R. γεν], *come to, join, attach oneself to, as an ally*, iv. 6. 9, vii. 1. 28, 6. 29.

**προσδανέζομαι** (δανέζομαι, δανειδ-, δανείσσομαι, ἐδανεισάμην, δεδά-ναισμαι [R. δο], *borrow*), *borrow besides*, vii. 5. 5.

**προσδεῖ** [R. δε], *there is need besides, there is still need, with gen. of thing and dat. of pers.*, iii. 2. 34, v. 6. 1.

**προσδέομαι** [R. δε], *need or be in want of besides, with gen.*, vii. 6. 27; *want, strive for, with gen.*, vi. 1. 24.

**προσδίδωμι** [R. δο], *give besides*, i. 9. 19.

**προσδοκάω**, προσεδόκησα (the simple δοκάω does not occur), *expect, look for, with acc. and inf.*, iii. 1. 14, vi. 1. 16, vii. 6. 11.

**προσδοκεῖ** [R. δοκ], *it seems good or is approved besides*, iii. 2. 34.

**πρόσειμι** [εἶμι], *come to, come up, approach, advance, abs.*, i. 5. 14, 7. 5, ii. 2. 17, iv. 1. 16, 8. 12, vii. 7. 57; with dat. or *πρός* and acc. of pers., ii. 4. 2, v. 6. 31, vi. 1. 19; with *eis* or *πρός* and acc. of place, iii. 4. 33, iv. 7. 7, vii. 6. 24.

**προσελαύνω** [ἐλαύνω], *drive towards; intr., ride towards, ride against*, iii. 4. 39, iv. 4. 5, vi. 3. 7; *march on, march against*, i. 5. 12, 7. 16, iii. 5. 13.

**προσέρχομαι** [ἐρχομαι], *come to, come up, approach, advance, draw near, abs.*, i. 8. 1, ii. 1. 8, iv. 2. 7, vi. 1. 8, vii. 1. 33; with dat. of pers., iii. 5. 8, iv. 3. 10, vii. 1. 8; with *eis* and acc., iv. 4. 5; of soldiers, *go over to, with dat.*, i. 3. 9.

**προσεύχομαι** [εύχομαι], *pray to, offer up vows to, with dat.*, vi. 3. 21.

**προσέχω** [R. σεχ], *hold to; in Anab. always in the phrase προσέ-χειν τὸν νοῦν, apply the mind to, pay attention to, give heed to, be*

*intent on* (see νοῦς), Lat. *animum intendere*, abs. or with dat., i. 5. 9, ii. 4. 2, iv. 2. 2, vi. 3. 18, vii. 8. 16; without νοῦν, v. 6. 22, vii. 6. 5.

**προσῆκω** [ἤκω], *have come to, reach*, with ἐπί and acc., iv. 3. 23; of persons, *belong to, be related to*, cf. Lat. *propinquus*, with dat., i. 6. 1; impers., *it belongs to, it is fitting, proper, seemly*, Lat. *decet*, with dat. or acc. and inf., iii. 2. 11, 15, 16, vii. 7. 18. Phrase: τούτῳ τῆς Βοιωτίας προσῆκει οὐδέν, *he has nothing to do with Boeotia*, iii. 1. 31.

**προσῆτε**, see πρόσκειμι.

**πρόσθεν**, adv. [πρός], *before*. Of place, *before, in front*, in the phrases: ὑμῖς τοὺς πρόσθεν, *you in the van*, v. 8. 16; εἰς τὸ πρόσθεν, *forward, to the front*, i. 10. 5, ii. 1. 2, vii. 3. 41; τὸ πρόσθεν, *the van*, iii. 2. 36; with gen., εἰς τὸ πρόσθεν τῶν ὀπλων, see ὀπλον, iii. 1. 33. Of time, *before, formerly, previously, earlier*, i. 3. 18, ii. 4. 5, iii. 1. 45, v. 4. 1, vi. 1. 17, vii. 2. 22; in attrib. position, *former, early, preceding, previous*, i. 4. 8, 6. 3, ii. 3. 1, 22, iii. 4. 2, iv. 3. 7, vi. 4. 1Γ; freq. in the clause on which a clause introduced by πρὶν depends, when πρόσθεν is superfluous in Eng., i. 1. 10, iii. 2. 29, iv. 3. 12, vi. 1. 27. Phrases: τὸ πρόσθεν, *the time before, before*, i. 10. 11, iii. 1. 23; πρόσθεν . . . ἢ, *sooner than*, ii. 1. 10.

**προσθένω** [θέω], *run towards or up, run against, charge*, abs., v. 7. 21, vi. 3. 7, vii. 1. 15, 7. 55.

**προσθίσαι**, see πρόσκειμι.

**προστίημι** [τίημι], *let come to, let approach*, with πρόσ and acc., iv. 5. 5; mid., *let come to oneself, admit, receive*, iv. 2. 12; *allow, permit*, v. 5. 3. Phrase: προστεῖσθαι εἰς ταῦτὸ ἡμῖν αὐτοῖς, *admit to equal standing with ourselves*, iii. 1. 30.

**προσκαλέω** [R. καλ.], *call towards, summon*, i. 9. 28.

**προσκτάομαι** [κτάομαι], *gain besides, acquire in addition*, v. 6. 15.

**προσκυνέω**, *προσκυνήσω*, *προσεκύνῃσα* [κυνέω, ἐκύνῃσα; *kiss*, poetic], *do obeisance, bow down to, worship*, of gods, iii. 2. 9, 13; of the oriental salute to potentates, *make a salaam, do homage*, i. 6. 10, 8. 21.

**προσλαμβάνω** [λαμβάνω], *take besides, receive in addition*, vii. 3. 13, 6. 27, 32; *take to one, receive to help*, abs. or with acc., i. 7. 3, iv. 1. 27, vii. 7. 53; *lay hold on, take part in, lend a hand*, ii. 3. 11.

**προσμένω** [R. μα.], *wait still longer, wait for*, vi. 6. 1.

**προσμίγνυμι** (μίγνυμι, μιγ-, μίξω, ἐμίξα, μέμιγμαί, ἐμίχθην and ἐμίγην [R. μιγ.], *mix*), *mingle with, of persons, join, unite with*, iv. 2. 16.

**πρόσοδος**, ἡ [δόδος], *way to, approach*, Lat. *aditus*, with πρόσ and acc., v. 2. 3; *approach for worship, procession, in honour of a god*, Lat. *pompā*, vi. 1. 11; *income, revenue, profit*, Lat. *reditus*, i. 9. 19, vii. 7. 36.

**προσδύνυμι** [δυνῶμι], *swear too*, ii. 2. 8.

**προσομολογέω** [ᾄμα + R. λεγ.], *concede to one, surrender*, vii. 4. 24.

**προσπερονάω** (περονάω [R. περ.], *pierce*, not Attic), *προσπεπερόνημαι*, *fasten with a pin, skewer to*, vii. 3. 21.

**προσπίπτω** [R. πετ.], *fall upon, rush towards*, vii. 1. 21.

**προσποιέομαι** [ποιέω], *take to oneself, assume, profess*, with inf., ii. 1. 7; *pretend, feign, make it appear*, Lat. *simulō*, with inf., i. 3. 14, iv. 3. 20, 6. 13, v. 2. 29.

**προσπολέμω** [πολεμέω], *war against, carry on war against*, i. 6. 6.

**προσσχόντες**, see προσέχω.

**προστατεύω** [R. στα.], *be at the head, take charge, see to a matter*, with ὅπως and subjv., v. 6. 21.

**προστατέω**, *προστατήσα* [R. στα.], *be in charge of, be manager of*, with gen., iv. 8. 25.

**προστάτης**, ου [R. στα.], *one who stands before, chief, leader*, vii. 7. 31.

**προστάτω** [R. **τακ**], *assign or appoint to a duty, give an order to*, i. 6. 10, 9. 18.

**προστελέω** [τέλος], *pay or spend besides*, vii. 6. 30.

**προστερνίδιον**, τό [R. **στρα**], *breastplate*, for horses, used partly as a protection, i. 8. 7, partly as an ornament. See the illustration s.v. *προμετωπίδιον*.

**προστιθῆμι** [R. **θε**], *add to; mid., add oneself to another, join, concur*, with dat., i. 6. 10.

**προστρέχω** [τρέχω], *run towards, run up to*, with dat., iv. 2. 21, 3. 10, vii. 4. 7.

**προσφέρω** [R. **φερ**], *bring to or against*, v. 2. 14; *mid., bear or conduct oneself towards, behave*, Lat. *mē gerō*, with dat. or *πρός* and acc., v. 5. 19, vii. 1. 6.

**προσχωρέω** [χωρέω], *go over to, surrender*, v. 4. 30.

**πρόσχωρος**, ον [χωρος], *adjacent; subst., οι πρόσχωροι, neighbours*, v. 3. 9.

**πρόσω**, adv. [πρό], *forwards, onward, in advance*, vi. 1. 1, vii. 3. 42, comp. *προσωτέρω*, vii. 7. 1; *at a distance, far*, ii. 2. 15, iv. 5. 2, vii. 3. 17; with gen., *far from*, iii. 2. 22, iv. 1. 3, but *πρόσω τοῦ ποταμοῦ*, *far into the river*, iv. 3. 28; sup. *προσωτάτω*, vi. 6. 1. Phrases: *λέναι τοῦ πρόσω*, *go forward*, i. 3. 1; *προσωτέρω τοῦ καιροῦ*, see *καιρός*, iv. 3. 34; *εἰς τὸ πρόσω*, *forward, in advance*, v. 4. 30.

**πρόσωπον**, τό [R. **οπ**], *visage, face, look*, sing. poet., but plur. even of one person, ii. 6. 11.

**προτάτω** [R. **τακ**], *place in front, i.e. in the front rank*, v. 2. 13.

**προτελέω** [τέλος], *pay beforehand*, vii. 7. 25.

**προτεραίος**, ᾱ, ον [πρό], *only in the phrase τῇ προτεραίᾳ, on the day before*, Lat. *prīdiē*, ii. 1. 3, v. 4. 23.

**πρότερος**, ᾱ, ον [πρό], *former, previous, earlier, preceding*, Lat.

*prior*, v. 4. 26, vii. 8. 22; sometimes where we use an adv., as ἡ γυνὴ προτέρᾳ Κῆρου ἀφίκετο, *the woman got there sooner than Cyrus*, i. 2. 25, cf. 4. 12; neut. as adv., *πρότερον, before, previously, earlier*, i. 2. 26, 3. 21, iv. 4. 15, vii. 6. 33; superfluous in Eng. when in a clause followed by a clause with *πρίν*, iii. 1. 16. Phrase: τὸ πρότερον, *the time before*, iv. 4. 14.

**προτιμάω** [R. **τι**], *honour more or above, distinguish before*, with gen., i. 6. 5; fut. mid. as pass., *be preferred to, be honoured above*, with gen., i. 4. 14.

**προτρέχω** [τρέχω], *run forward or on*, i. 5. 2; with ἀπό and gen., iv. 7. 10; *run ahead of, outrun*, with gen., v. 2. 4.

**προφαίνω** [R. **φα**], *bring to light; mid., come to light, come in sight, appear*, of persons and things, i. 8. 1. ii. 3. 13.

**προφασίζομαι** (προφασιδ-), *προφασιοῦμαι, προφασισάμην* [R. **φα**], *set up as a pretext or excuse*, iii. 1. 25.

**πρόφασις**, εως, ἡ [R. **φα**], *allegation, pretext, excuse*, with inf. or τοῦ and inf., i. 1. 7, vii. 6. 22; with ὡς and a partic., or ἕνα and a clause, i. 2. 1. ii. 3. 21.

**προφυλακή**, ἡς [φυλάττω], pl., *advanced posts, outposts, pickets*, Lat. *excubiae*, iii. 2. 1.

**προφύλαξ**, ακος, ὁ [φυλάττω], *outpost, picket, sentinel*, Lat. *excubitor*, ii. 3. 2, 4. 15, vi. 4. 26.

**προχωρέω** [χωρέω], *go forward or on, continue, of drinking*, vii. 3. 26; *make progress, hence, prosper, be favourable, succeed*, vi. 4. 21; impers., *it is advantageous, so ἔχοντι δ τι προχωροῖη, with whatever was to his advantage*, i. 9. 13.

**πρύμνα**, ης, *stern of a ship*, Lat. *prupis*, v. 8. 20.

**πρώ** or **πρωί**, adv. [πρό], *early, in the morning, betimes*, Lat. *māne*, ii. 2. 1, vi. 5. 2, vii. 6. 6; comp. *πρωϊότερον* or *πρωϊατερον*, iii. 4. 1.



πρῶρα, ἄς [πρό], *proa*, bow of a ship, Lat. *prora*, v. 8. 20.

πρωρεύς, ἔως, ὁ [πρό], *man at the prow*, lookout, an officer in command at the bow of the Greek ship, subordinate to the κυβερνήτης, *q.v.*, v. 8. 20.

πρωτεύω, πρωτεύω, ἐπρωτεύω [πρό], *be first*, hold the chief place, ii. 6. 26.

πρῶτος, ἡ, ον [πρό], *first*, in its widest sense, of *place*, *order*, *degree*, and *time*, *foremost*, *chief*, *principal*, *earliest*, Lat. *primus*, i. 10. 7, ii. 2. 8, iii. 4. 25, iv. 2. 17, v. 8. 2, vi. 5. 5, vii. 1. 40; often where we use an adv., i. 3. 1, 6. 9, ii. 3. 19, iii. 4. 20, iv. 2. 9, vi. 2. 17, vii. 1. 29; of soldiers, οἱ πρῶτοι, *the van*, *the advance*, ii. 2. 16, iii. 5. 12, iv. 2. 25; of social position, ii. 6. 17; as adv. πρῶτον, *at first*, *in the first place*, *first*, Lat. *primum*, *primō*, i. 2. 16, ii. 3. 5, iii. 2. 9, v. 1. 6, vii. 2. 23. Phrases: τὸ πρῶτον, *the first time*, *at first*, i. 10. 10, iv. 8. 9, vi. 3. 23, vii. 2. 18; ὥς τὸ πρῶτον, *as soon as*, vii. 8. 14.

πταίω, πταίω, ἔπτασα [R. πετ], *stumble*, *fall*, *dash*, with πρὸς and acc., iv. 2. 3.

πτάρνυμαι (πταρ). ἔπταρον [cf. Lat. *sternuō*, *sneeze*], *sneeze*, iii. 2. 9.

πτέρυξ, υγος, ἡ [R. πετ], *wing* of a bird, Lat. *ala*, i. 5. 3; *flap* of a corselet, iv. 7. 15. Round the lower part of the θώραξ (*q.v.*) a series of flaps was attached, below the ζώνη (*q.v.*) consisting of leather, or felt, covered with metal plates, and serving to protect the hips and groin, but not interfering with the wearer's freedom of movement. For additional illustration, see *s.v.* ἄρμα, ἀσπίς (No. 10), and ὀπλῆς.

πυγμή, ἡς [πύξ, cf. Eng. *pygmy*], *fist*, Lat. *pūgnus*; *boxing*, *boxing match*, Lat. *pugilātus*, iv. 8. 27. Boxing, as practised at the Greek national games, was a severe and dangerous contest, which some-

times resulted fatally, although the intentional killing of an antagonist was punished by law. The very severity of the exercise, however, made it an excellent training for soldiers. It was practised naked. Boxers used the caestus, thongs of leather tied round the hands and wrists, and often extending to the elbow. In Homeric times, and later in the Greek wrestling schools, the thongs were soft, and, while they increased the force of the blow, at the same time they mitigated it, since the knuckles were covered by them. But in the severer forms of the contest the strips of leather were hard and were loaded with metal, so that



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the caestus became a frightful weapon, as illustrated in the accompanying cut. Boxers were not allowed to clinch, and there were no rounds, but only enforced rests

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as were due to the exhaustion of both the fighters. The contest continued until one of the combatants was disabled or acknowledged defeat by raising his hand.

Πῦθαγόρᾱς, ου, *Pythagoras*, admiral of the Spartan fleet, i. 4. 2.

πυθόμενος, see πυνθάνομαι.

πυκνός, ή, όν [cf. πύξ], *close-packed, close, compact, close together, thick*, Lat. *dēnsus*, ii. 3. 3, iv. 7. 15, 8. 2, v. 2. 5; neut. as adv., *πυκνά, constantly, often*, Lat. *frequentēter*, vi. 1. 8.

πύκτης, ου [πύξ], *pugilist, boxer*, Lat. *pugil*, v. 8. 23.

Πύλαι, ών [πύλη], *Pylae, i.e. 'The Gates,' a fortress on the frontiers of Mesopotamia and Babylonia*, i. 5. 5.

πύλη, ης, *gate*, of towns and forts, pl. because of the two wings of which such gates were composed, like Lat. *forēs*, i. 4. 4, v. 2. 16, vi. 2. 8, vii. 1. 12, 6. 24; *opening, entrance*, vi. 5. 1; hence *pass*, generally through mountains, Lat. *angustiae*; so πύλαι τῆς Κιλικίας καὶ τῆς Συρίας, *the Syro-Cilician Pass*, i. 4. 4, on the frontiers of Syria and Cilicia, a narrow pass between Mt. Amānus and the Gulf of Issus, while αἱ πύλαι Σύριαι, in i. 4. 5, means the pass to the south leading over the Amānus ridge inland from the coast.

πυνθάνομαι (πυθ-), *πέυσομαι, ἐπυθόμην, πέπυσμαι, inquire, ask*, with acc. and ὅπως with a clause, iii. 1. 7; with gen. of pers. or περὶ and gen. and an interr. clause, vi. 3. 25, vii. 1. 14; *learn by inquiry, ascertain, discover, find out*, abs. or with acc., i. 5. 15, ii. 1. 4, 2. 3, iv. 4. 22, vi. 3. 26; with acc. and partic. or inf., i. 7. 16, vii. 6. 11; with gen. of pers. and ὅτι, iv. 6. 17, vi. 3. 23.

πύξ, adv. [root πυγ, *thick, close*, cf. πυκνός, Lat. *pūgnus, fist*, Eng. *fist*], *with the fist*, v. 8. 16.

πῦρ, ρός, τό [root πυ, *cleanse, cf.* Lat. *pārus clean*, Eng. *fire, em-*

*pyrean, pyre, pyro-technic*], *fire*, Lat. *ignis*, ii. 5. 19, iii. 1. 3, iv. 5. 5, 21, v. 2. 3, 14, vii. 4. 16; pl. τὰ πυρά, dat. πυροῖς, *watch fires, camp fires*, iv. 4. 9, vii. 2. 18; *fire signals, beacons*, iv. 1. 11, 6. 20.

πυραμίς, ἴδος, ή [cf. Eng. *pyramid*], *pyramid*, iii. 4. 9 (see Δάρισσα).

Πύραμος, ό, *the Pyramus*, one of the largest rivers in Asia Minor, rising in Cappadocia and flowing through Cilicia to the sea, i. 4. 1 (Djihân).

πυργομαχέω [πύργος + R. μαχ], *storm or assault a tower*, vii. 8. 13.

πύργος, ό, *tower*, esp. on the wall of a fortress or city, Lat. *turris*, vii. 8. 13.

πυρέτω (πυρετ-) [πῦρ], *have a fever*, vi. 4. 11.

πῶρινος, η, ου [πῦρός], *of wheat, wheaten*, Lat. *triticeus*, iv. 5. 31.

πυροῖς, see πῦρ.

πῦρός, ό, *wheat*, Lat. *triticum*, always pl. in Anab., i. 2. 22, iv. 5. 5, 26, vi. 4. 6, 6. 1, vii. 1. 13.

Πυρρίᾱς, ου, *Pyrrhiās*, an Arcadian taxiarch, vi. 5. 11.

πυρρίχη, ης, *the pyrrich, a war dance*, vi. 1. 12. We have a description of it in Plato, who says that the pyrrhic dance "imitates the modes of avoiding blows and darts by dropping, or giving way, or springing aside, or rising up, or falling down; also the opposite postures, which are those of action,



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as, for example, the imitation of archery and the hurling of javelins, and of all sorts of blows." It was

practised by children at Sparta, and exhibitions of pyrrhic dances were given at the celebration of the great festival of the Panathenaea at Athens. In the accompanying illustration two helmeted youths dance facing one another, striking sword against shield; between them dances a satyr with ivy-wreath and thyrsus.

πυρσεύω, ἐπύρσευσα [πυρσός, ὁ, torch, cf. πύρ], *light up; make signals by fire, light beacon fires*, vii. 8. 15.

πῶ, indef. adv., enclitic, only after a neg., *up to this time, yet, hitherto*, i. 2. 26, vi. 5. 14, vii. 3. 35, 5. 16, 6. 35; often in composition, Lat. -*dum*, see οὐπώ, μήπω, etc.

πωλέω, πωλήσω, ἐπωλήθην [cf. Eng. *mono-poly*], *sell*, Lat. *uendō*, abs. or with acc. of pers. or thing, i. 5. 5, v. 7. 13, vii. 3. 3, 7. 56.

πῶλος, ὁ, ἡ [παῖς], *foal, colt, jilly*, iv. 5. 24, 35.

Πῶλος, ὁ, *Polus*, admiral of the Spartan fleet, succeeding Anaxibius, vii. 2. 5.

πῶμα, ατος, τό [R. πο], *drink, draught*, iv. 5. 27. (The form πόμα, found in some old editt., is not Attic.)

πῶποτε, indef. adv. [πῶ + ποτέ], in negative clauses like Lat. *umquam*, *at any time, ever, ever yet*, i. 6. 11, 9. 18, 19, vii. 7. 48.

πῶς, interr. adv., of manner, *in what way? how?* Lat. *quō modō?* used in dir. or indir. questions, i. 7. 2, iii. 4. 40, v. 7. 9, vi. 5. 19, vii. 6. 6.

πῶς, indef. adv., enclitic, of manner, *in any way, somehow, somehow or other, by any means, at all*, ii. 3. 18, 5. 2, 6. 3, iii. 1. 20, 26; often modifying or weakening another word, as τεχνιχῶς πῶς, *in an artful sort of way*, vi. 1. 5; ἀμφὶ τὴν αὐτὴν πῶς ὥρᾶν, *somewhere about the same hour*, iv. 8. 21, cf. vi. 2.

17; ὥδὲ πῶς, *somewhat as follows*, i. 7. 9, cf. iii. 1. 43.

## P.

ράδιος, ᾱ, ον [cf. Epic ῥηλιδιος, root ῥα, *join, reckon*, orig. the same as R. αρ, cf. Lat. *ratus*, *reckoned, fixed, reor, reckon, think*], *adaptable, easy*, Lat. *facilis*, abs., with inf., or with dat. and inf., iii. 4. 15, iv. 7. 7, 8. 13, v. 2. 7; comp. ῥᾶον, sup. ῥᾶστον, with inf., ii. 6. 24, iv. 6. 12, vi. 5. 29.

ῥαδίως, adv. [ῥάδιος], *easily, without difficulty*, iii. 5. 9, vii. 2. 34; sup. ὡς ῥᾶστα, *with the greatest of ease*, iv. 6. 10.

Ῥαθίνης, ου, *Rhathines*, one of the officers of Pharnabazus, vi. 5. 7.

ῥαθυμέω [ῥάθυμος, *easy-going*, cf. ῥάδιος + R. ἰθυ], *take things easily, live in idleness*, ii. 6. 6.

ῥαθυμῖα, ᾱς [cf. ῥαθυμέω], *easy-going ways, indifference, laziness*, ii. 6. 5.

ῥᾶον, ῥᾶστον, see ῥάδιος.

ῥαστώνη, ης [ῥᾶστος, cf. ῥάδιος], *easiness of disposition, indolence, indifference*, v. 8. 16.

ῥέω (ῥυ-), ῥεύσομαι or ῥνήσομαι, poetic ἔρρευσα, ἔρρυνκα, aor. pass. as act. ἔρρυν [cf. Eng. *cata-rreh, rheum*], *flow, run*, of a stream, Lat. *fluō*, with ἀπό or διὰ and gen. or ἐπὶ and dat., i. 2. 7, 23, 4. 4, 7. 15, vi. 4. 4.

ῥήτρά, ᾱς [R. ἰ Fern], *verbal agreement, compact, ordinance*, vi. 6. 28, a word applied in Sparta to the laws of Lycurgus.

ῥίγος, ους, τό [cf. Lat. *frīgus*, cold], *cold, frost*, v. 8. 2.

ρίπτω or in pres. and impf. ῥιπτέω (ῥιφ-), ῥίψω, ἔρριψα, ἔρριφα, ἔρριμαι, ἔρριφθην and ἐρρίφην, *throw, cast, toss*, Lat. *iaciō*, iii. 3. 1, iv. 8. 3, vii. 3. 22; *throw off or away, cast aside or down, hurl down*, i. 5. 8, iv. 7. 13.

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ῥίς, ῥίνος, ἡ [cf. Eng. *rhino-ceros*], nose, vii. 4. 3.

Ῥόδιος, ᾧ, ον [Ῥόδος, *Rhodes*], *Rhodian*, iii. 5. 8; subst., ὁ Ῥόδιος, a *Rhodian*, native of *Rhodes*, an island in the Aegæan, south of *Caria*; the people were famous slingers, iii. 3. 16, 4. 15.

ῥοφέω, ῥοφήσομαι, ἐρρόφησα [root σορφ, cf. Lat. *sorbeo*, *suck up*], sup up, lap, suck in, iv. 5. 32.

ῥυθμός, ὁ [ῥέω, cf. Eng. *rhythm*], measured movement, musical time, *rhythm*, of singing, playing, and dancing, Lat. *numerus*; ἐν ῥυθμῷ, in time, v. 4. 14, vi. 1. 8, 10; πρὸς τὸν ἐνόπλιον ῥυθμόν, in martial *rhythm*, vi. 1. 11; ῥυθμούς σαλπίζοντες, keeping time with the trumpet, vii. 3. 32.

ῥῦμα, ατος, τό [cf. ἐρύω, *draw*], thing drawn, with τόξου, bow-string. Phrase: ἐκ τόξου ῥύματος, with a bowshot's start, iii. 3. 15.

ῥώμη, ης [cf. ῥώννυμι], strength, esp. military force, Lat. *cōpia*, iii. 3. 14.

ῥώννυμι (ῥω-), -έρρωσα, ἔρρωμαι, ἐρρώσθην, strengthen, see ἔρρωμένος.

Ῥωπαράς, ᾧ (Dor. gen.), *Rhoparas*, satrap of *Babylonia*, vii. 8. 25.

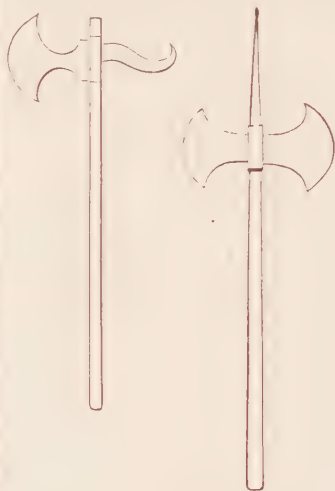
## Σ.

σά, see σός.

σᾶ, see σῶς.

σάγαρις, εως, ἡ, battle-axe, used by *Amazons*, iv. 4. 16; those of the *Mossynoeci* were of iron, v. 4. 13. The battle-axe was not used by *Greeks* in historical times, but in the Orient it continued in use as late as the time of *Alexander the Great*. In the hands of *Amazons*, as depicted on the monuments, it is commonly double-edged (see also s.v. Ἀμαζών), but sometimes one of the sides, instead of being a blade, is a curved pick, as in the accom-

panying illustration, which represents *Phrygian battle-axes*.



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σακίον, τό [dim. of σάκος, ὁ, bag, cf. Eng. *sack*], little bag, pouch, for horses' feet to keep them from sinking into snow, iv. 5. 36.

Σαλμυδησσός, ὁ, *Salmydessus*, a coast town and district of *Thrace*, extending from *Cape Thynias* to the *Bosporus*, vii. 5. 12. This was a dangerous place for ships, and the inhabitants were noted wreckers.

σαλπικτής, see σαλπικτής.

σάλπιγξ, γγος, ἡ, trumpet, Lat. *tuba*, used to give the signal for battle, iii. 4. 4, iv. 2. 1, v. 2. 14, vi. 5. 27, vii. 4. 16, or to sound the recall, iv. 4. 22. The σάλπιγξ was a long, straight bronze tube, which gradually increased in diameter and terminated in a bell-shaped aperture. (See s.v. κέρας.) The Roman tuba was precisely the same instrument. *Xenophon* relates the curious fact that the trumpets of

the Thracians, which he calls σάλπιγγες, were of raw oxhide, and



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that they executed on them airs and tunes like the music of the μάγadis (q.v.), vii. 3. 32.

**σαλπίζω** (σαλπιγγ-), ἐσάλπιγξα [cf. σάλπιγξ], *blow the trumpet*, see ῥυθμός, vii. 3. 32; in ἐπεὶ ἐσάλπιγξε, i. 2. 17, the subj. σαλπικτής is understood, and the phrase means *when the trumpet sounded the charge*, cf. Lat. *classicum cecinit*.

**σαλπικτής** or **σαλπιγκτής**, οὐ [σαλπίζω], *trumpeter*, Lat. *tubicen*, iv. 3. 29, 32, vii. 4. 19.

**Σάμιος**, ἄ, ον [Σάμος, *Samos*], *Samian*, of *Samos*, i. 7. 5, an island in the Aegæan, southwest of Lydia. It was one of the most important Ionic colonies. (Samo.)

**Σαμόλας**, ου or ἄ, *Samolus*, a taxiarch from Achaia, v. 6. 14, vi. 5. 11.

**Σάρδεις**, εων, *al*, *Sardis*, a city in the central part of Lydia on the Pactōlus, a tributary of the Hermus. It was the capital of the kingdom of Croesus, and under the Persians remained the capital of the Lydian satrapy. From it

Cyrus set out on his march, i. 2. 2, 5, 6. 6, iii. 1. 8. (Its ruins are called Sart.)

**σατραπεύω** [σατράπης], *be satrap govern as satrap*, with acc. or gen., i. 7. 6, iii. 4. 31.

**σατράπης**, ου, *satrap*, the title of the governor of a Persian province, i. 1. 2, 9. 7, iv. 4. 2.

**Σάτυρος**, ὁ, a *satyr*, but in Anab., i. 2. 13, *Silēnus* is meant, the jovial old attendant of Dionysus. The satyrs were wood, mountain, and water spirits, who were found everywhere, but especially in the train of Dionysus. In them the animal and sensual nature was strongly developed; this in art was indicated by thick lips, flat nose, pointed ears, long coarse hair, and a horse's tail, either short or long. Sporting with the nymphs, drinking, dancing, and music were their chief employments.

**σαυτόν**, etc., see *σαυτοῦ*.

**σαφής**, ἐς [root *σαπ*, *taste*, cf. Lat. *sapiō*, *have taste*, *be wise*, *sapiēns*, *wise*, Eng. *sap*], prop. *tasty*, of *keen taste*, hence, applied to things, *clear*, *plain*, *certain*, iii. 1. 10.

**σαφώς**, adv. [σαφής], *clearly*, *evidently*, Lat. *plānē*, i. 4. 18, iii. 4. 37, iv. 5. 8; *certainly*, *doubtlessly*, Lat. *certē*, ii. 5. 4, v. 1. 10, vii. 6. 43.

**-σε**, a suffix denoting the place *whither*.

**σαυτοῦ**, ἧς, contr. **σαυτοῦ**, ἧς, refl. pron. [pronominal stem *σε* (see *σύ*) + *αὐτός*, of *yourself*, dat. *σαυτῷ*, vii. 8. 3, acc. *σαυτόν*, vii. 7. 23. The gen. in attrib. position takes the place of the possessive pron., Lat. *tuus*, i. 6. 7; here the substantive may be omitted, vii. 2. 37.

**Σελίνους**, οὔντος, ὁ, *Seīnus*, a little river near Scillus in Elis, v. 3. 8 (Kréstena). Also a river of the same name near the temple of Ephesian Artemis, v. 3. 8.

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Ψ

σεσω(σ)μένοι, σέσω(σ)ται, see σῶζω.

Σεύθης, ον, *Seuthes*, v. 1. 15, an Odrysian prince. His father, Maesades, had governed several Thracian tribes, but had been expelled from his country and died, vii. 2. 32. Seuthes was brought up by Medocus (*q.v.*), and on attaining manhood was given an independent force with which he carried on a guerilla warfare, vii. 2. 33, 34, until Xenophon and the army became his allies and reinstated him in his country (for a full account of this, see vii. 2-8).

Σηλυβρία, *ās*, *Selybria*, a small town on the Propontis west of Byzantium and subject to that city, vii. 2. 28, 5. 15. (*Silivri*.)

σημαίνω (σημαν-), σημανῶ, ἐσήμνηα, σέσημασμαι, ἐσημάνθην [*σημα*, *sign*], give or make a sign, *show by sign*, vii. 2. 18, esp. in military phrases, *give the signal*, Lat. *signum dō*, iv. 3. 32, vii. 4. 16, freq. without subj. (*cf.* σαλπίζω), σημαίνει, *the signal is given*, abs., with inf., with σάλπιγγι for attack or recall, and κέρατι for 'taps,' ii. 2. 4, iii. 4. 4, iv. 2. 1, v. 2. 12, 30, vi. 5. 25, vii. 3. 32; *indicate, make known, inform*, Lat. *ostendō*, vi. 3. 15, vii. 3. 43; *instruct, order*, ii. 1. 2; of the will of gods made known by signs, *signify, declare*, with dat. of pers. and inf., vi. 1. 24, 2. 15.

σημείον, τό [*σημα*, *sign*], sign, token, mark, trace, Lat. *signum*, vi. 2. 2; *signal to do a thing*, ii. 5. 32; *ensign, standard*, i. 10. 12.

σησάμινος, η, ον [*σήσαμον*], of sesame, made of sesame, iv. 4. 13.

σήσαμον, τό [*cf.* Eng. *sesame*], sesame, pl. *sesame seeds*, i. 2. 22, vi. 4. 6. The sesame (*sēsamum orientālis*) is an oily plant, native of the East, from the seeds of which is made an oil that serves for food, medicine, and ointment.

σιγάζω (σιγαδ-) [*σιγή*], *make silent, silence*, vi. 1. 32.

σιγάω, σιγήσομαι, etc. [*σιγή*], *be silent, hold one's peace*, v. 6. 27.

σιγή, ἡς, *silence*, Lat. *silentium*, ii. 2. 20; dat. as adv., σιγῇ, *in silence*, i. 8. 11, iv. 2. 7.

σίγλος, ὁ, *siglus*, a silver coin, worth  $\frac{1}{80}$  of a Persian talent; a Persian drachma, worth  $7\frac{1}{2}$  Attic obols, i. 5. 6. See *μνᾶ* and *δβολός*.

σιδηρεῖα, *ās* [*cf.* σιδηροῦς], *working in iron*, as a trade, v. 5. 1.

σιδήρεος, *α*, ον, contr. σιδηροῦς, *α*, οὖν [*σίδηρος*, ὁ, *iron*], made of iron, iron, Lat. *ferreus*, v. 4. 13.

Σικυνῖος, ὁ [*Σικυών*, *Sicyon*], a Sicyonian, native of Sicyon, iii. 4. 47, a small state with a capital of the same name in the northern part of Peloponnēsus, west of Corinth, a centre for the art of moulding bronze and clay from very early times, and famous for its schools of painting and sculpture.

Σιλάνος, ὁ, *Silānus*, soothsayer to Cyrus, from Ambracia, i. 7. 18, an opponent of Xenophon, v. 6. 16 ff., 29, 34; deserted the army, vi. 4. 13.

Σιλάνος, ὁ, *Silānus*, a trumpeter from Macistus, vii. 4. 16.

σίνομαι, *do harm, hurt, harass*, iii. 4. 16. (Ionic verb; in Attic only in Xen. and Plato.)

Σινωπεύς, *έως*, ὁ [*Σινώπη*], a Sinopean, native of Sinōpe, iv. 8. 22, v. 3. 2, 5. 8, 6. 12, vi. 1. 15.

Σινώπη, ἡς, *Sinōpe*, v. 5. 7, 6. 10, a city in Paphlagonia on the Euxine, colonised by Milesians. vi. 1. 15. It was famous for its commerce and its colonies. (*Sinub.*)

σιός, σιῶ, Doric for θεός, *god*; esp. in oaths, as *καὶ τῷ σιῷ, αἰε*, *by the great twin brethren* (Castor and Pollux, protectors of the Spartan state), vi. 6. 34, vii. 6. 39.

σίταγωγός, ὅν [*σίτος* + *R. αἰγ*], *corn-carrying*; with *πλοῖα*, *provision ships*, i. 7. 15.



Σιτάλκᾱς, ου, *the Sitalcas*, a Thracian war song, vi. 1. 6, apparently composed in honour of Sitalcas, king of the Odrysae in the time of Darius Hystaspes.

σίτευτός, ἡ, ὄν [verbal of σιτεύω, *feed*, σίτος], *corn-fed, fed up, fattened*, v. 4. 32.

σίτηρέσιον, τό [σίτηρός, of *corn*, σίτος], *provision-money*, that part of a soldier's pay (see s.v. μισθός) which was allowed him for daily rations, vi. 2. 4.

σίτιον, τό [σίτος], *food*, i. 10. 18, pl., *provisions*, vi. 2. 4, vii. 3. 10 (where some read σῖτα).

σίτος, ὁ [cf. Eng. *para-site*], *grain*, esp. *wheat*, Lat. *frūmentum*, i. 4. 19, ii. 4. 27, iii. 4. 18, v. 4. 27; *food, provisions, provender, supplies*, ii. 1. 6, iii. 1. 3, vi. 1. 41; so esp. in pl., σῖτα, σίτων, ii. 3. 27, iii. 2. 28, vi. 2. 4, vii. 3. 10. Phrase: σίτος μελίνης, *millet-bread or cake*, i. 5. 10.

Σιττάκη, ης, *Sittace*, a city in Babylonia, on the west bank of the Tigris, ii. 4. 13.

σιωπάω, σιωπήσμαι, ἐσιώπησα, σεσιώπηκα, -εσιωπήθην [σιωπή, *silence*], *be silent, hold one's peace*, i. 3. 2, v. 8. 25.

σκεδάννυμι (σκεδα-). σκεδῶ, ἐσκέδασα, ἐσκέδασμαι, ἐσκέδασθην [cf. Eng. *scatter*], *scatter*; mid., of persons, *spread, disperse*, iii. 5. 2.

σκεῖλος, ους, τό [cf. Eng. *isoscyles*], *leg*, Lat. *crūs*, of persons, iv. 2. 20, v. 8. 10, 14.

σκεπάσμα, ατος, τό [σκεπάζω, *cover*, σκέπη, *shelter*], *covering*, i. 5. 10 (but the better reading is στεγάσματα, q.v.).

σκεπτέον [verbal of σκέπτομαι], *one must consider or reflect*, with ὅπως and a clause, i. 3. 11, iv. 6. 10.

σκεπτόμαι (σκεπ-), σκέφομαι, ἐσκεψάμην, ἔσκεμμαι, pres. rare in Attic (never in Anab.), and replaced by σκοπέω, q.v. [cf. Lat. *speciēs*, *sight*, Eng. *spy*, *sceptic*], *look round, view, spy, search, spy out*, Lat.

*speculor*, with acc. or an interr. clause, iv. 5. 20, 22, vii. 3. 41, 42; *observe carefully, deliberate, reflect, ponder, weigh, consider*, with an interr. clause, iii. 2. 20, 22, v. 4. 7, 7. 29, vii. 6. 33.

σκευάζω (σκευαδ-), σκευάσω, ἐσκεύασα, ἐσκεύασμαι, -εσκευάσθην [R. σκυ], *use utensils or any gear, make ready*; of persons, *dress, attire*, vi. 1. 12.

σκευή, ἡς [R. σκυ], *attire, dress, robe*, iv. 7. 27.

σκεῦος, ους, τό [R. σκυ], *gear or utensils of any sort, pl. baggage*, including all the camp equipage and the property of the soldiers, except arms, Lat. *impedimenta, sarcinae*, iii. 1. 30, iv. 3. 30, v. 3. 1, vi. 5. 1, vii. 4. 18.

σκευοφόρεω, σκευοφορήσω [R. σκυ + R. φερ], *carry baggage*, of men and horses, iii. 2. 28, 3. 19.

σκευοφόρος, ον [R. σκυ + R. φερ], *baggage-carrying*, of persons, subst., οἱ σκευοφόροι, *carriers, porters*, Lat. *cālōnēs*, iii. 2. 28; τὰ σκευοφόρα, *the baggage train*, i. 3. 7, iii. 2. 36, iv. 3. 25, vii. 2. 22; *pack animals, sumpters*, Lat. *ūmenta*, iii. 3. 19.

σκηνέω, σκηνήσω, ἐσκήνησα [R. σκα], *be in tents, be in quarters or in camp, be quartered*, abs. or with ἐν and dat., or with an adv., i. 4. 9, iv. 4. 14, 7. 27, 8. 25, vi. 1. 1, 4. 7, vii. 4. 12; hence, *be billeted, take one's meals, feast*, iv. 5. 33; in the aor. *go into camp, encamp*, with εἰς or παρά and acc., ἐν with dat., or with an adv., ii. 4. 14, iv. 2. 22, vi. 5. 21, vii. 3. 15, 7. 1.

σκηνή, ἡς [R. σκα], *covered place, of soldiers, tent*, Lat. *tentorium*, made of hides (i. 5. 10) stretched on a wooden framework. i. 2. 17, 4. 3, 6. 4, iii. 2. 27, iv. 4. 21, vi. 4. 19; pl., sometimes *camp, quarters*, βίβωτας, iii. 5. 7 (the tents had been burnt, iii. 2. 27, 3. 1).

σκηνώ, ἐσκήνωσα, -εσκήνωκα [R. σκα], *pitch tents, encamp, go into*



*quarters*, Lat. *castra pōnō*, abs. or with *ἐν* and dat., or *κατά* and acc., iv. 5. 23, v. 7. 31, vii. 4. 11; also like *σκηνέω*, *be in camp, be quartered*, with *ἐν* and dat., v. 5. 11, 20, 21.

**σκήνωμα**, ατος, τό [R. **σκα**], *tent*, ii. 2. 17; pl., *quarters, houses*, vii. 4. 16.

**σκηπτός**, ό, *thunder-bolt*, Lat. *fulmen*, iii. 1. 11.

**σκηπτοῦχος**, ό [σκήπτον=σκήπτρον, *sceptre*, cf. Eng. *sceptre*, + R. **σεχ**], *sceptre-bearer, wand-*



No. 63.

*bearer*, a high officer in the Persian court, *chamberlain, marshal*, cf. the English *Usher of the Black Rod*, i. 6. 11, 8. 28.

**Σκιλλούς**, οὔντος, ό, *Scillus*, a town in the district of Triphylia in Elis, south of Olympia, detached from the territory of Elis by the Spartans in 394 B.C. Here Xenophon (q.v.) had an estate, presented to him by the Spartans about 387 B.C. v. 3. 7, 8.

**σκιμπος**, οδος, ό, a low *bed* or *couch*, vi. 1. 4.

**σκληρός**, ά, όν [cf. Eng. *scle-rotic*], *hard, rough*, Lat. *dūrus*. Phrase: *ἐν σκληρῷ*, *in a rough or uneven place*, iv. 8. 26.

**σκληρῶς**, adv. [σκληρός], *aus-terely, in hardship*, iii. 2. 26.

**σκόλοψ**, οπος, ό, *pointed stake, palisade*, used on ramparts, Lat. *uallus*, v. 2. 5.

**σκοπέω**, only pres. and impf. (see *σκέπτομαι*) [*σκοπός*], *look at, watch out for, keep a lookout, spy, watch*, Lat. *speculari*, ii. 4. 24, 5. 4, v. 1. 9, vi. 3. 14; *look to, have an eye to*, vii. 4. 8, with *πρός* and acc., i. 9. 22; *see, observe, learn*, with *ἐκ* and gen., iii. 1. 13; *consider, ponder, weigh*, v. 6. 30, 7. 32, vii. 8. 16; so mid., abs. or with an interr. clause, v. 2. 8. 20.

**σκοπός**, ό [cf. *σκέπτομαι*, Eng. *scope, bi-shop, epi-scopal, micro-scope*], *watcher, spy, scout*, Lat. *speculātor*, ii. 2. 15, vi. 3. 11.

**σκόροdon**, τό, *garlic*, Lat. *allium*, pl., vii. 1. 37.

**σκοταίος**, ά, όν [R. **σκα**], *in the dark*, of persons, ii. 2. 17, iv. 1. 5, 10.

**σκότος**, ους, τό [R. **σκα**], *dark-ness*, of night, Lat. *tenebrae*, ii. 2. 7, 5. 7, 9, iv. 2. 4, vii. 2. 18, 4. 18.

**Σκύθαι**, ών, *Scythians*, a nomadic race first met by Greeks on the northern coasts of the Pontus. The name was afterwards extended to the nomadic tribes in the interior of Asia. The word is perhaps an interpolation in iii. 4. 15.

**Σκυθῖνοί**, οί, the *Scythini*, a tribe living north of the Chalybes, not far from the southeastern shore of the Euxine, iv. 7. 18, 8. 1.

**σκυλεύω**, έσκέλευσα [R. **σκυ**], *strip, of a fallen enemy, spoil, de-spoil*, Lat. *spoliō*, v. 1. 6.

**σκύταλον**, τό, *stick, club*, vii. 4. 15. **σκύτινος**, η, όν [R. **σκυ**], *of leather, leathern*, v. 4. 13.

**σμήνος**, ους, τό, *swarm of bees*, iv. 8. 20.

**Σμίκρης**, ητος, ό, *Smicres*, a general in the Arcadian division of the army, vi. 3. 4, 5.

**Σόλοι**, οί [cf. Eng. *solecism*], *Soli*, an important city on the coast of Cilicia, west of the mouth of the Psarus river, i. 2. 24.

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σός, σή, σόν, possessive pron. [pronominal stem **σε** (see **σύ**), cf. Lat. *tuius*, *thy*, Eng. **THINE**, **THY**], *thy*, *thine*, *your*, vii. 7. 29; subst., *τά σά*, *your interests*, vii. 7. 44.

**Σούσα**, *τά* [Semitic *Shûshân*, New Persian *Sûs*], *Susa*, capital of the province Susiâne (Semitic *Elâm*), lying east of the Tigris, and used as the winter residence of the Persian kings, iii. 5. 15. Extensive ruins, including those of the palaces of Darius and Xerxes, still remain. (*Sûs*.)

**Σοφαίνετος**, *ὁ*, *Sophaenetus*, of Stymphālus in Arcadia, a friend of Cyrus, i. 1. 11, joining him with 1000 hoplites, i. 2. 3. He was the oldest general left after Cunaxa, vi. 5. 13, v. 3. 1, and was fined for neglect of duty, v. 8. 1; mentioned also in ii. 5. 37, iv. 4. 19. A history of the expedition of Cyrus is attributed to him.

**σοφία**, *ἄς* [σοφός], *skill*, *ability*, in music, i. 2. 8.

**σοφός**, *ή, ὄν* [root **σαπ**, cf. **σαφής**, Eng. *philosophy*, *sophist*], *skilled*, *wise*, *clever*, *accomplished*, i. 10. 2.

**σπανίζω** (*σπανιδ-*), *σπανιῶ*, *ἐσπάνισα*, *ἐσπάνισμαι* [R. **σπα**], *lack*, *need*, *want*, with gen., ii. 2. 12, vii. 7. 42.

**σπάνιος**, *ᾶ, ὄν* [R. **σπα**], *rare*, *scanty*, *but little*, Lat. *paucus*, i. 9. 27, vii. 6. 24.

**σπάνις**, *εως, ή* [R. **σπα**], *scarceness*, *scarcity*, *lack*, with gen., vi. 4. 8, vii. 2. 15.

**Σπάρτη**, *ης*, *Sparta*, ii. 6. 4, the capital of Lacedaemonia (*q.v.*), on the Eurōtas, founded after the Dorian invasion. It was an open, unfortified city, scattered like a village, and containing no costly temples. The ruins are therefore scanty and insignificant.

**Σπαρτιάτης**, *ου* [Σπάρτη], a *Spartan*, a name applied only to the direct descendants of the Dorian invaders of Lacedaemonia (see *Λακεδαιμόνιος*), iv. 8. 25, vi. 6. 30.

**σπάρτον**, *τό* [root **σπαρ**, *twine*, cf. *σπείρα*, *coil*, *cable*], *rope*, *cord*, iv. 7. 15.

**σπάω**, *-σπάσω*, *ἔσπασα*, *-έσπακα*, *-έσπασμαι*, *ἐσπάσθην* [R. **σπα**], *draw*; mid., of a sword, Lat. *stringō*, i. 8. 29, vii. 4. 16.

**σπείρω** (*σπερ-*), *σπερῶ*, *ἔσπειρα*, *ἔσπαρμαι*, *ἐσπάρην* [cf. Eng. **SPARE**, **SPURN**, *sperm*, *sporadic*], *sow*, of seed, Lat. *serō*, *spargō*, abs., vi. 1. 8; mid. and pass., of persons, *scatter*, *spread out*, *be dispersed*, vi. 3. 19.

**σπείσας**, **σπείσεσθαι**, etc., see *σπένδω*.

**σπένδω**, *-σπείσω*, *ἔσπεισα*, *ἔσπεισμαι* [cf. Lat. *spondeō*, *promise solemnly*], *pour* or *offer a libation*, *make a drink-offering*, Lat. *libō*, abs., iv. 3. 13, 14; dep. mid., of the usual libations made when concluding an agreement or treaty, hence, *make a treaty* or *alliance*, *make peace* or *a truce*, cf. Lat. *foedus icī*, abs., i. 9. 8, ii. 3. 9, iii. 5. 5, vii. 4. 22, 23; with dat. of pers. with or for whom, or *πρός* and acc. of pers. with whom, i. 9. 7, ii. 3. 7, iii. 5. 16; with *ἐφ' ᾧ* and inf., or *ἐπί* and dat., iv. 4. 6.

**σπενύω**, *σπενύω*, *ἔσπενυσα*, *urge*; intr., *hurry*, *hasten*, *press on*, Lat. *properō*, abs. or with inf., i. 3. 14, 5. 9, ii. 3. 13, iii. 4. 20, iv. 8. 2, vii. 3. 45. Phrase: *ταυτ' ἐγὼ ἔσπενυδον*, *this was my haste*, iv. 1. 21.

**Σπιθριδάτης**, *ου*, *Spithridātes*, a general under Pharnabazus, vi. 5. 7.

**σπολάς** or **στολάς**, *ἄδος, ή* [στέλλω], prop. *equipment*, a name applied to the *leather cuirass* (see *s.v.* *θώραξ*), Lat. *lōrica*, iii. 3. 20, iv. 1. 18, which was introduced at an early period. Its construction was similar to that of the metal *θώραξ*, but since it was made of leather, it was both lighter and less expensive.

**σπονδή**, *ἥς* [cf. *σπένδω*, Eng. *spondee*], *libation*, *drink-offering*, Lat. *libātiō*, iv. 3. 14, vi. 1. 5;

*agreement, treaty, alliance, truce*, Lat. *foedus*, i. 9. 8, ii. 3. 9, iii. 1. 19, iv. 2. 18, vi. 3. 9, vii. 4. 12; with dat. of pers., ii. 1. 21, 3. 7.

σπουδάξω (σπουδαδ-), σπουδάσμαι, ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι [σπουδή], *work in haste, be in earnest*, ii. 3. 12.

σπουδαιολογέω (assumed pres.), ἐσπουδαιολόγησα, ἐσπουδαιολογήθην [σπουδαῖος, *serious*, σπουδή + Ρ. λεγ], *carry on an earnest conversation*, i. 9. 28.

σπουδή, ἥς [cf. σπεύδω], *haste, speed, hurry*, i. 8. 4, iv. 1. 17; dat. as adv. σπουδῇ, *hastily*, vi. 5. 14; κατὰ σπουδὴν, *in haste*, vii. 6. 28.

στάδιον, τό, pl. στάδιοι, οἱ, and στάδια, τά, equally common [Ρ. σπα], an *extended space, the stadium*, a Greek measure of distance equal to 600 Greek ft. (see s.v. πούς), or 582 ft. 6 in. English, i. 4. 1, 4. 8. 17, ii. 4. 13, iii. 1. 2, iv. 3. 1, 16, v. 3. 11, 4. 31, 6. 9, vi. 2. 2, vii. 5. 15.

By this term the Greeks also designated the place for foot races, ἵπποδρόμος (*q.v.*) being the name of the enclosure for horse races. The two were similar in shape, but the stadium was both shorter and narrower than the hippodrome. The accompanying cut represents the ground plan of the stadium at Messène in Peloponnēsus. By *aa* is designated the level space where the races were run, through which a brook now flows; *bb* mark the seats of the spectators on the natural slope of two hills, continued at *hh* by a semicircular range of stone seats. Outside the seats ran colonnades, *cccc* (projected at *ii* with architectural effect), enclosing at the upper end a square space *ee*, and united with one another at the extreme upper limit by a double colonnade *e*. This double colonnade seems to have been the main entrance, but there were

other minor entrances, as at *fgd*. *kk* mark the city wall.



No. 64.

The distance from the starting point near an altar (see s.v. βωμός) to the finish (these points are not marked on the plan) was 600 Greek feet, or a stadium, equal at Athens to 582 ft. 6 in. English. But the stadium at Olympia was longer, the Olympic foot being greater than the Attic. These points were each marked by a square stone pillar, and halfway between these was a third. On the first pillar, at the start, was inscribed the word ἀρίστευε, 'Win!', on the second, σπεύδε, 'Faster!', on the third, at the goal, κάμψον, 'Turn!'. The straight-away race, from start to finish, was called στάδιον or δρόμος (about 200 yards), and might be run by boys, iv. 8. 27. Double this distance, the runner turning at the goal and coming back to the starting point, was called the διανύλος. The longest race was the δόλιχος, *q.v.* Other athletic contests took place at the

upper end of the stadium, in the space enclosed by the semicircular range of stone seats. See *s.v.* πάλη, πυγμή, and παγκράτιον.

**σταθμός**, ὁ [R. **στα**], *standing-place, stopping-place, stall* for animals, Lat. *stabulum*; for men, *halting-place, lodging*, Lat. *mānsio*, i. 8. 1. 10. 1. ii. 1. 3. iv. 1. 19; of the distance between two halts, *station, stage, day's march* (for the actual distance see παρασάγγης), i. 2. 5, 3. 20, 5. 5, ii. 2. 11, iii. 4. 10, iv. 4. 3, v. 5. 1.

**στάς**, see ἵστημι.

**στασιάζω** (στασιαδ-), στασιάζω, ἐστασίασα, [R. **στα**], *form a faction, oppose, rebel, revolt*, abs., with dat., or πρὸς and acc. of pers., ii. 5. 28, vi. 1. 29, 32; *be divided into parties, be at odds or at variance*, vii. 1. 39, 2. 2.

**στάσις**, εὖς, ἡ [R. **στα**], *band, party, faction, insurrection, discord*, vi. 1. 29.

**σταυρός**, ὁ [R. **στα**], *stake, palisade*, Lat. *uallus*, v. 2. 21, vii. 4. 14, 17.

**σταύρωμα**, ατος, τό [R. **στα**], *palisaded rampart, stockade*, Lat. *uallum*, v. 2. 15, 19, 27.

**στέαρ**, ατος, τό [R. **στα**], *fat, suet*, of the blubber of dolphins, v. 4. 28.

**στέγασμα**, ατος, τό [στεγάζω, *cover, στέγη*], *covering*, of the hides used to cover tents, i. 5. 10.

**στέγη**, ης [cf. *στέγω, cover*, Lat. *tegō, cover, toga, gown*, Eng. *DECK, THATCH, TIGHT*], *roof*, hence, like Lat. *tectum, house*, iv. 4. 14, v. 5. 20.

**στεγνός**, ἡ, ὄν [cf. *στέγη*], *covered*; subst., τὰ στεγνά, *houses*, vii. 4. 12.

**στειβω** (σιβ-), *ἔστειφα. ἐστίζημαι* [cf. Eng. *STEP, STAMP*], *tread*; pass., of roads, *στειβόμενος, trodden, travelled, beaten*, Lat. *tritus*, i. 9. 13.

**στέλλω** (στελ-), *στελῶ, ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην, put in*

*order, arrange*, of persons, *equip, dress*, iii. 2. 7; pass., *be set going, start, journey, travel*, abs. or with ἐπὶ or κατὰ and acc., v. 1. 5, 6. 5, vi. 2. 13.

**στενός**, ἡ, ὄν [cf. Eng. *steno-graphy*], *narrow, strait*, Lat. *angustus*, i. 4. 4, 7. 15, iv. 1. 10, v. 2. 28; comp. *στενώτερος* (or *στενότερος*), iii. 4. 19, 22; subst., *τό στενόν and τὰ στενά, defile, pass*, Lat. *angustiae*, iv. 1. 14, 4. 18, 5. 1.

**στενοχωριά**, ἄς [στενός + χῶρος], *narrow pass*, i. 5. 7.

**στέργω**, *στέρξω, ἔστερξα, love*, ii. 6. 23.

**στέρεσθαι**, see *στερέω*.

**στερέω**, *στερήσω, etc.*, but *-εστέρηκα, rob, deprive of, bereave*, with gen. or acc. and gen., i. 4. 8, ii. 1. 12, 5. 10, iv. 5. 28; pres. pass. *στέρομαι*, with pf. sense, *be deprived of, have lost, be without*, with gen., i. 9. 13, iii. 2. 2, vii. 1. 30, 6. 16.

**στέρονον**, τό [R. **στρα**], *breast*, Lat. *pectus*, i. 8. 26, vii. 4. 4.

**στερρῶς**, adv. [στερρός, *στερεός, hard, firm*, cf. Lat. *sterilis, barren*, Eng. *STARE, stereo-type*], *steadfastly, resolutely*, iii. 1. 22.

**στέφανος**, ὁ [στέφω, *put round*], *circlet, crown, chaplet, garland*, Lat. *corūna*, of leaves, flowers, or metal, worn round the head or neck, and used as a festive ornament at dinner, iv. 5. 33 (see *s.v.* *τρίπους*), or to adorn the tombs of the dead, vi. 4. 9, or bestowed as a reward of merit, i. 7. 7, where a gold crown is promised as a mark of distinguished military service, like the medals and crosses of to-day. It was one of the institutions of Lycurgus that the Spartans should go into battle wearing wreaths (cf. iv. 3. 17); and the priest that officiated at the altar in sacrifice always wore a chaplet (cf. vii. 1. 40). The use of *στέφανοι* among the Greeks, on both private and public occasions, was very common.

στεφανώνω, στεφανώσω, ἐστεφάνωσα, ἐστεφάνωμαι, ἐστεφανώθην [στέφανος, crown, wreath, Lat. coronā, mid., put on a crown or garland, iv. 3. 17; pass., be crowned, wear a chaplet, iv. 5. 33, vii. 1. 40.

στήλη, ἡς [στέλλω], pillar, slab, post, of stone, for an inscription, v. 3. 13; to mark a boundary, vii. 5. 13.

στήναι, see ἴστημι.

στιβάς, ἄδος, ἡ [στέλβω], bed or couch of straw or rushes, vi. 1. 4.

στιβος, ὁ [στέλβω], beaten track, trail, of men or horses, Lat. uestigia, i. 6. 1, vi. 3. 24, vii. 3. 43.

στιζω (στιγ-), στίξω, ἔστιγμαι [cf. Lat. stimulus, goad, Eng. stick, sting, stitch, stig-ma], prick, puncture, Lat. pungō; hence, τὰ ἔμπροσθεν πάντα ἔστιγμένους ἀνθήμα, with their fore parts all tattooed with flowers, v. 4. 32.

στιψος, ους, τό, any close-pressed body, esp. of troops, close array, mass, throng, i. 8. 13, 26, vi. 5. 26.

στλεγγίς, ἰδος, ἡ, scraper, strigil, flesh-scraper, Lat. strigilis, used by bathers to remove impurities from the skin, like our flesh-brushes; of gold, given as prizes to athletes, i. 2. 10, but some understand that a sort of tiara, worn as an ornament for the head, is here meant.

στολάς, see σπολάς.

στολή, ἡς [στέλλω, cf. Eng. stole], dress, raiment, garment, robe, iv. 5. 33, 7. 13, vi. 1. 2; στολή Περσική, Persian robe, i. 2. 27, probably the same as the κάδνυς, q.v.

στόλος, ὁ [στέλλω], equipment, expedition, esp. for hostile purposes, abs. or with εἰς and acc., i. 3. 16, ii. 2. 10, iii. 1. 9, 3. 2; of those who go on such an expedition, army, force, host, i. 2. 5, ii. 2. 12, iii. 2. 11.

στόμα, ατος, τό [cf. Eng. stomach], mouth, Lat. os, of a pers., iv. 5. 27; of a river or sea, vi. 2. 1, 4. 1; of the opening or entrance

of a house underground, iv. 5. 25; as a military expression, the foremost, front, van, iii. 4. 42, v. 4. 22. Phrase: οἱ κατὰ στόμα, the enemy in front, v. 2. 26.

στρατεῖα, ἄς [R. στρα], expedition, campaign, iii. 1. 9, v. 4. 18.

στράτευμα, ατος, τό [R. στρα], army, Lat. exercitus, i. 1. 7, ii. 1. 6, iii. 3. 19, iv. 4. 19, v. 6. 17, vi. 3. 22, vii. 8. 24; of the parts of an army under particular generals, force, division, i. 5. 11, 12, 8. 4, 14; so pl., vii. 3. 38.

στρατεύω, στρατεύσω, ἐστράτευσα, ἐστράτευμαι [R. στρα], make an expedition, conduct or carry on a campaign, make war, of general officers, Lat. bellum suscipiō, with ἐπὶ and acc., ii. 1. 14, 3. 20, 6. 29, iii. 1. 17; dep. mid., of both generals and soldiers, serve in a campaign, take the field, serve, march, Lat. militō, abs., with εἰς, ἐπὶ, or ἀμφὶ and acc., or σύν and dat., i. 1. 11, 2. 2, 3, 9. 14, v. 4. 34, vi. 2. 15, vii. 1. 2, 29, 3. 10; of single persons, join an army, iii. 1. 10, vii. 5. 10. Phrases: τὸν δεινὸν χειμῶνα στρατευόμενοι, serving in a hard winter campaign, vii. 6. 9.

στρατηγέω, στρατηγήσω, ἐστρατήγησα, ἐστρατήγηκα [R. στρα + R. αγ], be general, take command, command, manage, abs., or with gen., i. 4. 3, ii. 2. 13, 6. 28, iii. 2. 27; with cog. acc. and gen., vii. 6. 40. Phrase: στρατηγήσουτα ταύτην τὴν στρατηγίαν, to assume this command, i. 3. 15.

στρατηγία, ἄς [R. στρα + R. αγ], office of general or commander in chief, i. 3. 15, v. 6. 25, vii. 1. 41; generalship, plan of campaign, ii. 2. 13.

στρατηγιάω [R. στρα + R. αγ], wish to be general, vii. 1. 33.

στρατηγός, ὁ [R. στρα + R. αγ], leader of an army, general, Lat. dux, imperator, in the Anab. applied not to the highest in command (called ἀρχων, vi. 1. 18, 2. 6, 12),



but to every chief of a division, under whom stood the taxiarchs and captains, i. 2. 15, 4. 13, ii. 4. 2, iii. 1. 2, iv. 3. 9, v. 4. 16, vi. 5. 1, vii. 8. 23. The generals were elected by the soldiers, iii. 1. 47, and conducted the campaign in accordance with the votes of their own number, vi. 1. 18. When serving for pay they received four times the soldier's wages, vii. 3. 10, 6. 1, 7. The title is also applied by Xenophon to the Persian commander in chief of the troops of several provinces, who was properly called *κάρανος*, i. 1. 2, 9. 7.

**στρατιά**, ἄς [R. **στρα**], *army*, Lat. *exercitus*, the actual effective force, the *host*, i. 2. 12, 7. 16, ii. 4. 3, iii. 1. 4, iv. 7. 3, v. 6. 1, vi. 2: 10, vii. 7. 56; the *troops*, in contrast to the high officers, iv. 3. 9, vi. 6. 19, 20, vii. 2. 35; the *main body*, i.e. hoplites, as contrasted with cavalry and peltasts, vi. 3. 19.

**στρατιώτης**, ου [R. **στρα**], *soldier*, *private*, pl. *troops*, *men*, Lat. *miles*, i. 1. 9, ii. 5. 29, iii. 1. 4, iv. 4. 14, v. 1. 4, vi. 2. 4, vii. 8. 23. Phrase: *ἄνδρες στρατιῶται*, *fellow soldiers*, i. 3. 3, v. 4. 19.

**Στρατοκλῆς**, έους, ό, *Stratocles*, in command of the Cretan archers, iv. 2. 28.

**στρατοπέδεύω**, έστρατοπεδεύσασθαι, *encamp*, *pitch a camp*,  *bivouac*, *go into camp*, rare in act., vii. 6. 24, usually mid., abs., or with advs., iv. 4. 8, vi. 3. 6, vii. 2. 1; with έγγύς and gen. of pers., or with παρά, εις, ανά and acc., or έν and dat. of place, iii. 5. 1, iv. 3. 6, 8. 19, vi. 4. 7, vii. 4. 2; pf., *be encamped*, ii. 4. 1. Phrase: *παρά Ξενίου έστρατοπεδεύσαντο παρά Κλεάρχου*, *they went over from Xenias and joined Clearchus*, i. 3. 7.

**στρατόπεδον**, τό [R. **στρα** + R. **πεδ**], *camp ground*, *camp*, *encampment*, *bivouac*, Lat. *castra*, i. 10. 1, 8, ii. 3. 19, iii. 1. 46, iv. 4. 20, v. 1.

9, vi. 4. 10, vii. 6. 42; of an encamped *army*, iv. 4. 9, vii. 3. 34, 7. 57.

**στρατός**, ό [R. **στρα**], an *encamped army*, *army*, *force*, i. 5. 7.

**στραφέντες**, see *στρέφω*.

**στρεπτός**, ή, όν [verbal of *στρέφω*], *twisted*, *pliant*; as subst., *ό στρεπτός*, *necklace*, *collar*, Lat. *torquis*, worn by noble Persians,



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i. 2. 27, 5. 8, 8. 29. See the accompanying illustration, from a famous mosaic representing the battle of Issus.

**στρέφω**, *στρέψω*, *έστρεψα*, *έστραμμαι*, *έστρέφω* and *έστράφη* [cf. Eng. *stro-phe*, *apo-strophe*], *turn*, *twist*, *braid*, of cords, Lat. *torqueō*, iv. 7. 15; intr., and in pass., of persons, *turn about*, *face about*, Lat. *mē uertō*, i. 10. 6, iii. 5. 1, iv. 3. 26, 32.

**στρουθός**, ό, ή [cf. Eng. *o-strich*], a small bird of the *sparrow* kind; with μέγας, *ostrich*, i. 5. 2, 3.

**στρωματόδεσμος**, ό [R. **στρα** + R. **δε**], *bedclothes sack*, *bed-sack*, of linen, v. 4. 13.

**στυγνός**, ή, όν [cf. *στυγέω*, *hate*], *hateful*, of the face, *repulsive*, *gloomy*, ii. 6. 9; subst., *τό στυγνόν*, *sternness*, ii. 6. 11.

**Στυμφάλιος**, ό [Στύμφαλος, ό, *Stymphalian*, *native of Stymphālus*, i. 1. 11, ii. 5. 37,

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iii. 1. 31, iv. 7. 13, vi. 1. 30, vii. 8. 19, a city in the northeastern part of Arcadia, on a lake of the same name (ruins on Lake Zaraka).

σύ, σοῦ, pers. pron. [pronominal stem τε, softened to σε, cf. Lat. tū, thou, Eng. τῆς], thou, you, i. 3. 3, ii. 1. 12, 16, 17, 5. 38, iii. 1. 45, vii. 6. 5.

συγγένεια, ας [R. γεν], kinship, relationship, vii. 3. 39.

συγγενής, ἐς [R. γεν], of the same race or family, akin, Lat. cognātus; subst., οἱ συγγενεῖς, blood relations, kinsmen, i. 6. 10, iv. 5. 32, vii. 2. 31.

συγγίγνομαι [R. γεν], be with, keep company with, be acquainted with, meet, with dat., i. 1. 9, 2. 27, ii. 5. 2, 28, iv. 5. 23, vii. 2. 19; pass time with a teacher, ii. 6. 17; of sexual intercourse, i. 2. 12, v. 4. 33.

συγκάθημαι [κάθημαι], sit down together, v. 7. 21.

συγκαλέω [R. καλ], call together, call a meeting or council, assemble, Lat. convocō, abs. or with acc., i. 4. 8, ii. 2. 3, iii. 1. 46, vi. 4. 20, vii. 1. 24; with eis and acc., i. 6. 4.

συγκάμπτω (κάμπτω, καμπ-, κάμψω, ἔκαμψα, -κέκαμμαι, ἐκάμφθην, bend), bend together, with σκέλος, bend one's knee, v. 8. 10.

συγκατακαίω or -καω [καίω], burn along with, iii. 2. 27.

συγκατασκεδάννυμι [σκεδάννυμι], join in pouring out, read by some in vii. 3. 32 for κατασκεδάννυμι, q.v.

συγκαταστρέφομαι [στρέφω], help in subduing, ii. 1. 14.

συγκατεργάζομαι [R. ἔργω], help one accomplish or win, vii. 7. 25.

σύνκειμαι [κείμαι], lie together, be put together, be arranged or agreed upon, Lat. cōstituor. Phrases: εἰς τὸ συγκείμενον, to the rendezvous, vi. 3. 4; κατὰ τὰ συγκείμενα, according to the terms of the agreement, vii. 2. 7.

συγκλείω [κλείω], shut to, vi. 3. 4, vii. 1. 12.

συγκομίζω [κομίζω], bring to-

gether, gather, mid., for oneself, vi. 6. 37.

συνκύπτω (κύπτω, κύψ-, -κύψω, ἔκνυφα, κέκνυφα, stoop), draw together, converge, of the wings of an army, iii. 4. 19, 21.

συνχωρέω [χωρέω], go with, give way, yield, Lat. concedō, v. 2. 9.

σύειος, ᾶ, ον [σῦς], of swine, Lat. suillus, iv. 4. 13.

Συνένσις, ιος, ὁ, Syennesis, the hereditary title of the monarchs of Cilicia who governed under the Persian king, perhaps from the Semitic schōa nāsī, noble chieftain. But Xenophon took it for a proper name, i. 2. 12, 21, 26, 4. 4, vii. 8. 25.

σῦκον, τό [cf. Lat. ficus, fig, Eng. syco-phant], fig, vi. 4. 6, 6. 1.

συλλαμβάνω [λαμβάνω], take together, seize, arrest, Lat. comprehendō, i. 1. 3, 4. 8, 6. 4, ii. 5. 32, iii. 1. 2, 35, vii. 2. 14; capture, iv. 4. 16.

συνάλλω (-λέγω, -έλεξα, -έλοχα, -έλεγμαι, -έλεγεν [R. λεγ], gather), collect, get together, gather, Lat. colligō, of things, ii. 4. 11, iv. 3. 11, v. 1. 15, vi. 6. 22; of persons, esp. of troops or an army, bring together, collect, levy, raise, assemble, convoke, i. 1. 7, 4. 13, ii. 6. 5, iii. 1. 39, v. 6. 1, vii. 6. 13; mid., raise for oneself, vii. 4. 8; pass., come together, assemble, of troops, iv. 1. 10, 3. 7, 8. 9, vi. 2. 4, 3. 6.

συλλογή, ἥς [R. λεγ], gathering, of troops, levy, Lat. dīlectus, i. 1, 6.

σύλλογος, ὁ [R. λεγ], gathering, meeting, not of a regularly called assembly, v. 6. 22, 7. 2.

συμβαίνω [R. βα], come together; impers., happen, hence τὰ συμβαπτα, events, occurrences, iii. 1. 13.

συνβάλλω [βάλλω], throw together, collect, gather, iii. 4. 31; mid., bring together one's own, contribute, with dat. of pers. and eis and acc. of thing, i. 1. 9; unite,

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agree upon, fix on, vi. 3. 3, hence ξενίαν συνεβάλοντο, they contracted a friendship, vi. 6. 35; add one's opinion to others', converse, give one's ideas, with περί and gen., iv. 6. 14.

συμβοάω [R. βοF], cry out together. Phrase: συνεβόων ἀλλήλους, they called each other together by shouting, vi. 3. 6.

συμβοηθέω [R. βοF + θέω], come to the rescue with others, join in helping, iv. 2. 1, vii. 8. 17.

συμβολή, ἥς [βάλλω], a hurtling together, encounter, battle, vi. 5. 32.

συμβουλεύω [R. βολ], advise, recommend, counsel, give advice, Lat. cōsulō alicuī, abs. or with acc., or acc. of thing and dat. of pers., ii. 1. 17, 5. 41, v. 6. 2, 3, 12; with dat. or acc. of pers. and inf., or with simple inf., i. 6. 9, ii. 1. 18, 3. 20, iii. 1. 5, vi. 6. 29, vii. 1. 30, 8. 4; with a rel. clause, ii. 1. 17, v. 6. 4; mid., consult with one, ask one's opinion or advice, ask counsel of, confer with, hold a council, Lat. cōsulō aliquem, abs., with dat. of pers. or with a clause or with both, i. 1. 10, 7. 2, ii. 1. 13, 17, v. 6. 2.

συμβουλή, ἥς [R. βολ], advice, Lat. cōsiliū, v. 6. 4 (see ιερός), 11.

σύμβουλος, ὁ [R. βολ], adviser, counsellor, Lat. auctor, i. 6. 5.

συμμανθάνω [R. μα], learn thoroughly; aor. partic. συμμαθών, having come to know a thing well, hence familiar with, used to, with acc., iv. 5. 27.

συμμαχέω, συμμαχήσω. σινεμάχῃσα [R. μαχ], be an ally or in alliance with, v. 4. 30.

συμμαχία, ἡς [R. μαχ], alliance, Lat. foedus, v. 4. 3, 8, vii. 3. 35.

συμμάχομαι [R. μαχ], fight on one's side, be an ally, with dat. of pers., v. 4. 10, vi. 1. 13.

σύμμαχος, ον [R. μαχ], fighting with, in alliance with, allied, Lat.

socius, ii. 4. 6, 5. 11, v. 4. 7; subst., ὁ σύμμαχος, ally, i. 3. 6, ii. 2. 8, v. 4. 6, vii. 6. 3; τὰ σύμμαχα, helps, advantages, ii. 4. 7.

συμμετέχω [R. σεχ], take part in with one, with gen., vii. 8. 17.

συμμεγνῆμι (μῆγναι, μῆγ-, μῆξω, ἔμῆξα, μέμῆγμαι, ἐμίχθην and ἐμίγην [R. μῆγ], mix), mix with, intrans. of persons, unite with, join, with dat. of pers., ii. 1. 2, iv. 2. 9, vi. 3. 24, vii. 8. 24; in a hostile sense, engage, join battle with, with dat., iv. 6. 24.

συμπαρασκενάζω [R. σκυ], help get ready, help in providing, help in preparations, abs. or with acc., v. 1. 8, 10.

συμπαρέχω [R. σεχ], help in producing or causing, join in affording, with dat. of pers. and acc. of thing, vii. 4. 19, 6. 30.

σύμπας, ἅσα, αὐ [πᾶς], stronger than πᾶς, all together, all taken collectively, Lat. ūniuersus, entire, in pred. position, vii. 8. 26; but οἱ σύμπαντες ὁπλίται, the hoplites all taken together, i. 2. 9. Phrases: τὸ σύμπαν, on the whole, in general, i. 5. 9; ὅσα οὐδὲ τὰ σύμπαντα, more than all put together, iv. 3. 2.

συμπέμπω [πέμπω], send along with, despatch together, sometimes with dat. of pers., i. 2. 20, iii. 4. 42, v. 5. 15, vi. 6. 18, vii. 7. 55.

συμπεριτυγχάνω [R. τακ], in a hostile sense, fall on together, with dat., vii. 8. 22.

συμπέπτω [R. πετ], fall together, fall in, collapse, of a house, v. 2. 24; come together, grapple, close with, i. 9. 6.

σύμπλεως, ων, gen. ω [R. πλα], quite full, with gen., i. 2. 22.

συμποδίζω [R. πεδ], shackle together, of snow, encumber, impede, Lat. impediō, iv. 4. 11.

συμπολεμέω [πολεμέω], help in war, make war with, with dat. of pers. and πρὸς or ἐπὶ and acc., i. 4. 2, iii. 1. 5.

**συμπορεύομαι** [R. **περ**], *travel with, march with, accompany*, i. 3. 5, 4. 9, iv. 1. 28.

**συμποσίαρχος**, ὁ [R. **πο** + **ἄρχω**], *president of a drinking-party, symposiarch, master of the revels*, Lat. *magister bibendi, rex conviviū*, whose commands all the company had to obey and who regulated the whole entertainment, vi. 1. 30.

**συμπράττω** [πράττω], *help in doing, help along with, co-operate, help get, abs.*, vii. 7. 19; with dat. of the pers., and acc. or **περί** and gen. of the thing, i. 1. 8, v. 4. 9, 5. 23, vii. 4. 13; with **ὥστε** and inf., vii. 8. 23.

**συμπρέσβεις**, **εὼν**, οἱ [πρέσβυς],  *fellow-embassadors*, v. 5. 24.

**συμπροθύμιομαι** [R. 1 **θυ**], *be equally zealous with, be just as earnest, unite earnestly with, add one's efforts*, with inf. or acc. and inf., iii. 1. 9, vii. 2. 24; with acc. or **ὅπως** and a clause, vii. 1. 5.

**συμφέρω** [R. **φέρ**], *bring together, collect*, Lat. *cōnferō*, iii. 4. 31, vi. 4. 9; *endure with one*, with acc. and dat., vii. 6. 20; *contribute to, be of use or advantage, profit, benefit*, often impers., Lat. *cōnferō, prōsum*, abs. or with dat., ii. 2. 3, iii. 2. 27, vi. 1. 26, vii. 3. 7. Phrases: *πρὸς τὴν χώρην συμφέρη*, *is suitable for the ground*, vii. 3. 37; *συνολοεῖν ἐπὶ τὸ βέλτιον*, *be to his advantage*, vii. 8. 4.

**σύμφημι** [R. **φα**], *assent, agree, grant*, with **τοῦτο** or **ταῦτα**, v. 8. 8, vii. 2. 26.

**σύμφορος**, **ον** [R. **φέρ**], *useful, advantageous*, vii. 7. 21.

**σύν**, prep. with dat. [cf. Lat. *cum*, *with*], *with, in company with, along with, together with*, used freq. by Xen. where other Attic prose writers generally used **μετά**, i. 3. 5, 8. 26, o. 2, ii. 3. 19, 5. 9, 37, iii. 3. 1, 14, iv. 2. 16, v. 4. 20, 7. 8, vii. 3. 10, 5. 3; esp. in phrases like *Μένων καὶ οἱ σὺν αὐτῷ*, *Menon and his troops*, i. 2. 15, cf. iii. 2. 11,

5. 3, iv. 3. 20; *on the side of*, i. 1. 11, iii. 2. 17; *with the help or aid of*, ii. 5. 13, vii. 3. 11, so **σὺν τοῖς θεοῖς**, *the gods helping*, iii. 1. 23, 42, 2. 11, v. 8. 19, vi. 6. 32; of dress, *furnished with, in*, iv. 5. 33, so **σὺν τοῖς ὅπλοις**, *in arms, armed*, iii. 2. 8, vi. 5. 3, cf. ii. 1. 12; of manner and instrument, *with, in, by*, i. 8. 4, ii. 6. 18, iii. 2. 16, 3. 2. In composition **σύν** becomes **συμ-** before labials and **μ**, **συγ-** before palatals, **συλ-** before **λ**, **συρ-** before **ρ**, and **συ-** before **σ** followed by a consonant, and signifies *with, along with, together, jointly, at the same time, entirely, at once*, expressing union or connexion of any sort, and completion.

**συναγείρω** [ἀγείρω], *collect together or closely, assemble*, i. 5. 9.

**συνάγω** [R. **αγ**], *bring together, get together, gather, collect*, of persons and things, i. 5. 10, iv. 4. 10, vi. 2. 8; *convoke, assemble*, of persons, i. 3. 2, iii. 5. 14, v. 7. 3, vi. 4. 10.

**συναδικέω** [R. 1 **δακ**], *do wrong with another, be an accomplice in crime*, with dat. of pers., ii. 6. 27.

**συναθροίζω** [ἀθροίζω], *collect together, get together*, vii. 2. 8; mid. intrans., *assemble*, vi. 5. 30.

**συναίνεω** (αἰνέω, αἰνέσω, ἦνεσα, ἦνεκα, ἦνυμαι, ἦνέθην [αἶνος, ὁ, *tale, praise*], *praise*), *agree with one in a thing, grant*, with acc. of thing and dat. of pers., vii. 7. 31.

**συναίρω** [αἰρέω], *take together or into small compass*. Phrase: **ὡς συνελόντι εἰπεῖν**, *to put it briefly*, Lat. *ut breviter dicam*, iii. 1. 38.

**συναίτιος**, **ον** [αἰτέω], *jointly guilty, accessory in the guilt*, vi. 6. 28.

**συνακολουθέω** [R. **κελ**], *follow along with, accompany*, abs. or with dat., ii. 5. 30, iii. 1. 4, vii. 7. 11.

**συνακούω** [R. **κοφ**], *hear at the same time*. Phrase: *ἀναβοώντων ἀλλήλων συνήκουον*, *they heard each other's calls*, v. 4. 31.

συναλίζω [ἄλλω], *gather together, collect*, vii. 3. 48.

συναλλάττω (ἀλλάττω, ἀλλαγ-, ἀλλάξω, ἡλλάξα, -ἡλλάχα, ἡλλαγμαί, -ἡλλάχθην or ἡλλάγην [ἄλλος], *change*), *change so as to bring together, reconcile*; pass., *be reconciled, come to terms with*, with πρὸς and acc., i. 2. 1.

συναναβαίνω [R. βα], *go up with*, v. 4. 16; *march inland with*, with dat., i. 3. 18.

συναναπράττω [πράττω], *help exact*, with παρὰ and gen. of pers., vii. 7. 14.

συνανίστημι [R. στα], *make stand up together*; intrans. 2 aor., *stand up with, rise with*, vii. 3. 35.

συναντάω, συνήντησα (ἀντί), *meet with, meet*, abs. or with dat., i. 8. 15, vii. 2. 5.

συνάπειμι [εἶμι], *go away with, go off together*, ii. 2. 1.

συναπολαμβάνω [λαμβάνω], *receive in common, or at the same time, of what is due*, vii. 7. 40.

συνάπτω (ἄπτω), *join together*; of battle, with μάχην and dat. of pers., *engage in battle*, Lat. proelium committō, i. 5. 16.

συνάρχω [ἄρχω], *rule jointly with, command with*, with dat. of pers. and gen. of thing, vi. 1. 32.

σύνδειπνος, ὁ [R. δα], *companion at dinner, guest at dinner*, Lat. convīva, ii. 5. 27, iv. 5. 28, vi. 1. 30.

συνδιαβαίνω [R. βα], *cross over together, cross with others*, vii. 1. 4.

συνδιαπράττω [πράττω], *accomplish with*; mid., *negotiate with at the same time*, with ὑπέρ and gen., iv. 8. 24.

συνδοκέω [R. δοκ], *seem good also, be approved also*, with dat. of pers., vi. 5. 9.

σύνδυο [δύο], *two at once, two by two*, vi. 3. 2.

συνέδραμον, see συντρέχω.

συνθέλω [ἐθέλω], *wish with one, consent, favour*, with dat. of pers. and inf., vi. 1. 32.

συνείδον [R. εἶδ], *see at once or at a glance, observe, mark*, i. 5. 9.

συνειλεγμένοι, see συλλέγω.

συνειλήφασιν, see συλλαμβάνω.

σύνειμι [R. εἰσ], *be with*; subst., οἱ συνόντες, *associates, acquaintances*, ii. 6. 20, 23. Phrase: συνῆν Ξενοφῶντι φιλικῶς, *he was on friendly terms with Xenophon*, vi. 6. 35.

σύνειμι [εἶμι], *go together, assemble*, iii. 5. 7; in a hostile sense, μαχομένουσιν συνῆν, *he advanced to the encounter*, i. 10. 10.

συνείποντο, see συνέπομαι.

συνεισέρχομαι [εἰσρχομαι], *enter with, go in together*, with πρὸς and acc. of pers. and εἰς and acc. of place, iv. 5. 10.

συνεисπείπτω [R. πετ], *fall into a place together, rush in together, plunge in*, abs. or with εἰσω and gen., v. 7. 25, vii. 1. 18.

συνεκβαίνω [R. βα], *go out together*, with ἐπὶ and acc., iv. 3. 22.

συνεκβιβάζω (βιβάζω, βιβად-, βιβάσω or βιβῶ, -εβίβασα [R. βα], *make go, causative to βαίνω*), *help draw out, help extricate*, i. 5. 7.

συνεκκόπτω [κόπτω], *help cut down*, iv. 8. 8.

συνεκπίνω [R. πο], *help drink up, drain with*, vii. 3. 32.

συνεκπορίζω [R. περ], *help procure, join in providing*, v. 8. 25.

συνελήλυθατε, see συνέρχομαι.

συνελόντι, see συναίρέω.

συνενεγκόντες, συνενηνεγμένα, see συμφέρω.

συνεξέρχομαι [εἰσρχομαι], *go out with*, vii. 8. 11.

συνεπαινέω [ἐπαινέω], *join in praising or approving, agree together*, vii. 3. 36.

συνεπεύχομαι [εὐχομαι], *vow together besides*, with dat. of the god to whom and inf., iii. 2. 9.

συνεπιμελόμαι [R. μελ], *help take charge of*, with gen., vi. 1. 22.

συνεπισπείσθαι, see συνεφέπομαι.

συνεπισπείδω [σπείδω], *help hurry on, join in pushing forward*, i. 5. 8.

συνεπιτρίβω (τρίβω, τριβ-, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίβην [cf. τριβή], *rub*), *destroy all at once, utterly ruin*, v. 8. 20.

συνέπομαι [R. σεπ], *follow along with, accompany*, abs. or with dat., i. 3. 9, iii. 1. 2, v. 2. 4, vii. 3. 12.

συνεπόμενυμι [δμνῦμι], *swear besides at the same time*, with inf., vii. 6. 19.

συνεργός, ὄν [R. Φεργ], *working with*; subst., ὁ συνεργός, *fellow-worker, coadjutor, helper*, i. 9. 20, 21.

συνερρήσαν, see συρρέω.

συνέρχομαι [ερχομαι], *come together, meet, assemble*, ii. 1. 2, 3. 21, iii. 1. 15, iv. 1. 12, v. 4. 4, vi. 1. 25, vii. 3. 10; with παρά and acc., ii. 2. 8.

συνέσπων, see συσπάω.

συνεφέπομαι [R. σεπ], *follow along with, attend closely*, abs. or with dat., iv. 8. 18, vii. 4. 6.

συνέχω [R. σεχ], *hold together*, vii. 2. 8.

συνήδομαι [R. ἄδ], *be glad with one, rejoice with, congratulate*, Lat. *grātulor*, abs., with dat. of pers., and with ὅτι and a clause, v. 5. 8, vii. 7. 42, 8. 1.

συνθεάομαι [θέᾶ], *look at with, inspect together*, vi. 4. 15.

σύνθημα, ατος, τό [R. θε], *thing agreed on, agreement*, iv. 6. 20; *signal*, esp. the *watchword*, the *word*, Lat. *signum*, *tessera*, given out and passed through the ranks before a battle as a means by which friends might be distinguished from foes, i. 8. 16, vi. 5. 25, or used at night as a counter-sign, vii. 3. 34.

συνθηράω [θηράω], *hunt with, join in the hunt*, v. 3. 10.

συνθοίτο, see συντίθημι.

συνιδεῖν, see συνεῖδον.

συνίημι [ἵημι], *put together, understand*, Lat. *intelligō*, vii. 6. 8.

σύνιστημι [R. στα], *make stand together*, of persons, *bring together, introduce*, with dat., iii. 1. 8, vi. 1. 23; intr. in mid. and pf. and 2 aor. act., *stand together, get together, gather, combine, form together*, (esp. of troops, v. 7. 2, 16, vi. 2. 9, 5. 28, vii. 3. 47. Phrases: ἱππικὸν ἔτι *unbroken*, vi. 5. 30, cf. vii. 6. 26.

σύνοδος, ἡ [ὁδός], *meeting, junction*, vi. 4. 9; in a hostile sense, *encounter*, i. 10. 7.

σύνοιδα [R. Φιδ], *share in knowledge, be privy to*, Lat. *cōnsciūsum*, with dat. of pers., as σύνοιδέ μοι εἰ ἐπιορκῶ, *he is cognisant if I am a perjurer*, vii. 6. 18; with refl. pron. and nom. of partic., *be conscious of*, i. 3. 10, ii. 5. 7, vii. 6. 11.

συνοισεῖν, see συσφέρω.

συνολολύω [ὀλολύω, ὀλολύγ-, ὀλολύξομαι, ὠλόλυξα [ὀλολύγῃ, loud cry, cf. Lat. *ulula*, screech-owl, Eng. *owl*], *cry aloud*), *cry out together*, of women, *raise a shrill cry together*, iv. 3. 19.

συνομολογέω [ἄμα + R. λεγ], *agree with another or to a thing with another, consent, assent to, join, agree upon*, with dat. of pers., vii. 5. 10, acc. of thing, iv. 2. 19, vii. 8. 3, or with a combination of the two, v. 7. 15.

συνοράω [R. 2 Φερ], *see at the same time*; with ἀλλήλους, *watch or view one another*, iv. 1. 11, v. 2. 13.

συνουσιᾶ, ᾶς [R. εσ], *a being together, mutual intercourse, conference*, ii. 5. 6.

συντάττω [R. τακ], *set in order together*, as a military term, *draw up in array, marshal, form*, i. 2. 15, Lat. *instruō*; mid., *form one's own troops*, i. 10. 5; intr., of troops, *form line of battle, fall into battle array, form in line*, i. 3. 14, 7. 14, iv. 2. 7, vi. 3. 21. Phrase: συνετάττετο ἐκ τῶν ἔτι προσιόντων, *was forming its line from those who were still coming up*, i. 8. 14.



**συνθῆμι** [**R. θε**], *place together*; mid., *put together for oneself, conclude, covenant, contract, agree on, make an agreement*, with dat. of pers., to which may be added inf., i. 9. 7, vii. 1. 35; with acc. of thing, iv. 2. 1, v. 1. 12, cf. ii. 5. 8, and see **καταθῆμι**.

σύντομος, ον [τέμνω], *cut short, short*, in sup., ii. 6. 22.

συντράπεζος, ὁ [τέτταρες + R. πεδ], *table-companion*, i. 9. 31, see ὁμοτράπεζος.

συντρέχω [τρέχω], *run together*  
or *to one place, assemble quickly*,  
v. 7. 4, vii. 6. 6.

συντριβω τριβω, τριβ-, τριβω.  
ἐ-τριβ-α, τέτρι-θα, τέτρι-καα, ἐ-τριβ-ην  
[cf. τριβή], rub), rub together.  
Phrase: συντετριμμένοι ἄνθρωποι  
σκέλη, men with their legs com-  
pletely crushed, iv. 7. 4.

συντυγχάνω [R. τακ], *happen upon, fall in with, meet*, of friend or foe, i. 10. 8, vii. 8. 22.

συνωφελέω [ὠφελέω], *contribute to one's help, join in aiding*, iii. 2, 27.

Συράκοσιος or Συράκουσιος, ὁ [Συράκουσαι, *Syracuse*], a *Syracusan*, native of *Syracuse*, i. 2. 9, 10, 14, a city on the eastern coast of Sicily, founded by Corinthians on the island Ortygia in 734 B.C. It grew rapidly, owing chiefly to its fine harbour, and under Gelon, 480 B.C., and Dionysius I., 400 B.C., large suburbs on the mainland of Sicily were added to it, making a city of 14 miles in circumference. Thenceforward it was the largest, most populous and brilliant of Hellenic cities, until the rise of the great capitals in the East.

**Συρία**, *ās* [*Σύριος*], *Syria*, a country in Asia, including not only the land south of the Euphrātes as far as Arabia, and bounded on the west by Palestine, Phoenicia, and the Mediterranean as far as the gulf of Issus, i. 4. 4, 6, 10, but also the district east of the Euphrātes which after the Macedonian con-

quest was called by the Greeks  
Mesopotamia, i. 4. 19.

Σύριος, *ā*, ον [Σύρος], of Syria,  
Syrian, i. 4. 5.

Σύρος, ὁ, a Syrian, native of Syria, i. 4. 9.

συρρέω [ρέω], *flow together, stream together*, of men, abs., with eis and acc., or ἐκ and gen., iv. 2. 19, v. 2. 3, vi. 3, 6.

σῦς, σῦός, ὁ, ἡ [cf. ūs, Lat. sūs, swine, Eng. HOG, SOW], swine, pig, hog, boar, v. 3. 10, 11, 7. 24.

συσκευάζω [R. σκυ], *get ready together, pack up*; mid. intr., *pack one's own things, pack up one's baggage*, of soldiers before a march, Lat. *nāsa colligō*, i. 3. 14, ii. 1. 2, 4. iii. 4. 36, 5. 18, v. 8. 14, vii. 1. 7.

σύσκηνος, ὁ [R. σκα], *tent-companion, messmate*, Lat. *contubernālis*, v. 7. 15, 8. 5, 6.

συσπᾶω [R. σπα], *draw together*,  
of skins, *sew together*, i. 5. 10.

συσπειράομαι, συσπειράμαι, συ-  
σπειράθην [cf. σπάρτον], be coiled  
up together; of troops, be formed  
in close order or in a solid body,  
i. S. 21.

συσπουδάζω [σπουδάζω], *haste along with, share one's zeal*, ii. 3. 11.

στρατεύομαι, always dep. mid.  
 n Anab. [R. στρα], *serve in war*  
*with, take the field with, share or*  
*join a campaign or expedition*, abs.,  
 with dat., or σύν and dat., v. 6. 24,  
 vi. 2. 15, vii. 3. 14, 4. 21, 7. 31;  
 with ἐπί and acc., i. 4. 3, vii. 4. 20.

συστράτηγος, ὁ [R. στρα + R.  
αγ], *fellow-general*, ii. 6. 29.

συστρατιώτης, ὁ [R. στρα], *fel-*  
*low-soldier*, Lat. *commilitō*, i. 2. 26.

συστρατοπεδεύομαι [R. στρα + R. πεδ], *encamp together*, with σύν and dat., ii. 4. 9.

συστρέφω [τρέφω], *turn or twist together*; 2 aor. pass., συστραφέν-  
τες, *turning or facing about in a body*, i. 10. 6, where others read the  
simple στραφέντες. See στρέφω.

συχνός, ἡ, όν, much, considera-  
ble, great: of time, long, i. 8. 8, ,

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v. 8. 14; of number, *many, numerous*, abs. or with gen., v. 4. 16, 18, 7. 16; of space, *διαλείποντα συχρόν* (sc. *χωρῶν*), *at some distance apart*, i. 8. 10.

**σφαγιαζομαι**, *ἐσφαγιασάμην* [σφάγιον], *slay a victim, offer a sacrifice*, Lat. *hostiās immolō*, abs. or with dat., iv. 5. 4, vi. 4. 25, 5. 8. Phrase: *ἐσφαγιαζόντο εἰς τὸν ποταμόν*, *they sacrificed so that the blood ran into the river*, cf. Lat. *in mare porricere*, iv. 3. 18 (see σφάττω).

**σφάγιον**, τό [cf. σφάττω], *animal sacrificed, victim*, Lat. *hostia*; pl. τὰ σφάγια καλά (sc. *γίγνεται* or *ἐστι*), *the omens from the sacrifice are favourable*, referring to the acts and movements of the victims (external omens as opp. to *ιερά*, q.v.), i. 8. 15, iv. 3. 19, vi. 5. 8. 21.

**σφαιροειδής**, ἐς [σφαῖρα, *ball*, cf. Eng. *sphere* + R. **φιδ**], *ball-like, spherical, round*; so σφαιροειδές (sc. *τι*), v. 4. 12, of the round ball between the λόγχη (q.v.) and the shaft of the spears of the Mossynoeci (not at the butt end).

**σφάλλω** (σφαλ-), σφαλῶ, *ἐσφηλα*, *ἐσφάλην* [R. **σφαλ**], *trip, trip up, make fall*; mid. and pass., *be balked, fall, fail, meet with a mischance*, vii. 7. 42.

**σφᾶς**, see οὐ.

**σφάττω**, *or* (older but not in Anab.) **σφάζω** (σφαγ-), σφάζω,



No. 66.

**ἐσφαξα**, *ἐσφαγμαι*, *ἐσφάγην*, *slaughter, slay*, prop. by cutting the

throat, Lat. *iugulō*, hence of victims, *sacrifice*, as σφάζαντες ταῦρον εἰς ἀσπίδα, *sacrificing a bull and catching the blood in a shield* (see σφαγιαζομαι), ii. 2. 9; of persons, *kill, slay*, iv. 5. 16, 7. 16.

**σφεῖς**, see οὐ.

**σφενδονάω**, *ἐσφενδόνησα* [σφενδόνη], *use the sling, sling*, iii. 3. 7, 15, 4. 15, iv. 3. 30.

**σφενδόνη**, ης, *sling*, Lat. *funda*, made of leather or of leather and cords (see s.v. *νεῦρον*), iii. 3. 16, 4. 17, iv. 2. 27; of the stone or leaden ball used in the sling, *missile*, iii. 4. 4, v. 2. 14, vii. 8. 18. For the form of the sling and the manner of using it, see the following illustration.

**σφενδονήτης**, ου [σφενδονάω], *slinger*, Lat. *funditor*, without defensive armour, and carrying only his sling and stones or leaden bullets. The σφενδονῆται constituted one division of the Greek light-armed troops, iii. 4. 26, iv. 3. 27, v. 6. 15 (s.v. *γυμνής*), but they were relatively unimportant, and were not organised until, under the pressure of necessity, the Greeks drafted men for the purpose, iii. 3. 16-20. These were expert Rhodians, who used leaden bullets, which carried twice as far as the big stones used by the Persians. The sling was, on the contrary, in great use among the barbarians, iii. 3. 6, cf. iii. 3. 15, iv. 2. 27, 3. 29, 30, vii. 8. 18.



No. 67.

**σφίσι**, see οὐ.

**σφόδρα**, adv. [σφοδρός], *with vehemence, extremely, exceedingly, very*, ii. 3. 16, 4. 18, 6. 11, iv. 8. 20, v. 4. 32, vi. 5. 28.

**σφοδρός**, ᾧ, ὄν, *vehement, violent, extreme*, i. 10. 18.

σχεδῖα, *ās*, *raft*, *float*, Lat. *ratis*, made of skins, i. 5. 10, ii. 4. 28. Their construction is described in the first passage.

σχεδόν, adv. [R. *σeux*], *near*; of degree, *nearly*, *closely*, *about*, *almost*, *mostly*, *chiefly*, Lat. *ferē*, i. 8. 25, esp. with numerals, iv. 7. 6, 8. 15, vii. 6. 1; of time, *about*, *just about*, iii. 1. 33, 2. 1, vi. 3. 25. Phrase: *σχεδόν τι πᾶσα ἡ στρατιὰ*, *pretty nearly all the army*, vi. 4. 20.

σχεῖν, see *ἔχω*.

σχεῖλιος, *ā*, *ον* [R. *σeux*], *holding out*, *unflinching*; *cruel*, *dreadful*, vii. 6. 30.

σχῆμα, *ατος*, *τό* [R. *σeux*], *form*, *shape*, of troops, *formation*, i. 10. 10.

σχίζω, *ἔσχισα*, *ἔσχισθην* [cf. Lat. *scindō*, *split*, Eng. *schedule*, *schism*], *cleave*, *split*, of wood, i. 5. 12, iv. 4. 12; pass. of troops, *be divided* or *separated*, vi. 3. 1.

σχολάζω [*σχολαδ-*], *ἔσχόασα*. *ἔσχόακα* [R. *σeux*], *be at leisure*, *have time*, Lat. *otiosus sum*, ii. 3. 2, vii. 3. 24.

σχολαῖος, *ā*, *ον* [R. *σeux*], *leisurely*, hence *slow*, Lat. *lentus*, iv. 1. 13.

σχολαίως, adv. [R. *σeux*], *in a leisurely way*, *slowly*, *sluggishly*, Lat. *lentē*, i. 5. 8; comp. *σχολαίτερον*, i. 5. 9.

σχολή, *ἡς* [R. *σeux*], *leisure*, *free time* for anything, Lat. *otium*, with dat. of pers. and inf., i. 6. 9, iv. 1. 17, v. 1. 9; dat. as adv., *συχολῇ*, *slowly*, iii. 4. 27, iv. 1. 16.

σῶ, see *σῶς*.

σώζω (*σφδ-*), *σώσω*, *ἔσωσα*, *σέσωκα*, *σέσω(σ)μαι*, *ἔσώθην* [R. *σαF*], *save*, *preserve*, *save life*, *rescue*, Lat. *cōservā*, of persons, i. 10. 3, ii. 3. 25, iii. 2. 4, vi. 3. 17; of things, *preserve*, *keep safe*, *keep*, *hold*, *retain*, i. 10. 3, ii. 5. 11, iii. 2. 39, vii. 7. 56; mid. and pass., *save oneself*, *be saved alive*, *escape*, ii. 1. 19, 4. 6, iii. 2. 3, v. 2. 31, vi. 3. 16, vii. 1. 19, 8. 1; *return safely*, *arrive safe*,

abs. or with *εἰς* and acc., iii. 1. 6, v. 3. 6, vi. 4. 8, 5. 20; *σεσω(σ)μένοι*, *safe and sound*, v. 5. 8.

Σωκράτης, *ους*, *ό*, *Socrates*, the renowned Athenian philosopher. He was the son of Sophroniscus, a sculptor, and was himself trained in that art, but soon abandoned it for the life of a philosopher and thinker on social, political, and religious problems. About him gathered a circle of friends, who regarded him as their master, although he gave no regular instruction and propounded no set doctrine, but was rather an eye-opener, leading men to accept no statement without inquiry and to acknowledge no guide except reason. His method was the dialectic, by question and answer. By the Delphic oracle he was pronounced wisest of men. In 399 B.C., when over 70 years old, he was accused of disbelief in the gods and of introducing new divinities, and after trial was condemned to death. He left no written works, but is known to us chiefly through the writings of his friends and followers, especially Plato and Xenophon, iii. 1. 5, 7. Xenophon's *Memorabilia* contains his recollections of Socrates.

Σωκράτης, *ους*, *ό*, *Socrates*, an Achaean, a friend of Cyrus, i. 1. 11, whom he joined with troops, i. 2. 3. He was one of the generals treacherously seized by Tissaphernes, ii. 5. 31 ff., and was succeeded by Xanthicles, iii. 1. 47. On his character, see ii. 6. 30.

σῶμα, *ατος*, *τό*, *body* of a living man, Lat. *corpus*, i. 9. 27, iii. 1. 23, 2. 20, hence, *life*, i. 9. 12, ii. 1. 12; pl., *σώματα ἀνδρῶν*, *persons*, *men*, iv. 6. 10. Phrase: *τῷ σώματι αὐτοῦ κόσμον*, *for his personal adornment*, i. 9. 23.

σῶς, *σᾶ*, *σῶν*, or *σῶς*, *σῶν*, defective adj. [R. *σαF*], *safe and sound*, *alive and well*, *all right*, Lat. *sānus*, *saluus*, occurring in

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Anab. in the forms σῶς, iii. 1. 32, σῶ or σῶσι, ii. 2. 21, v. 2. 32, σᾶ or σῶα, neut. pl., v. 1. 16.

Σῶσις, *ιος, ὁ, or Σωσιᾶς, ου, Sosis or Sosias*, of Syracuse; joined Cyrus with troops, i. 2. 9.

σωτήρ, ἦρος, ὁ [R. σαF], *preserver, saviour*, a title given to Ζεὺς, q.v., i. 8. 16, iii. 2. 9, iv. 8. 25, vi. 5. 25.

σωτηριᾶ, ᾶς [R. σαF], *safety, welfare, preservation, deliverance*, Lat. *salūs*, ii. 1. 19, iii. 1. 26, 2. 32, v. 2. 20, vi. 1. 29, 3. 12.

Σωτηριδᾶς, ου, *Soteridas*, a hoplite of Sicyon, punished by his comrades for impudence to Xenophon, iii. 4. 47, 49.

σωτήριος, ου [R. σαF], *delivering, salutary*, Lat. *salūtāris*, ii. 6. 11; pl. subst., τὰ σωτήρια (sc. ἱερά), *thank offerings for deliverance or for a safe return*, iii. 2. 9, v. 1. 1. Phrase: σωτήριόν τι βουλευόμενος, *taking salutary measures*, iii. 3. 2.

σωφρονέω, σωφρονήσω, ἐσωφρονήσα, σεσωφρόνηκα, σεσωφρόνημαι [R. σαF + φρήν], *be of sound mind, be discreet, temperate, or moderate, be wise or prudent*, v. 8. 24, vi. 2. 11, vii. 6. 41. Phrase: σωφρονεῖν τὰ πρὸς σέ, *be self-controlled in their dealings with you*, vii. 7. 30.

σωφρονίζω, ἐσωφρόνισα, σεσωφρόνισκα, σεσωφρόνισμαι, ἐσωφρονίσθην [R. σαF + φρήν], *make discreet, bring to reason or to one's senses, reform*, vii. 7. 24; pass., *come to one's senses*, vi. 1. 28.

σωφροσύνη, ης [R. σαF + φρήν], *soundness of mind, discretion, moderation*, the highest quality recognised by the Greeks, denoting that avoidance of all extremes expressed by our word *temperance* when used in its proper sense, i. 9. 3.

## T.

τ', by elision for τέ.

τάγαθά, crasis for τὰ ἀγαθά.

τάλαντον, τό [R. ταλ], prop. *that which supports*, hence, *balance*, pl. *pair of scales*, by transfer the *weight* in the scales, and then any *weight*, and as a definite weight, *talent*. In historical times the talent was both a *weight* and a *sum of money*, although the latter was never actually coined. The Attic talent in Xenophon's time weighed about 57.75 lbs. avoirdupois; as a sum of money (vii. 1. 27) it had the value of this amount of silver and was worth 6000 Attic drachmas. See s.v. μνᾶ. See also s.v. δᾶρεικός. ii. 2. 20, iii. 5. 8, vii. 7. 25, 53.

τάλλα, τᾶλλα, crasis for τὰ ἄλλα. ταμιεύω, ταμιεύσω, τεταμιένμαι [ταμιᾶς, *carver, dispenser, steward*, cf. τέμνω], *be comptroller or treasurer; mid., administer or measure out for oneself, of enemies, parcel out or deal with at one's pleasure*, ii. 5. 18.

Ταμῶς, ὁ, *Tamos*, an Egyptian of Memphis, who at first served under Tissaphernes in Ionia, but afterwards he joined Cyrus and conducted his fleet to Cilicia, i. 2. 21, 4. 2. After the death of Cyrus he fled to Egypt, where he was killed by Psammetichus for his treasures and ships. His son was Glus, ii. 1. 3.

τᾶναντία, crasis for τὰ ἐναντία. ταξιάρχος, ὁ [R. τακ + ἄρχω], *commander of a τάξις, taxiarch*, iii. 1. 37, iv. 1. 28.

τάξις, εως, ἡ [R. τακ], *arrangement*, Lat. *ōrdo*, esp. in a military sense, *order, array, formation*, i. 2. 18, iii. 2. 38, 4. 19, v. 2. 13; *rank and file, line, line of battle*, Lat. *aciēs*, i. 8. 10, 16, ii. 2. 14, 3. 2, iii. 2. 17; of individuals, *place in line, post, station*, iii. 4. 48, iv. 3. 29; *any body of troops, division, corps, battalion*, of no fixed number, i. 5. 14 (cf. i. 2. 3), 8. 3, iii. 1. 32, or composed of two λόχοι of hoplites, i.e. 200 men, iv. 7. 2, vi. 5. 11; of

peltasts, 100 men, iv. 3. 22; of cavalry, iv. 3. 17, 22, consisting of 600 men in i. 8. 21; of the Persians, *division, corps*, i. 2. 16, 8. 8, iii. 4. 14. Phrases: *ἐν τάξει, in line, in order, in the ranks*, i. 7. 20, ii. 2. 8, v. 1. 2; *τὰ ἀμφὶ τάξεις, tactics*, ii. 1. 7; *εἰς τάξιν τὰ ὅπλα τίθεσθαι, get under arms in line of battle*, ii. 2. 21, cf. v. 4. 11.

**Τάοχοι**, *oi, the Taochi, Taochians*, a barbarous and warlike tribe on the northern frontier of Armenia, iv. 4. 18, 6. 5, 7. 1, 17, independent of the Persians, v. 5. 17.

**ταπεινός**, *ή, όν, downcast, submissive*, ii. 5. 13.

**ταπεινώ**, *ἐταπεινώσα, τεταπεινώμαι, ἐταπεινώθην [ταπεινός], lower, bring down, humble*, vi. 3. 18.

**τάπης**, *idos, or ταπίς, idos, ή [cf. Eng. tape, tapestry], carpet, rug, Lat. stragulum*, vii. 3. 18, 27.

**τάπιτήδεα**, *crasis for τὰ ἐπιτήδεα*.

**ταράττω** (*ταραχ-*), *ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην, trouble, disturb, agitate, make disorder, Lat. perturbō*, v. 7. 1, vi. 2. 9; of persons, *disturb, embarrass*, ii. 4. 18; of troops, *pass., be thrown into confusion or disorder*, iii. 4. 19, vi. 5. 9.

**τάραχος**, *ό [ταράττω], confusion, disorder*, i. 8. 2.

**ταρίχεύω**, *τεταρίχευμαι, ἐταρίχεύθην [τάριχος, ό, smoked meat, root тарс, parch, cf. Lat. terra, dry land, torreo, parch, Eng. thirst], preserve, pickle*, v. 4. 28.

**Ταρσοί**, *ων, Tarsus*, the ancient capital of Cilicia, founded by the Assyrian kings, on the Cydnus. It was an important commercial city and seat of learning even in the Roman period, and was the birthplace of St. Paul. The Cyrēans plundered it, i. 2. 23, 25, 26. (Tersūs.)

**τάττω** (*ταγ-*), *τάξω, ἑτάξα, τέταχα, τέταγμαi, ἐτάχθην*, and rare poetic *ἐτάγην [R. так], arrange*,

*esp. as a military term, form, array, draw up into line of battle, marshal, assign to stations*, Lat. *instruō*, i. 2. 15, 8. 23, 24, ii. 3. 12, 19, iii. 2. 17, iv. 2. 9, 8. 10; *mid., draw up for oneself or one's own*, v. 4. 22; *mid. intr. and pass., take one's post, post oneself, be stationed*, i. 7. 9, 9. 31, vi. 3. 6, vii. 1. 23; *act. also assign, order, appoint, with acc. and inf.*, i. 5. 7, iii. 1. 25, so in *pass., ταχθής*, Lat. *iūssus*, i. 6. 6, iv. 6. 22. Phrases: *ἐν τῷ τεταγμένῳ, in the appointed place*, iii. 3. 18 (but some read *ἐντεταγμένῳ*, see *ἐντάττω*).

**ταῦρος**, *ό [cf. Lat. taurus, bull, Eng. steer], bull*, ii. 2. 9.

**ταύτη**, *dat. fem. of οὗτος, as adv. [οὗτος], of place, in this direction or way, on this side, here, Lat. hāc (sc. viā), i. 10. 6, iv. 2. 4, 3. 5, hence, οἱ ταύτη ἵπποι, the horses in this region*, iv. 5. 36, cf. vii. 4. 24; *of manner, in this way, herein, in these regards*, Lat. *hāc ratione*, ii. 6. 7, iii. 2. 32.

**ταφείησαν**, see *θάπτω*.

**τάφος**, *ό [θάπτω, cf. Eng. epitaph], burial, funeral, hence, burial place, grave*, i. 6. 11.

**τάφρος**, *ή [cf. θάπτω], ditch, trench, Lat. fossa, for irrigation or defence*, i. 7. 16, ii. 3. 10, 4. 13, v. 2. 5, vi. 5. 3; its artificial character emphasised by *ὀρυκτή*, i. 7. 14.

**τάχα**, *adv. [ταχύς], quickly, presently, soon*, i. 8. 8, iv. 4. 12, v. 7. 21; *perhaps, maybe*, v. 2. 17.

**ταχέως**, *adv. [ταχύς], quickly, swiftly, speedily*, ii. 2. 12, iii. 4. 15, iv. 1. 17, v. 1. 4.

**τάχιστα**, see *ταχύς*.

**τάχος**, *ους, τό [ταχύς], swiftiness, speed*, ii. 5. 7.

**ταχύς**, *εία, ύ, quick, swift, speedy, Lat. celer, iii. 3. 15, sup. τάχιστος, i. 2. 20, ii. 6. 29. Phrases: τήν ταχίστην (sc. δδόν), in the quickest manner, as soon as possible*, i. 3. 14, iii. 3. 16, vii. 1. 11; *διὰ ταχέων, with speed*, i. 5. 9. *Neut. as adv.,*

ταχύ, *quickly, swiftly, speedily*, soon, i. 5. 3, ii. 3. 6, iii. 4. 27, iv. 6. 25, v. 2. 25, vi. 1. 28, vii. 3. 42; comp. θάπτον, *more quickly, quicker, faster*, i. 2. 17, iii. 5. 6, iv. 3. 32, vii. 3. 45; ἤν θάπτον... θάπτον, *the sooner... the sooner*, Lat. *simulatque... statim*, vi. 5. 20; sup. τάχιστα, vii. 6. 12, freq. used in phrases meaning *as quickly as possible, as soon as one can*, formed (with or without the appropriate forms of δύναμαι) with the advs. ὡς, i. 3. 14, iii. 4. 44, iv. 2. 1, v. 7. 3, vii. 3. 44, ὅτι, iv. 3. 29, vii. 2. 8, ἦ, i. 2. 4, vi. 5. 13, ὅπῃ, iv. 5. 1; ἐπειδὴν τάχιστα, *as soon as*, iii. 1.

ble, i. 1. 5, 2. 1, 9, 3. 1, 8. 5, 9. 1, iii. 2. 1, v. 4. 21, 5. 1, 13, vii. 5. 6; οὔτε... τέ, see οὔτε; τέ... δέ is generally used where the construction is anacoluthic, v. 5. 8, vii. 8. 11. τέ is sometimes joined to relative words to increase their relative force, see ἄτε, οἶος, ὥστε, ὥτε.

τεθνᾶσι, τέθνατον, τεθνηκότα, see θνήσκω.

τεθραμμένους, see τρέφω.

τέθριππον, τό [τέτταρες + R. ακ], *team of four horses abreast, chariot and four, four-in-hand*, Lat. *quadrigae*, iii. 2. 24. The two middle horses of the team pulled by the yoke (see s.v. ζυγόν); those on



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9, cf. iv. 6. 9, vi. 3. 21, so ὡς τάχιστα, iv. 3. 9.

τέ, copulative conj., enclitic, *and*, corresponding to καί much as Lat. *-que* to *et*. It stands either alone, i. 5. 14, 9. 5, iii. 2. 16, vii. 6. 3, or doubled, when it generally marks the balance or connexion either of clauses, *on the one hand... on the other*, i. 8. 3, iii. 2. 11, 39, 4. 35, or rarely of single words, iv. 5. 12; repeated three and four times, vi. 5. 21, iv. 8. 13; τέ... καὶ οὐ τε καὶ, *not only... but also, both... and*, Lat. *cum... tum*, or untranslata-

the outside by means of a single trace (not represented in the accompanying cut), attached at one end to the horse's collar and at the other to the ἀντιξ (see s.v. ἄρμα) of the chariot. For another illustration of the τέθριππον, see s.v. ἄρμα (No. 8).

τείνω (τεν-), τενῶ, ἔτεινα, -τέτακα, τέταμαι, ἐτάθην [cf. Lat. *tenuis*, *drawn out, thin, tendō, stretch*, Eng. *THIN, DANCE, tone, hypo-tenuse*], *stretch, extend*; intrans., *exert oneself, hasten, rush*, Lat. *contendō*, with ἀνω, πρὸς and acc., iv. 3. 21.

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τειχίζω (τειχιδ-), τειχιῶ, ἐτειχισα, τετείχικα, τετείχισμαι, ἐτειχίσθην [τειχος], *build a wall, fortify*, vii. 2. 36.

τείχος, ους, τό [cf. Eng. DIKE, DITCH, DIG], *wall, for defence*, i. 4. 4, 7. 15, ii. 4. 12, esp. *city wall, rampart*, Lat. *mūrus, moenia*, iii. 4. 7, vi. 2. 8, vii. 2. 11; of the city itself, v. 5. 6, vii. 1. 15; *fortress, stronghold*, iii. 4. 10, vii. 3. 19, 5. 8; forming the name of a place, see Νέον τείχος.

τεκμαίρομαι (τεκμαρ-), τεκμαροῦμαι, ἐτεκμηράμην [R. τακ], *settle by a mark, form a judgment, infer*, iv. 2. 4.

τεκμήριον, τό [R. τακ], *sign, token, proof, evidence*, Lat. *argumentum*, i. 9. 29, 30, iii. 2. 13.

τέκνον, τό [R. τακ], *child*, pl., of children with reference to their parents, Lat. *liberī*, i. 4. 8, iv. 5. 28, vi. 4. 8.

τελέθω [τέλος], *come into being, come out, become*, iii. 2. 3; of sacrifices, *be favourable*, vi. 6. 36. (Elsewhere poetic, and some edit. have other readings in both these passages.)

τελευταίος, ᾱ, ον [τέλος], *last*, Lat. *ūltimus*, of time, iv. 1. 5; of order in a military sense, *hindmost, at the rear, rear*, Lat. *novissimus*, iv. 2. 16, vi. 5. 10, vii. 3. 39; subst., of τελευταῖοι, *the rear guard*, iv. 1. 10, 3. 24.

τελευταῶν, τελευτήσω, ἐτελεύτησα, τετελεύτηκα, ἐτελεύτησμαι, ἐτελεύτησθην [τέλος], *bring to an end; intr., finish, end one's life, die*, Lat. *finiō*, i. 1. 3, ii. 1. 4, 6. 15, iii. 2. 7, vi. 3. 17, 4. 11; partic., τελευτών, used adv. like τέλος, *at last, finally*, iv. 5. 16, vi. 3. 8.

τελευτή, ἥς [τέλος], *end*, Lat. *finis*, esp. euphemistically for *death*, with or without τοῦ βίου, i. 1. 1, 9. 30, ii. 6. 29, iii. 2. 7.

τελέω, τελῶ, rarely -τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτέλεσθην, [τέλος], *bring to completion, finish*,

*fulfil an obligation, pay*, iii. 3. 18, vii. 1. 6, 6. 16.

τέλος, ους, τό [τέλος], *completion, fulfilment, end, issue, result*, Lat. *exitus*, i. 10. 18, v. 2. 9, vi. 1. 13. Phrases: τέλος, adv., *at last, finally, to close*, Lat. *tandem*, i. 9. 6, ii. 3. 26, vi. 1. 5; διὰ τέλους, *from beginning to end, constantly*, vi. 6. 11; ἡδὴ τέλος ἐχόντων τῶν ἱερῶν, *as the sacrifice was nearing the end*, vi. 5. 2.

τέλος, ους, τό [R. ταλ], *what is imposed on one, tax, outlay, task, office, magistracy, supreme authority*, plur., τὰ τέλη, *the authorities, magistrates*, of the Spartan ephors, ii. 6. 4. Phrase: τοῖς οἰκοι τέλεσι, *the home government*, vii. 1. 34.

τέμαχος, ους, τό [cf. τέμνω], *slice*, of fish, v. 4. 28.

Τημενίτης, see Τημενίτης.

τέμνω (τεμ-, τμε-), τεμῶ, ἔτεμον or ἔταμον, -τέμνηκα, τέμνημαι, ἐτέμθη [cf. Lat. *temnō*, slight, 'cut', Eng. *a-tom, epi-tome*], *cut, of surgeons, perform operations*, v. 8. 18.

τέναγος, ους, τό, *shoal water, shallows*, Lat. *uadum*, vii. 5. 12.

τερεβίνθινος or τερμίνθινος, η, ον [τερέβινθος or τέρμινθος, ἡ, *turpentine-tree*, cf. Eng. *terebinth, turpentine*], of the turpentine-tree, turpentine, iv. 4. 13.

τέταρτος, η, ον [τέτταρες], *fourth*, Lat. *quārtus*, iii. 4. 31, iv. 8. 21.

τετρακισχίλιοι, αι, α [τέτταρες + χίλιοι], *four thousand*, Lat. *quattuor milia*, i. 1. 10, iii. 4. 2, vii. 7. 53.

τετρακόσιοι, αι, α [τέτταρες + ἑκατόν], *four hundred*, Lat. *quadringenti*, i. 4. 3, iii. 3. 6, vi. 2. 16; with a collective, in sing., i. 7. 10.

τετραμοῖριά, ᾱς [τέτταρες + μοῖρα, portion, cf. μέρος], *fourfold share, four times as much*, vii. 2. 36, 6. 1.

τετραπλός, η, ον, contr. τετραπλοῦς, ἡ, οὖν [τέτταρες + R. πλα], *quadruple*; subst., τὸ τετραπλοῦν, *a fourfold share*, Lat. *quadruplum*, vii. 6. 7.



τετταράκοντα, indecl. [τέτταρες + ἑξκοσι], *forty*, Lat. *quadrāgintā*, i. 5. 13, ii. 2. 7, vi. 5. 4.

τέτταρες, α [τέτταρες], *four*, Lat. *quattuor*, i. 2. 12, io. 1, ii. 4. 25, vii. 7. 12.

Τευθράνῳ, *ās*, *Teuthrania*, a district in the southwestern part of Mysia about the Caicus, containing Pergamus, ii. 1. 3, vii. 8. 17.

τεύξεσθε, see τυγχάνω.

τεύχος, ους, τό [R. τακ], *tool*; rarely in prose, *receptacle*, *jar*, *chest*, v. 4. 28, vii. 5. 14.

τεχνάζω (τεχναδ-) [R. τακ], *use art*, *employ cunning*, *deal subtly*, vii. 6. 16.

τέχνη, ης [R. τακ], *art*, *craft*, or more generally, *means*, *ways*, iv. 5. 16, vii. 2. 8.

τεχνικῶς, adv. [R. τακ], *in a skilful manner*; *τεχνικῶς πῶς*, *in an artful sort of way*, vi. 1. 5.

τέως, adv., *the while*, *so long*, *meanwhile*, as *τέως μὲν αὐτοὺς ἀναβαίνοντας*, *as long as they were ascending*, iv. 2. 12, cf. v. 4. 16, vi. 3. 5; *for a time*, *up to this time*, *hitherto*, vii. 5. 8, 13, 6. 29, 7. 55.

τῇ, dat. fem. of the art. as adv., *here*, used in the phrases, *τῇ μὲν . . . τῇ δέ*, *on the one hand or side . . . on the other*, *in some respects . . . in others*, iii. 1. 12, iv. 8. 10, so *τῇ μὲν . . . ὁπότε δέ*, vi. 1. 20 (see πῇ).

τῇδε, see ὅδε, *fin*.

τήκω (τακ-), -τήξω, -έτηξα, *τέτηκα*, *ἐτάχθην* and *ἐτάκην* [cf. Lat. *tābēs*, *decay*, Eng. *thaw*], *melt*, *intr.*, *thaw*, *melt*, of *snow*, iv. 5. 15.

Τηλεβόας, ου or *ā*, *the Teleboas*, a branch of the Euphrātes, in Armenia, west of Lake Thospītis, iv. 4. 3.

Τημενίτης, ου, *a Temenian*, *a native of Temenium*, iv. 4. 15, *a town in Argolis*; others read *Τεμενίτης*, of *Temenus*, part of Syracuse; others again, *Τημνίτης*, of *Temnus*, in Aeolis, on the Her-mus.

τῆμερον, adv. [Epic *σήμερον*, σ- or τ-, demonstrative pronominal prefix, + *ἡμέρᾱ*], *to-day*, Lat. *hodiē*, i. 9. 25, iv. 6. 8. Phrase: *τὴν τῆμερον ἡμέρᾱν*, *the present day*, iv. 6. 9.

Τημνίτης, see Τημενίτης.

τηνικαῦτα, adv., *at that time*, *just then*, answering to *ἡνίκα* and *ἐπεὶ*, iv. 1. 5, 2. 3.

Τήρης, ους, ὁ, *Teres*, founder of the kingdom of the Odrysae, vii. 2. 22.

Τηρίβαζος, see Τριβαζος.

τιάρᾱ, *ās* [cf. Eng. *tiara*], *tiara*, *a headdress worn by the Persians*,



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but especially the *upright tiara*, the peculiar badge of the Great King, ii. 5. 23.

τιάροειδής, ἐς [τιάρᾱ + R. *ειδ*], *tiara-shaped*, v. 4. 13.

Τιβαρηνόι, οἱ, *the Tibarēni*, an independent tribe in Pontus on the Black Sea, extending from the Chalybes to Cotyōra, v. 5. 2, vii. 8. 25.

Τίγρης, ητος [old Pers. *Tigra*, the *pointed*, *tigri*, *arrow*, applied to the river from its rapid course, Syrian *Diglat*, *Diklat*, Hebrew *Chidekel*, the *Hiddekel* of Daniel x. 4], *the Tigris*, a great river formed by streams from Mt. Taurus in Armenia and flowing south-

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easterly to its junction with the Euphrātes in Babylonia, i. 7. 15, ii. 2. 3, 4. 13, iii. 4. 6, iv. 1. 2, 4. 3.

**τίθημι** (θε-), θήσω, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην, 2 aor. mid. ἐθέμην [R. θε], *put, set, place*, with *κατά* and acc., vii. 3. 22; *get ready, institute*, i. 2. 10; mid., *place for oneself, arrange*, with *ἐπί* and acc., vii. 3. 23. Esp. in the military phrase *θέσθαι τὰ ὄπλα*, prop. either *order arms*, i.e. stand with one end of the shield and spear resting on the ground, i. 5. 14 (cf. i. 5. 13), 6. 4, ii. 2. 8, iv. 2. 16, 3. 26, or *ground arms*, i.e. lay shield and spear on the ground in front of one, i. 10. 16, iv. 3. 17, v. 2. 8, 19, vii. 1. 22 (cf. vii. 1. 24); but sometimes *appear or get under arms, take up a military position*, ii. 2. 21, v. 4. 11, and in i. 5. 17, *κατὰ χώρᾶν ἔθεντο τὰ ὄπλα*, *they moved back to quarters*.

**Τιμάσιων**, *ωνος*, ὁ, *Timasion*, of Dardanus in the Troad, who had served with Clearchus and Dercylidas against Pharnabazus, v. 6. 24. Being in exile, v. 6. 23, he joined the army of Cyrus and was elected to succeed Clearchus, iii. 1. 47. With Xenophon he was the youngest of the generals, iii. 2. 37. He engaged in designs against Xenophon, v. 6. 21 ff., but cf. vii. 5. 10. See also vi. 3. 14, 5. 28, vii. 1. 40, 2. 1, 3. 18.

**τιμάω**, *τιμήσω*, etc. [R. τι], *value, esteem, honour*, of persons, i. 3. 3, 9. 14, ii. 6. 21, iii. 2. 5, v. 5. 14, vii. 3. 29.

**τιμή**, ἥς [R. τι], *value, worth, price*, vii. 5. 2, 8. 6; of persons, *honour, esteem*, i. 9. 29, ii. 1. 17, iii. 1. 37, vi. 1. 20, vii. 3. 28.

**Τιμησίθεος**, ὁ, *Timesitheus*, of Trapezus, πρόξενος of the Mosynoeci and interpreter between them and the Greeks, v. 4. 2 ff.

**τιμιος**, ᾧ, *ον* [R. τι], of things, *valuable, precious*, i. 2. 27; of persons, *honoured, esteemed*, i. 3. 6.

**τιμωρέω**, *τιμωρήσω*, etc. [R. τι + R. 2 Φερ], *help, avenge*, mid., *take vengeance on, punish*, i. 9. 13, v. 4. 6, vii. 6. 7, 7. 17; with acc. of pers. and gen. of thing, vii. 1. 25, 4. 23; with ὑπέρ and gen., *for the sake of*, i. 3. 4; pass., *be punished*, ii. 5. 27, 6. 29.

**τιμωρίᾱ**, ᾱς [R. τι + R. 2 Φερ], *help, vengeance, hence, punishment*, with *παρά* and gen., ii. 6. 14.

**Τιρίβαζος** or **Τηρίβαζος**, ὁ, *Tiribazus*, governor of Western Armenia in the satrapy of Orontas, iv. 4. 4. He was a favourite of Artaxerxes (*ibid.*), and made a treaty with the Cyræans, which he broke, iv. 4. 6, 18, 21. Transferred to the west of Asia, he was instrumental in promoting the Peace of Antalcidas. He was afterwards killed while plotting to dethrone his master.

**τις**, *τι*, gen. *τινός*, indef. pron., enclitic, *a, an, any, some, a sort of, a kind of, a certain*, Lat. *quis*, i. 2. 20, 5. 8, 8. 8, iii. 1. 4, 3. 18, 4. 23, iv. 1. 17; subst., *somebody, anybody, something, anything*, pl., *some*, i. 8. 18, 9. 8, ii. 1. 9, iii. 4. 23, iv. 1. 14, v. 1. 8, 7. 10, 8. 25; esp. denoting a person whom one can but does not name, i. 4. 12, iii. 3. 3, v. 6. 33; *one*, pl., *they, people, men*, i. 5. 8, 9. 3, 11, iii. 3. 18, 5. 17, vii. 4. 8. With a limiting, modifying, or restrictive force, as in the phrases: *οἱ δέ τινες, some few*, v. 7. 16; *μία τις, any single one*, ii. 1. 19, cf. vi. 6. 20; *σχεδόν τι, pretty nearly*, vi. 4. 20; *πόσῃ τις, about how large*, ii. 4. 21, cf. vi. 5. 20; *ὅποιόν τι, whatsoever, what sort of*, α, ii. 2. 2, iii. 1. 13, cf. v. 5. 15; *τοιαύτη τις, something of this sort*, v. 8. 7; see also iv. 8. 26, v. 1. 6, 8. 11, vi. 1. 26, vii. 6. 24.

**τίς**, *τί*, gen. *τινος*, interr. pron., *who? which? what?* Lat. *quis*, in dir. and indir. questions, i. 4. 13, 14, ii. 1. 11, 2. 10, iii. 2. 16, 36, iv. 8. 5, vi. 3. 23, vii. 2. 26; *what kind,*

of, vii. 6. 4; neut. as adv., *τι, why?* *what for?* Lat. *quid*, ii. 4. 3, 5. 22, iii. 4. 39, vi. 3. 25. Phrases: *ἐκ τίνος, for what reason, on what grounds?* v. 8. 4; *τί γάρ, τί οὖν, what then?* Lat. *quid enim?* v. 7. 10, 8. 11.

**Τισσαφέρνης**, *ous, ó, Tissaphernes*, a famous Persian, as satrap of Lydia and Caria well known in Greece for the double part he played during the Peloponnesian war, now favouring Sparta and now Athens, but always extending the Persian power. He became the jealous enemy of Cyrus the Younger on the latter's appointment to the government of Lydia in 407 B.C., i. 1. 2, 3, 2. 4. He commanded a quarter of the Persian army, i. 7. 12, and distinguished himself at Cunaxa, i. 10. 5 ff. After the death of Cyrus he pursued a course of treachery towards the Cyræans, ii. 3. 17 ff., 4. 1, 5. 2 ff., iii. 4. 2, and entrapped their generals, ii. 5. 31 ff., iii. 2. 4. He succeeded to the posts held by Cyrus, ii. 5. 11, but in endeavouring to take possession of Ionia, which had revolted from him to Cyrus, i. 1. 6, 7, 9. 9, he was opposed by the Spartans under Thibron, vii. 6. 1, 7, 8. 24. Several campaigns followed, disastrous to the Persians, until Tissaphernes, through the influence of Parysatis, mother of Cyrus, was put to death.

**τιτρώσκω** (*τρο-*), *τρώσω, ἔτρωσα, τέρωμαι, ἐτρώθην* [cf. *τραῦμα*], *wound, inflict wounds*, Lat. *ulnerō*, abs. or with acc., ii. 2. 14, iii. 3. 7, 4. 26, iv. 3. 33, v. 2. 17, vi. 3. 8, vii. 8. 19; with *διά* and gen. or *eis* and acc., i. 8. 26, ii. 5. 33.

**τλήμων**, *ον, gen. ονος* [R. *ταλ*], *enduring, suffering, wretched*, iii. 1. 29.

**τοί**, intensive particle, post-positive and enclitic, *in truth, verily, surely, of a certainty*, often best

expressed by emphasis in English, ii. 1. 19, 5. 19, iii. 1. 18, 37, v. 5. 24, 6. 34.

**τοιγαροῦν**, inferential conj. [*τοί + γάρ + οὖν*], *therefore, accordingly, consequently*, i. 9. 9, 15, 18, ii. 6. 20, v. 8. 22.

**τοίνυν**, inferential conj., post-positive [*τοί + νύν*], *therefore, accordingly, then, further, also*, ii. 5. 41, iii. 2. 39, v. 1. 2, vii. 5. 3, 10; esp. with imvs., ii. 1. 22, 3. 5, iii. 1. 36, iv. 8. 5. Phrases: *πρῶτον μὲν τοίνυν, well then, first*, iii. 2. 27; *μὴ τοίνυν μηδέ, nay then not even*, vii. 6. 19.

**τοιόσδε**, *τοιάδε, τοιονδε*, dem. pron. [*τοῖος, such, + -δε*], *such as this, of this kind*, referring to what follows, *as follows*, v. 4. 31; esp. *ἔλεξε τοιάδε, he spoke as follows*, i. 3. 3. 9. cf. 7. 2.

**τοιούτος**, *τοιούτη, τοιούτον*, dem. pron., *so constituted, of such a sort, kind, nature, character or position, such*, Lat. *tālis*, referring to what precedes, i. 3. 14, ii. 1. 16, 6. 8, iii. 1. 44, 2. 13, v. 7. 26, vii. 6. 35. Phrases: *ἐν τοιούτῳ τοῦ κινδύνου, at such a critical point of danger*, i. 7. 5; *τοιούτον οὐδέν, nothing of the sort*, ii. 5. 5; *τούτων τοιούτων ὄντων, such being the case*, ii. 5. 12; *τοιούτων ἡμῖν εἰς φιλιᾶν ὑπαρχόντων, when we have such strong grounds for friendship*, ii. 5. 24; *εἰς τὰ τοιαῦτα, for services of this sort*, iv. 1. 28; *ἐν τῷ τοιούτῳ, at such a juncture*, v. 8. 20.

**τοῖχος**, *ó* [cf. *τείχος*], *wall*, of a building, vii. 8. 14.

**τολμάω**, *τολμήσω, etc.* [R. *ταλ*], *have the heart, have the courage, undertake*, Lat. *sustineō*, iii. 2. 32, iv. 4. 12; *venture, risk, dare*, Lat. *audeō*, ii. 2. 12, 3. 5, iii. 2. 11, v. 7. 19; in a bad sense, *have the audacity or effrontery*, vi. 4. 14, vii. 7. 46.

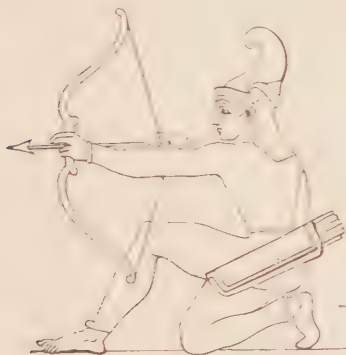
**Τολμίδης**, *ον, Tolmides*, herald of the Greek army, an Eléan, ii. 2. 20, iii. 1. 46, v. 2. 18.

**τόξευμα**, ατος, τό [R. **τακ**], *arrow*, Lat. *sagitta*, i. 8. 19, iii. 4. 17, iv. 2. 28, v. 2. 14, vii. 8. 18. For illustrations, see *s.v.* **τόξον** and **φαρέτρα**.

**τοξεύω**, ἐτόξευσα, τετόξευμαι, ἐτοξέσθην [R. **τακ**], *shoot with a bow, use one's bow, shoot arrows*, abs., iii. 3. 7, 10, 4. 14, iv. 1. 16, 2. 28; pass., *be hit with an arrow, be shot*, abs. or with **διά** and **εἰς**, i. 8. 20, iv. 1. 18.

**τοξικός**, ή, όν [R. **τακ**], *belonging to the bow*; subst., ή τοξική (sc. τέχνη), *archery*, i. 9. 5.

**τόξον**, τό [R. **τακ**], *bow*, Lat. *arcus*, iii. 3. 15, 4. 17, iv. 2. 27, 28, 4.



Νο. 70.

16. For additional illustrations, see *s.v.* **νευρά** and **φαρέτρα**.

**τοξότης**, ου [R. **τακ**], *bowman, archer*, Lat. *sagittarius*, without defensive armour except on special occasions (the Cretans mentioned in v. 2. 29 were probably bowmen), and carrying only his bow and quiver. The **τοξόται** were a division of the light-armed troops, iii. 4. 26, iv. 3. 27, 28, 8. 15, v. 2. 12, 4. 22, 6. 15, vi. 3. 7, being chiefly Cretans and Scythians, i. 2. 9, iii. 4. 15, and while of greater numbers than the **σφενδονῆται** and than the **ἀκοντισταί** as such (see *s.v.* **πέλ-**

**ταστής**), they were still unimportant relatively to the peltasts and hoplites (see *s.v.* **γυμνής**). The bowmen among the barbarians whom the Ten Thousand encountered were, on the contrary, important and formidable, i. 8. 9, iii. 3. 6, 4. 2 (cf. 17). 26.

**τόπος**, ό [cf. Eng. *topic*, *topography*, *U-top-ian*], *place, spot*, Lat. *locus*, v. 7. 16, vii. 4. 12; *region, district, quarter*, Lat. *regiō*, i. 5. 1, iv. 4. 4.

**τοσόςδε**, **τοσῆδε**, **τοσόνδε**, dem. pron. [τόσος, *so great*, + -δε], *so many, so numerous*, vi. 5. 19, but in ii. 4. 4 the context shows that **τοσοίδε** means *so few*.

**τοσοῦτος**, **τοσαύτη**, **τοσοῦτον**, dem. pron., *so much*, of size, number, amount, and time, *so great* or *large*, ii. 5. 18, iii. 4. 37, 5. 7, iv. 1. 20, 8. 12; *so long*, i. 9. 11; *so many*, ii. 1. 16, iii. 1. 36; **τοσοῦτῳ** with comps., *so much*, i. 5. 9; neut. as adv. **τοσοῦτον**, *so far, in so far, only so much*, i. 8. 13, iii. 1. 45; with **εἶπε**, referring either to what precedes or what follows, *thus much, so much only*, i. 3. 15, ii. 1. 9, 5. 15.

**τότε**, adv., *at that time, then*, i. 1. 6, 4. 18, 6. 10, ii. 6. 5, iii. 2. 15, iv. 5. 35, v. 6. 19. Phrases: **τῇ τότε ἀκροβολίσαι**, *the late skirmish*, iii. 4. 18; **τῶν τότε**, *the (heralds of) that time*, ii. 2. 20.

**τοτέ**, adv., *at times*, in the phrase **τοτέ μέν . . . τοτέ δέ**, *now . . . then, at one time . . . at another*, vi. 1. 9.

**τράγημα**, ατος, τό [cf. **τρωκτός**], *dainties for eating, delicacies, sweetmeats*, esp. dried fruits, eaten at dessert, Lat. *bellāria*, ii. 3. 15, v. 3. 9.

**Τράλλεις**, εων, οί, *Tralles*, a city in the northern part of Caria, in the plain of the Maeander, i. 4. 8. (Aydın.)

**Τρανίψαι**, οί, *the Tranipsae*, a tribe in the eastern part of Thrace, vii. 2. 32.

**τράπεζα**, ἡς [τέτταρες + R. πεδ], prop. *table* with four legs, *dining-table*, Lat. *mēnsa*, iv. 5. 31, vii. 2. 33 (see ἀποβλέπω), 3. 22. But the τράπεζα might have only three legs, two at one end and one at the centre of the other (see No. 73). It was low, and had a *rectangular* top. See also s.v. κλίτην.

**Τραπεζούντιος**, ὁ [Τραπεζοῦς], a *Trapezuntian*, native of *Trapezus*, iv. 8. 23, v. 1. 11, 4. 2, 5. 10, vi. 6. 22.

**Τραπεζοῦς**, οὔντος, ἡ, *Trapezus*, a Greek city in the northeastern part of Pontus, lying on a high table-shaped plateau on the coast, a colony of Sinōpe, iv. 8. 22, and paying tribute to it, v. 5. 10. It was an important commercial town as early as when the Ten Thousand Greeks found hospitality there, v. 1. 1, 2. 28, 5. 14, vi. 6. 5; it was favoured by the Romans, who made it the capital of Pontus Cap-padocius; and finally it became the seat of the Empire established by the Comnēni. It was independent until its capture by the Turks in 1462 A.D. (Trebizond, Tara-buzúm.)

**τράποιτο**, see τρέπω.

**τραῦμα**, ατος, τό [cf. τιτρώσκω], wound, hurt, Lat. *uolnus*, i. 8. 26, iv. 6. 10.

**τράχηλος**, ὁ, *neck, throat*, Lat. *collum*, of men, i. 5. 8, vii. 4. 9.

**τραχύς**, εἶα, ὅ [cf. Eng. *trachea*], rugged, rough, Lat. *asper*, iv. 3. 6; of the voice, *harsh*, ii. 6. 9. Phrase: ἡ τράχεῖα (sc. γῆ), *hard ground, uneven country*, iv. 6. 12.

**τρεῖς**, τρία, gen. τριῶν [τρεῖς], *three*, Lat. *trēs*, i. 1. 10, 4. 19, 8. 12, iv. 4. 3, v. 6. 9, vii. 5. 2.

**τρέπω**, τρέψω, ἔτρεψα and ἔτραπον, τέτροφα and τέτραφα, τέτραμμαι, ἐτρέφθην and ἐτρέπην [cf. Lat. *torquēo*, *turn, twist*, Eng. *THREAD, THROG, THROW*], *turn, direct, divert*, iii. 1. 41; esp. as a military phrase, *rout, put to flight*, with εἰς

φυγὴν, Lat. *in fugam uertō*, i. 8. 24, cf. v. 4. 23; mid. and pass. in-trans., *turn, set one's face towards, have recourse to, indulge in, turn aside*, abs., or with πρὸς or ἐπὶ and acc., ii. 6. 5, iii. 5. 13, iv. 5. 30, vi. 1. 19, vii. 1. 18; *take flight*, abs. or with φυγῇ, iv. 8. 19, v. 4. 24; of places, *be turned towards, look in* a certain direction, Lat. *uergō*, with πρὸς and acc., iii. 5. 15; mid. trans., *turn one's enemy, rout, put to flight*, v. 4. 16, vi. 3. 5.

**τρέφω**, ἠρέλω. ἔθρεξα, τέτροφα. τέτραμμαι, ἐτρέφθην and ἐτρέπην, *nurture, nourish*, in their widest sense, *support, maintain, feed*, of men and animals, Lat. *alō*, v. 1. 12, 3. 11, 4. 26; pass., *be supported or maintained, subsist*, i. 1. 9, vi. 5. 20, vii. 4. 11; *be reared or raised*, of men and animals, iii. 2. 13, iv. 5. 24; τετραμμένους, *fed up, fattened*, v. 4. 32.

**τρέχω** (τρέχ-, δραμ-), δραμοῦμαι, ἔδραμον, -δεδράμηκα, -δεδράμηναι, [cf. δρόμος], *run*, Lat. *currō*, i. 5. 2, iv. 8. 26, vii. 3. 45; with περί and gen., and εἰς or ἐπὶ and acc., i. 5. 8, iv. 3. 33, vi. 4. 27. (Fut. -θρέξομαι, aor. -έθρεξα, poetic and rare.)

**τρέω**, ἔτρεσα [cf. Lat. *tremō*, *shake, terreo*, *frighten*], *tremble, quake*, with acc., *flee from for fear*, i. 9. 6. (Rare in prose.)

**τρία**, see τρεῖς.

**τριάκοντα**, indecl. [τρεῖς + εἴκοσι], *thirty*, Lat. *trigintā*, i. 2. 9, ii. 3. 12, iv. 6. 6, vii. 3. 7.

**τριάκοντορος**, ἡ [τρεῖς + εἴκοσι + R. ερ], sc. ναῦς, *thirty-oared ship*, v. 1. 16, vii. 2. 8. See s.v. πεντηκοντορος.

**τριάκόσιοι**, αἱ, α [τρεῖς + ἑκατόν], *three hundred*, Lat. *trecentī*, i. 1. 2, ii. 5. 35, iii. 4. 43, vi. 2. 16.

**τριβή**, ἡς [cf. τρίβω, rub, τρίβος, ἡ, *foot-path*], *a rubbing, of troops, constant practice, service*, Lat. *usus*, v. 6. 15.

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**τρίρης**, ους, ἡ [τρεῖς + R. ἐρ], sc. ναὺς, *trireme*, *galley*, *man-of-war* (see s.v. ναὺς), often distinguished from the πλοῖον (q.v.), i. 2. 21, 4. 8, v. 1. 4, vi. 4. 18, 6. 1, 5, vii. 1. 21, 2. 12 (cf. 13), 3. 3. The trireme had reached its most perfect form in the time of Xenophon. It was distinguished from the war vessels that preceded it in the development of shipbuilding by the number of its banks of oars. The πεντήκοντορος (q.v.) had a single bank of oars on each side, the bireme had two banks on each side ranged one above the other, the trireme, as the name implies, had three. We have unfortunately no representations of triremes on Greek vases, but from inscriptions and from passages in ancient authors it is established that the trireme was long and narrow, that she was a *ram*, that she was propelled in action by rowers ranged obliquely one above another in banks, and that she was also provided with two masts and with sails for voyaging. The position of the rowers, of whom it has been estimated there were 174 (31 in each of the highest banks, 29 in each of the middle banks, and 27 in each of the lowest banks) was probably that represented in the accompanying cut. According to



No. 71.

this representation each rower was allowed 8 square feet of space, but the oblique arrangement of the rowers above one another, the man in the highest bank being nearest the stern, made the perpendicular distance occupied by the three rowers in any oblique range only 8 feet. On the stroke the head and shoulders of the rower came

back between the legs of the man next above and behind him, on the recover he came to an upright position.

The trireme was a wooden vessel, and when not in commission was hauled out of the water and housed, vii. 1. 19, 27. Some conclusions about the speed of the trireme can be gathered from vi. 4. 2, where it is stated that the distance from Byzantium to Heraclēa could be made by a trireme under oars (κάπαις) in a day, but that it was a very long day's voyage. This is a distance of about 150 nautical miles. If the day is reckoned at 15 hours, we get a pace of 10 knots an hour; but there is nothing in the language in the passage cited to preclude the supposition that the vessel had also set her sails. Since the trireme was a *ram*, the number of mariners or fighting men on board was small. In action her manœuvres were performed with great skill, the chief responsibility resting on the κυβερνήτης (q.v.). The total crew, including rowers, marines, sailors, and officers, is estimated at 220.

**τρηρήτης**, ου [τρεῖς + R. ἐρ], *man-of-war's man*, vi. 6. 7.

**τρίπηχυς**, υ, [τρεῖς + πῆχυς], *of three cubits*, *three cubits long*, iv. 2. 28.

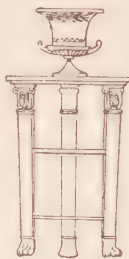
**τριπλάσιος**, ᾱ, ου [τρεῖς + R. πλα], *threefold*, *three times as large*, Lat. *triplus*, vii. 4. 21.

**τρίπλεθος**, ου [τρεῖς + R. πλα], *of three plethra*, *three plethra wide*, v. 6. 9.

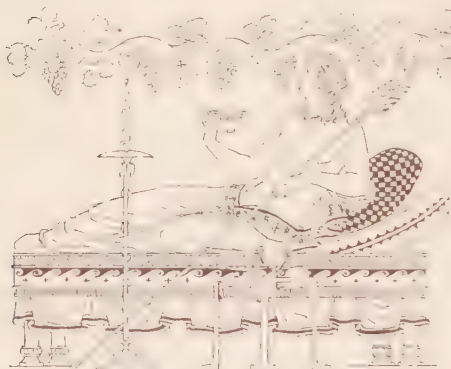
**τρίπους**, ουν, gen. ποδός [τρεῖς + R. πῆδ], *three-footed*; as subst., *tripod*, any article of furniture supported on three feet, as the meta, frame on which the pot was set for boiling (see the illustration s.v. ἀμφορεύς), but commonly a *table* with three legs, vii. 3. 21 (see s.v. τράπεζα). The three-legged tabl,



had a round top, and the legs were often handsomely carved. The material of which it was made was commonly wood. It was used as a support for vessels or other articles of household use, as in the accompanying cut (No. 72) where a *κράτηρ* rests upon the tripod; or like the *τράπεζα* (see No. 73) it might be employed at meals, being set in front of the couch of the feaster with the articles of food upon it.



No. 72.



No. 73.

*τρίς*, adv. [*τρέις*], *three times*, Lat. *ter*. Phrase: *εἰς τρίς*, *up to three times, even thrice*, vi. 4. 16, 19.

*τρισάσμενος*, η, ον [*τρέις* + R. *δ*], *thrice glad, very gladly*, iii. 2. 4.

*τρισκαίδεκα*, indecl. [*τρέις* + *έκα*], *thirteen*, Lat. *tredecim*, i. 5.

*τρισμύριοι*, αι, α [*τρέις* + *μύριοι*], *thirty thousand*, vii. 8. 26.

*τρισχιλίοι*, αι, α [*τρέις* + *χιλίοι*], *three thousand*, i. 6. 4, v. 6. 18, vi. 2. 3.

*τριταῖος*, ᾱ, ον [*τρέις*], *on the third day*, of persons, v. 3. 2.

*τρίτος*, η, ον [*τρέις*], *third*, Lat. *tertius*, i. 7. 1, iii. 4. 28, iv. 2. 14, v. 6. 9; adv., τὸ τρίτον, *the third time*, i. 6. 8. Phrases: τῇ τρίτῃ (sc. ἡμέρᾳ), *on the third day*, i. 7. 20, iv. 8. 21; ἐπὶ τῷ τρίτῳ, *at the third signal*, ii. 2. 4.

*τρίχα*, adv. [*τρέις*], *threefold*, in *three divisions*, vi. 2. 16.

*τριχῆ*, adv. [*τρέις*], *threefold*, in *three divisions*, iv. 8. 15.

*τρίχινος*, η, ον [*θρίξ*, *τριχός*, *hair*, cf. Eng. *trichina*], *from or of hair, made of hair*, iv. 8. 3.

*τριχοίνικος*, ον [*τρέις* + *χοῖνιξ*], *holding or measuring three choenices*, vii. 3. 23. See s.v. *χοῖνιξ*.

*τρόπαιον*, τό [*τροπή*, cf. Eng. *trophy*], *trophy*, a memorial of victory erected on the field of battle where the enemy had turned (hence the name), or, in case of a victory gained at sea, on the nearest land. It consisted of the arms and spoils of the vanquished suspended on the lopped trunk of a

tree or on a post, iv. 6. 27, vi. 5. 32. If it commemorated a naval victory, it was ornamented with the beak of one of the captured ships. Trophies were sometimes of more enduring form; arms taken in battle, esp. shields, were carried home and preserved in the temples of the state as a perpetual memorial, iii. 2. 13. Phrase: *τρόπαια βαρβάρων*, *memorials of victory over barbarians*, vii. 6. 36.

**τροπή**, ἥς [τρέπω], *a turning of the enemy, rout, defeat*, i. 8. 25, iv. 8. 21.

**τρόπος**, ὁ [τρέπω, cf. Eng. *trope*, *tropic*], *turn, way, manner*, Lat. *modus*; *fashion, sort, kind*, with gen., vi. 1. 8; freq. adv. in dat. or acc., as τῷ αὐτῷ τρόπῳ, *in the same way*, iv. 2. 13, acc., vi. 5. 6, cf. i. 1. 9, ii. 5. 20, iii. 4. 8, 23; τρόπῳ τινι, *somehow, after a fashion*, ii. 2. 17; of persons, *ways, character, manner, custom*, i. 2. 11, 9. 22, ii. 6. 8, vii. 4. 8, 17. Phrases: ἐκ παντὸς τρόπου, *any way one can, at any rate, no matter how*, iii. 1. 43, vii. 7. 41; κατὰ πάντα τρόπον, *by all means*, vi. 6. 30.

**τροφή**, ἥς [τρέφω, cf. Eng. *a-trophy*], *support, maintenance, means of subsistence*, i. 1. 9, v. 6. 32, vii. 3. 8.

**τροχάζω** (τροχαδ-) [τροχός, ὁ, *wheel*, cf. τρέχω, Eng. *trochee*, *truck*], *run along, run quickly, run forward*, vii. 3. 46.

**τρῦπάω**, τερτρῆμαι [τρύπη, *hole*], *bore, pierce*. Phrase: τὰ ὦτα τετρῦνμένον, *with his ears bored*, iii. 1. 31.

**Τροάς**, ἄδος, ἡ [Τροίᾱ, *Troy*], *Troas, the Troad*, the country in the northwestern part of Asia Minor between the Hellespont and the Gulf of Adramyttium, v. 6. 23, 24, vii. 8. 7. The chief city was Troia or Ilium.

**τρωκτός**, ἡ, ὅν [verbal of τρώγω, *gnaw*, nibble, cf. Eng. *troglo-dyte*, *trout*], *to be eaten, edible*, esp. without cooking; hence subst., τὰ τρωκτά, *fruits eaten at dessert*, v. 3. 12.

**τρωτός**, ἡ, ὅν [verbal of τιτρώσκω], *to be wounded, vulnerable*, iii. 1. 23.

**τυγχάνω** (τυχ-, τευχ-), τεύξομαι, ἔτυχον, τετύχηκα [R. ταν], *hit, with gen.*, iii. 2. 19, hence, *attain, reach, acquire, gain, obtain*, Lat. *cōnsequor*, abs. or with gen., i. 4. 15, 9. 29, ii. 6. 18, iii. 1. 26, v. 7.

33, vi. 1. 26, vii. 1. 30; rarely with acc., v. 6. 28, vi. 6. 32; *find, meet, of death, with gen.*, ii. 6. 29, iii. 2. 7; intr. with a partic. containing the leading idea, *happen, chance*, as παρὼν ἐτύγχανε, *he happened to be there*, i. 1. 2, cf. 5. 8, 9. 31, ii. 2. 14, 3. 2, iii. 2. 10, iv. 1. 24, 8. 26, v. 3. 8, vi. 5. 22, vii. 3. 29; sometimes the partic. is omitted, ii. 2. 17, iii. 1. 3, v. 4. 34. Phrases: ὁποῶν τινῶν ἡμῶν ἔτυχον, *what sort of people they found us to be*, v. 5. 15; τυχόν, acc. abs., *perhaps, perchance*, vi. 1. 20.

**Τυραῖον**, Τυριάειον, or Τυριαῖον, τό, *Tyriaeum*, a city in southern Phrygia, i. 2. 14 (Ilghûn).

**τυρός**, ὁ [cf. Eng. *but-ter*], *cheese*, pl., ii. 4. 28.

**τύρσις**, ιος, ἡ [cf. Lat. *turris*, *tower*, *turret*, iv. 4. 2, v. 2. 5, vii. 2. 21, 8. 12.

**τύχη**, ἥς [R. ταν], *luck, fortune*, Lat. *fortuna*, ii. 2. 13, v. 2. 25.

**τυχών**, see τυγχάνω.

## Υ.

**ὑβρίζω** (ὑβριδ-), ὑβριῶ, ὑβρισα, ὑβρικα, ὑβρισμαι, ὑβρίσθην [ὑπέρ], *treat with insolence, abuse, outrage, insult*, vi. 4. 2; *be insolent, be wantonly abusive*, v. 8. 1, 3, 22; pass., *be abused, maltreated or outrageously handled*, iii. 1. 13, 29.

**ὑβρις**, εως, ἡ [ὑπέρ], *insolence, arrogance, wantonness, wanton insolence*, iii. 1. 21, v. 5. 16, 8. 3, 19.

**ὑβριστότερος**, ᾶ, ον, comp. of ὑβριστής, *insolent*, sup. ὑβριστότατος [ὑπέρ], *more or most insolent, audacious or wanton*, v. 8. 3, 22.

**ὑγιαίνω** (ὑγιαν-), ὑγίᾱνα [ὑγιής, *healthy*, cf. Eng. *hygiene*], *be in health, be well, be sound*, iv. 5. 18.

**ύγρότης**, ητος, ἡ [ὑγρός, *wet*, root. *Fuy*, cf. Lat. *ūmidus*, *moist*, *ūdus*, *wet*, Eng. *WAKE* (of a ship), *WASH*, *ox*], *wetness, pliability, suppleness*, v. 8. 15.

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ὕδροφορέω [ὔδωρ + R. φερ], *carry water*, iv. 5. 9.

ὕδροφόρος, *ον* [ὔδωρ + R. φερ], *carrying water*; subst., *at ὕδροφόροι, water-carriers*, iv. 5. 10.

ὔδωρ, *ατος, τό* [cf. Lat. *unda*, *wave*, Eng. *water*, *wet*, *otter*, *hydr-aulic*, *hydro-gen*, *hydro-phobia*], *water*, Lat. *aqua*, i. 5. 7, ii. 3. 10, iii. 5. 10, iv. 3. 6, vi. 4. 4, vii. 4. 3. Phrase: ὔδωρ ἐξ οὐράνου, *rain*, iv. 2. 2.

ὑδοῦς, *οῦ, ὁ* [cf. *υἱός*], *son's son, grandson*, Lat. *nepōs*, v. 6. 37.

υἱός, *οῦ* [root *συ*, *beget*, cf. Eng. *son*], *son*, Lat. *filius*, iv. 6. 1, 3, v. 8. 18, vii. 8. 1.

ῦλη, *ης* [cf. Lat. *silva*, *wood*], *wood, woodland, forest*, v. 2. 31; *shrubbery, bushes, fagots*, i. 5. 1, iii. 5. 10.

ὑμεῖς, *see σύ*.

ὑμέτερος, *ᾱ, ον* [ὑμεῖς], *your, yours*, Lat. *vester*, ii. 1. 12, vi. 1. 31, vii. 3. 39; subst., *οἱ ὑμέτεροι, your subjects or countrymen*, v. 5. 19, vii. 3. 19; *τὰ ὑμέτερα, your property*, vii. 6. 16.

ὑπάγω [R. αγ], *lead under, abs., lead on slowly, advance by degrees*, iii. 4. 48, iv. 2. 16; *mid., lead under one's own influence, draw on, suggest craftily, with acc. or inf.*, ii. 1. 18, 4. 3.

ὑπαίθριος, *ον* [αἶθω], *under heaven's vault, in the open air*, Lat. *sub diuō*, v. 5. 21, vii. 6. 24.

ὑπαίτιος, *ον* [αἰτέω], *under a charge, accountable*; subst., *ὑπαίτιόν τι, see ἐπαίτιος*, iii. 1. 5.

ὑπακούω [R. κοφ], *give ear to, listen, heed, with gen.*, iv. 1. 9; *obey, abs.*, vii. 3. 7.

ὑπαντάω, ὑπήντησα [ἀντί], *go to meet, as foes*, iv. 3. 34.

ὑπαντιάζω (ἀντιάζω, ἀντιαδ, ἡν-τιασα [ἀντί], *meet*), *go to meet, as foes*, vi. 5. 27.

ὑπαρχος, ὁ [ἄρχω], *underofficer, lieutenant, lieutenant general*, Lat. *præfectus*, i. 2. 20, 8. 5; *in a prov-*

*ince, lieutenant governor, prefect, serving under a satrap*, iv. 4. 4.

ὑπάρχω [ἄρχω], *begin, be under as a foundation, be the first, with partic.*, ii. 3. 23, v. 5. 9; *be at the beginning, be at the start or to start with, be ready or in store, be on hand, be, abs. or with dat of pers.*, ii. 2. 11, v. 1. 10, vii. 1. 27, 28, 7. 32; *belong to, be devoted to, be at one's service, or on one's side, support, with dat. of pers.*, i. 1. 4, v. 6. 23. Phrases: τοιοῦτων ἡμῖν εἰς φιλιάν ὑπαρχόντων, *when we have such strong grounds for friendship*, ii. 5. 24; ἐκ τῶν ὑπαρχόντων, *as their means allowed*, vi. 4. 9.

ὑπασπιστής, *οῦ* [ἀσπιστής, *one armed with a shield, ἀσπίς*], *shield-bearer, squire*, Lat. *armiger*, the attendant, among the Spartans, attached to the person of the hoplite as armour bearer, iv. 2. 20.

ὑπέκω (ἐλκω, εἴλω, εἴξα [cf. Lat. *uicēs*, *changes*, Eng. *weak, wicker*], *yield*), *give way to, retire before, yield, submit, with dat.*, vii. 7. 31.

ὑπείμι [R. εσ], *be under, lie under*, iii. 4. 7.

ὑπελαύνω [ἐλαύνω], *ride under, ride up to*, i. 8. 15.

ὑπεληλυθέναι, *see ὑπέρχομαι*.

ὑπέρ, *prep. with gen. and acc. [ὑπέρ]*. With *gen.*, of place, *over, above*, Lat. *super*, i. 10. 12, iii. 4. 29, 39, 41, iv. 2. 6, 10, v. 4. 13, vii. 5. 15; of people or places *on the sea*, ii. 6. 2; *over, beyond*, i. 10. 14; rarely with verbs of motion, *from over*, iv. 7. 4; *over, for, on behalf of, for the sake of, in defence of*, Lat. *prō*, i. 3. 4, 8, 27, iii. 5. 6, iv. 8. 24, v. 7. 12, vii. 3. 31; *instead of, in the name of*, v. 5. 13, vii. 7. 3, 21. With *acc.*, *over, of places on the sea*, i. 1. 9; with numerals, *above, more than*, v. 3. 1, vi. 5. 4, cf. 2. 10. In composition ὑπέρ signifies *over, above, beyond, exceedingly, for, in behalf of*.

**ὑπεράλλομαι** [ἄλλομαι], *jump over, spring over*, vii. 4. 17.  
**ὑπεραναιεῖν** [τείνω], *stretch out over*, vii. 4. 9.  
**ὑπερβαίνω** [R. βα], *go over, cross, pass, scale*, vii. 3. 43, 8. 7; with eis and acc., vii. 1. 17.  
**ὑπερβάλλω** [βάλλω], *strike over, pass or cross over, cross, abs. or with acc.*, iv. 4. 20, 6. 8, 10; with κατά or πρὸς and acc., vi. 5. 7, vii. 5. 1. Phrase: τὸ ὑπερβάλλον τοῦ στρατεύματος, *each detachment as it crossed*, iv. 1. 7.  
**ὑπερβολή**, ἡς [βάλλω], *a striking over, act of passing over, crossing*, i. 2. 25; of a mountain, *pass*, iii. 5. 18, iv. 1. 21, 4. 18, 6. 6.  
**ὑπερδέξις**, ἃ, ον [R. 2 δακ], *above on the right*, of military positions, *above, on higher ground*, iii. 4. 37, iv. 8. 2, v. 7. 31.  
**ὑπερέρχομαι** [ἐρχομαι], *go above, cross, pass*, iv. 4. 3.  
**ὑπερέχω** [R. σέχ], *be above, project*, iii. 5. 7; *overhang*, iv. 7. 4.  
**ὑπέρθεν**, adv. [ὑπέρ], *from above, impending, overhead*, i. 4. 4.  
**ὑπερκάθημαι** [κάθημαι], *sit down above, take one's station above*, with the idea of an ambush, with gen., or ἐπὶ and gen., v. 1. 9, 2. 1.  
**ὑπερόριος**, ἃ, ον or os, ον [ὄρος, ὅ, boundary, cf. ὀρίζω], *over the border*, Lat. *externus*; subst., ἡ ὑπεροριά (sc. γῆ), *foreign lands, abroad*, vii. 1. 27.  
**ὑπερύψηλος**, ον [ὑπέρ], *exceeding high*, iii. 5. 7.  
**ὑπέρχομαι** [ἐρχομαι], *go under, withdraw, advance slowly*, v. 2. 30.  
**ὑπέσχετο**, **ὑπεσχημένοι**, **ὑπέσχου**, see **ὑποσχέομαι**.  
**ὑπέχω** [R. σέχ], *hold under, then like Lat. sustineō, undergo, be subject to, submit to*, with δίκην, v. 8. 18, vi. 6. 15; δίκην ὑποσχεῖν and gen., *give account for*, v. 8. 1.  
**ὑπήκοος**, ον [R. κοF], *listening to, obedient, subject to*, subst., *subject, vassal*, with gen. or dat., i. 6. 6, v. 4. 6, 5. 1, 17, vii. 7. 29.

**ὑπηρετέω**, **ὑπηρετήσω**, **ὑπηρετήσα**, **ὑπηρετήκα**, **ὑπηρετήμαι** [R. ἐρ], *be a servant, serve, do service, help*, Lat. *ministrō*, with dat. of person, sometimes joined to acc. of thing, i. 9. 18, ii. 5. 14, vii. 7. 46; *furnish, provide*, iii. 5. 8.

**ὑπηρετής**, ον [R. ἐρ], *underling, assistant of any sort, servant, attendant, supporter*, Lat. *minister*, i. 9. 18, 27, ii. 1. 9, 5. 14.

**ὑπισχνέομαι**, **ὑποσχήσομαι**, **ὑπέσχομαι**, **ὑπέσχημαι** [R. σέχ], *hold oneself under, bind oneself, engage, undertake, promise*, Lat. *polliceor*, with acc., often also with dat. of pers., i. 7. 5, 18, iv. 5. 29, v. 6. 36, vii. 2. 10, 6. 5, 7. 21; with fut. inf., i. 3. 21, iii. 4. 2, vi. 1. 16, vii. 1. 2; with dat. of pers. and fut. inf., ii. 3. 20, iii. 1. 4, v. 6. 23; rarely with aor. inf. (here some read fut.), i. 2. 2; with ὅσα ἔσοιτο, vii. 7. 46.

**ὑπνος**, ὁ [ὔπνος], *sleep*, Lat. *somnus*, iii. 1. 11.

**ὑπό**, by elision ὑπ', by elision and euphony, ὑφ', prep. with gen., dat., or acc. [cf. Lat. *sub, under*], *under*. With the genitive, *under, from under*, vi. 4. 22, 25; freq. of agency, *under the influence of*, with persons, *by, through, from, at the hands of*, Lat. *ab*, i. 1. 10, 3. 4, 13, 5. 4, ii. 6. 15, iv. 3. 2, v. 1. 15, 5. 9, vii. 5. 13, 6. 15, 33, 7. 23; of things, *through, by, by reason of, from*, i. 5. 5, ii. 2. 11, iii. 1. 3, v. 8. 3, vii. 7. 11; ὑπὸ μαστίγων, *under the lash*, iii. 4. 25. With dat., *under, beneath, at the foot of*, with verbs of rest, i. 2. 8, 8. 10, iii. 4. 24, iv. 7. 10, vi. 4. 4; *under the power or sway of*, vii. 2. 2, 7. 32. With acc., *under, down under*, with verbs of motion or implying previous motion, i. 8. 27, 10. 14, iii. 4. 37, iv. 7. 8, vii. 4. 5, 11, 8. 21. In composition ὑπό signifies *under*, often with an idea of secrecy or craft (cf. our *underhand*), or has diminutive force, *rather*,

somewhat, or it denotes subordination or inferiority.

ὑποδέστερος, ᾧ, ον [R. δε], rather deficient, inferior, i. 9. 5.

ὑποδείκνυμι [R. 1 δακ], show privately, rather intimate, indicate, v. 7. 12.

ὑποδέχομαι [R. 2 δακ], receive under one's protection, vi. 5. 31, hence receive with hospitality, welcome, i. 6. 3.

ὑποδέω [R. δε], bind or tie under; mid. and pass., put one's shoes on; hence ὑποδεδημένοι, in their shoes, iv. 5. 14.

ὑπόδημα, ατος, τό [R. δε], that which is bound under the foot, in the pl., sandals, shoes. The word properly signifies sandal, Lat. solea, a sole bound to the foot by straps,



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as in the accompanying illustrations (see also s.v. ἱμάτιον, No. 27), but it also means shoe or boot, Lat. calceus, which had an upper, covering the foot wholly or in part, and was either laced or fastened to the foot and lég by straps. Such ὑποδήματα were worn by soldiers, iv. 5. 14. For an illustration of the laced shoe, see s.v. φιδάχη, and for a peculiar form of boot worn by a soldier, see s.v. χλαμύς. See also s.v. καρβάτινα.

ὑποζύγιον, τό [R. ζυγ], beast under the yoke, beast of burden, Lat. iumentum, ii. 2. 18; pl., draught cattle, baggage animals, such as oxen and asses, ii. 1. 6, carrying the arms and camp equipage, i. 7. 20, ii. 2. 4; see also i. 3. 1, iii. 3. 6, iv. 3. 30, 5. 36, v. 3. 11, vi. 6. 1.

ὑποκαταβαίνω [R. βα], go down gradually, descend a little, vii. 4. 11.

ὑποκρύπτω [κρύπτω], hide under; mid., keep secret, hoard, i. 9. 19.

ὑποκύπτω (κύπτω, κυφ-, -κύψω, ἔκυνφα, κέκυφα, stoop), stoop down, iv. 5. 32.

ὑπολαμβάνω [λαμβάνω], receive under one's protection, i. 1. 7; take up the discourse (sc. λόγον), respond, rejoine, answer, ii. 1. 15, iii. 1. 31, vi. 5. 14. Phrase: με-ταξύ ὑπολαβών, interrupting him in the midst of his talk, iii. 1. 27.

ὑπολείπω [λείπω], leave remaining or behind; pass., be left behind, stay or fall behind, i. 2. 25, iv. 5. 15, vii. 2. 6; with gen., v. 4. 22; subst., τὰ ὑπολειπόμενα, the part left behind, iv. 3. 25.

ὑπολόχαγος, ὁ [R. λεχ + R. αγ], sub-captain, lieutenant, v. 2. 13, probably in command of a πεντηκοστής, see iii. 4. 21.

ὑπολύω [λύω], loose beneath; mid., take off one's sandals or shoes, iv. 5. 13.

ὑπομαλακίζομαι [μαλακίζομαι], soften down, yield a little, begin to lose courage, ii. 1. 14.

ὑπομένω [R. μα], stay behind, wait, stand one's ground, iv. 3. 15, vi. 5. 25, 29; wait a little, halt, stop, iii. 4. 21, iv. 1. 16; wait for, with acc., iv. 1. 21.

ὑπόμνημα, ατος, τό [R. μα], memorial, reminder, i. 6. 3.

ὑπόπτεμπος, ον [verbal of ὑποπέμπω], sent secretly, sent as a spy, iii. 3. 4.

ὑποπέμπω [πέμπω], send secretly or insidiously, send as a spy, ii. 4. 22.

ὑποπίνω [R. πο], drink somewhat or a little, pf. ὑποπεπωκώς, euphemistically, pretty drunk, vii. 3. 29.

ὑποπτεῦω, ὑποπτεύσω, ὑπώπτευσα, ὑπωπτεύθην [R. οπ], suspect, be



suspicious, mistrust, apprehend, surmise, Lat. *suspico*, with acc., i. 1. 1; with inf., i. 3. 1, ii. 5. 28, iv. 2. 15, vii. 8. 6; with μή and inf., ii. 3. 13, or μή and opt., iii. 1. 5.

ὑποστρατηγέω [R. στρα + R. αἶ], be general under one, be lieutenant general, with dat., v. 6. 36.

ὑποστράτηγος, ὁ [R. στρα + R. αἶ], lieutenant general, Lat. *lēgātus*, iii. 1. 32.

ὑποστρέφω [στρέφω], turn round privately or suddenly, turn right round, face right about, vi. 6. 38; pass., vii. 4. 18. Phrase: ὑποστρέψας, with an adroit turn, i.e. avoiding the trap, ii. 1. 18.

ὑποσχεῖν, see ὑπέχω.

ὑπόσχησθε, ὑπόσχοιτο, ὑποσχόμενος, see ὑπισχνέομαι.

ὑπουργός, ὁν [R. φέρω], serviceable, conducive to, with dat., v. 8. 15.

ὑποφαίνω [R. φαί], show from under; intr., shine a little, of the day, dawn, break, Lat. *inlūcēscō*, iii. 2. 1, iv. 2. 7, 3. 9.

ὑποφείδομαι (φείδομαι, φιδ-, φείσομαι, ἐφείσαμην [root φιδ, split, cf. Lat. *findō*, split, *finis*, end, Eng. BITE, BITTER, BIT, BAIT]), separate oneself from, spare, spare a little, spare a while, iv. 1. 8.

ὑποχείριος, ὁν [R. χερ], under the hands of, in the power of, subject to, with dat., iii. 2. 3, vii. 6. 43.

ὑποχός, ὁν [R. σεχ], under control, subject to, with dat., ii. 5. 7.

ὑποχωρέω [χωρέω], move under another's influence, make way, retire, withdraw, retreat, abs. or with dat., i. 4. 18, 7. 17, iv. 5. 19.

ὑποψιά, ἄς [R. οπ], suspicion, distrust, Lat. *suspiciō*, abs. or with εἶναι and a clause, i. 3. 21, ii. 4. 10, 5. 5; apprehension, anxiety, iii. 1. 21; pl., feelings of distrust, ii. 5. 1, 2.

Ἵρκάνιοι, οἱ [old Persian *Vir-kāna*, Wolf's land], Hyrcanians, natives of Hyrcania, vii. 8. 15, a district subject to Persia, northwest of Parthia and southeast of the Caspian Sea.

ὑς, ὄς, ὅ, ἡ [cf. σὺς], swine, boar, hog, Lat. *sūs*, v. 2. 3.

ὑστεραίος, ἄ, ὁν [ὑστερος], later, following; of time, Lat. *posterus*.

Phrases: τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), next day, the day after, Lat. *postridie*, i. 2. 21, ii. 2. 18, iii. 3. 20, vi. 1. 14; τὴν ὑστεραίαν, during next day, iii. 5. 13; εἰς τὴν ὑστεραίαν, on the next day, ii. 3. 25, iv. 1. 15, vii. 1. 35.

ὑστερέω, ὑστέρησα, ὑστέρηκα [ὑστερος], be later, come too late for, with gen., i. 7. 12.

ὑστερίξω, ὑστερίω, ὑστέρισα [ὑστερος], come later, be behindhand, vi. 1. 18.

ὑστερος, ἄ, ὁν [cf. Eng. OUT, UTTER], latter, later, following, of time, i. 5. 14, ii. 2. 17; of place, behind, iii. 4. 21; neut. as adv., ὑστερον, later, afterwards, i. 3. 2, iii. 2. 13, v. 1. 15, vii. 2. 20, with gen., i. 5. 16, iv. 3. 34. Phrase: ὑστέρᾳ ἡμέρᾳ τῆς συνόδου, the day after the junction, vi. 4. 9.

ὑφείτο, see ὑφίστημι.

ὑφειμένως, adv. [ὑφειμένος, pf. pass. partic. of ὑφίστημι], slackly, quietly, submissively, Lat. *submissē*, vii. 7. 16.

ὑφέω, see ὑπέχω.

ὑφηγέομαι [R. αἶ], lead on slowly, lead the way gradually, abs. or with ἐπὶ φάλαγγος, iv. 1. 7, vi. 5. 25.

ὑφίστημι [ἔημι], send down, put under, concede, admit, Lat. *concedō*, with acc. and inf., iii. 5. 5; mid., put oneself under, yield, surrender, give in, iii. 1. 17, 2. 3, v. 4. 26; permit, allow, with dat. of pers. and inf., vi. 6. 31.

ὑφίστημι [R. στα], place under, station privately; intr., mid. and 2 aor. act., undertake, engage,



*volunteer*, Lat. *suscipio*, iv. i. 26, 27; with acc., vi. i. 19, 31; *stop quietly*, *stand aside*, iv. i. 14; *stand under an attack*, *withstand*, *resist*, abs. or with dat., iii. 2. 11, vii. 3. 44.

ὑφοράω [R. 2 Φερ], *look at from below*, *eye with suspicion*, Lat. *suspicio*, ii. 4. 10.

ὑψηλός, ἡ, ὄν [ὑπέρ], *high*, *lofty*, *raised*, Lat. *altus*, i. 2. 22, v. 4. 31, vi. i. 5, vii. 8. 13; sup., v. 6. 6; subst., τὸ ὑψηλόν, *height*, iii. 4. 25.

ὑψος, οὐς, τὸ [ὑπέρ], *height*, Lat. *altitudo*, ii. 4. 12, iii. 4. 7, vi. 4. 3.

## Φ.

φαγεῖν, φάγωσιν, see ἔφαγον.

φαιδρός, ἄ, ὄν [R. φα], *bright*, of the face, *beaming with animation*, ii. 6. 11.

φαίη, see φημί.

φαίνω (φαν-), φανῶ, ἔφηναι, -πέφαγκα and πέφηναι, πέφασμαι, ἐφάνθην and ἐφάνην [R. φα], *bring to light*, *make appear*, *show*, Lat. *ostendō*, iv. 3. 13; intr., *give light*, *shine*, of fire, iv. 4. 9 (where some read pass.); pass., *be shown*, *appear*, *show oneself*, *turn out*, Lat. *appareō*, i. 3. 19, 5. 7, 6. 11, ii. 2. 15, iii. i. 24, iv. 3. 6, v. 7. 24, vi. 5. 5, vii. 7. 28; *be apparent*, *seen*, *look*, Lat. *uideor*, with inf., which may be omitted, i. 9. 15, iii. 4. 13, iv. 3. 27, v. 4. 29, 7. 5, vi. i. 9; with partic., as οὐ φθονῶν ἐφαινετο, *it was clear that he did not envy*, or *he evidently did not envy*, i. 9. 19, cf. ii. 5. 38, iv. 5. 28, v. 6. 4.

φάλαγξ, γγος, ἡ [cf. Eng. *phalanx*], *line of battle*, *phalanx*, that order of arrangement of troops in which the front was extended and the depth was small, as opposed to the formation in column, which

was the common order on the march. The phalanx was generally arranged eight men deep (cf. vii. i. 23), and the order was close, ii. 3. 3, but it might be only four deep, as in i. 2. 17 (cf. i. 2. 15), where the intention was to display the line. It included both cavalry and infantry, vi. 5. 7, but might consist of infantry alone, vi. 5. 27. The word is applied to troops in line either when ready to join battle with the enemy, i. 8. 17, io. 10, iv. 8. 10, 11, 12, 16, 17, vi. 5. 23, or drawn up for review, i. 2. 17, or waiting for orders, ii. i. 6, vi. 5. 9, or on the march, when advancing cautiously through an enemy's country, vi. 5. 7. The word φάλαγξ also signifies any compact order of troops, *the main body*, iii. 3. 11, 4. 23, where it is used of the square (πλαίσιον). Phrases: ἐπὶ φάλαγγος, *in line of battle*, iv. 3. 26 (where the troops had before been arranged as λόχοι ὄρθιοι, cf. the counter movement in iv. 8. 10, and see ὄρθιος), iv. 6. 6 (where the troops had been marching κατὰ κέρας, see κέρας), vi. 5. 7, 25; so εἰς φάλαγγα, iv. 8. 10.

Φαίλιος, ὁ, *Phaëlinus*, a Greek with a military reputation, serving under Tissaphernes, ii. i. 7, 10, 13, 21.

φανείται, φανέντος, see φαίνω.

φανερός, ἄ, ὄν [R. φα], *in plain sight*, *visible*, *clear*, *evident*, *open*, i. 7. 17, ii. 5. 1, iv. i. 23; freq. with partic. in personal constr., as φανεροὶ ἦσαν φεύγοντες, *it was clear that they were in full retreat*, or, *they were evidently retreating*, iv. 3. 33, cf. i. 6. 8, ii. 5. 40, iii. 2. 24, iv. 3. 24, vii. 7. 24. Phrases: ἐν τῷ φανερῷ, *openly*, *publicly*, i. 3. 21; εἰς τὸ φανερόν σε καταστήσαντας, *set you in a prominent position*, vii. 7. 22.

φανερῶς, adv. [R. φα], *evidently*, *manifestly*, i. 9. 19.

φαρέτρα, *ās. quiver*, iv. 4. 16. Its form is shown in the accompanying cut. See also *s.v.* Ἀμαζών and τόξον.



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It was supported by a strap which passed over the right shoulder, and across the breast and behind the back, so that the quiver rested on the left hip. The ξίφος (*q.v.*) was carried in the same manner.

φάρμακον, τό [*cf.* Eng. *pharmacy*], drug, noxious drug, poison. Phrase: φάρμακον πιών, *taking medicine*, vi. 4. 11.

φαρμακοποιᾶ, *ās* [φάρμακον + R. πο], *a taking physic or poison, dose of physic or poison, drugging*, iv. 8. 21.

Φαρνάβαζος, ὁ, *Pharnabazus*, son of Pharnaces, and satrap of Lesser Phrygia and Bithynia under Darius Nothus and Artaxerxes Mnemon, v. 6. 24, vii. 1. 2. He aided Sparta in the Peloponnesian war. His troops acted against the Cyrēans, vi. 4. 24, 5. 7, and for fear of the Greeks he induced Anaxibius to help them out of Asia, vii. 1. 2, 2. 12, 14. Later he was at war with Sparta.

Φάσιανόι, οἱ [Φᾶσις, *cf.* Eng.

*pheasant*], the *Phasiāni*, *Phasiāns*, a tribe living on the banks of the Phasis in Colchis, v. 6. 36; also a different tribe on the Armenian Phasis, iv. 6. 5, vii. 8. 25.

φᾶσιν, see φημί.

Φᾶσις, *ios* or *idos*, ὁ, the *Phasis*, a river in Colchis, flowing into the Pontus, and considered as the boundary between Asia and Europe, v. 6. 36, 7. 1, 5, 7 (Rioni); also the upper course of the Araxes in Armenia, iv. 6. 4 (Pasin Su).

φάσκω [R. φα], *say, assert, allege*, with inf., iii. 5. 17, iv. 4. 21, 8. 4, v. 8. 1.

φατέ, see φημί.

φαῦλος, η, ον, *mean, trifling, common*, of things, Lat. *uīlis*, vi. 6. 11, 12.

φέρω (φερ-, οί-, ἐνεκ-, ἐνεγκ-), ὀσσω ἤνεγκα and ἤνεγκον, ἐνήνοχα, ἐνήνεγμαί, ἤνέχθην [R. φερ], *bear, bring, carry*, Lat. *ferō*, i. 9. 26, ii. 1. 6, iii. 4. 32, iv. 3. 6, v. 1. 2, 4. 25, vii. 1. 37; with πρὸς and acc., vii. 3. 31; *bear, produce, yield*, of the earth, i. 2. 22, vi. 4. 6; *carry off, receive*, i. 3. 21, iv. 1. 8, vii. 6. 7; *bear, endure*, iii. 1. 23; *bring, cause*, ii. 1. 17, of tribute, *pay*, v. 5. 7; of a road, *bring, lead*, with πρὸς, ἐπὶ, or εἰς and acc., iii. 5. 15, v. 2. 19, 22, *cf.* v. 7. 7. Mid., *bring for oneself, fetch, bring away*, vi. 6. 1, vii. 4. 3.

Pass., *be borne, be hurled or thrown*, of missiles, iv. 7. 6, 12, v. 2. 14, hence, *carry*, iii. 3. 16; *be dashed, fly, rush*, with διά or κατά and gen., or πρὸς and acc., i. 8. 20, iv. 2. 3, 7. 14. Phrases: βαρέως or χαλεπῶς ἔφερον, *they took it ill, were annoyed or troubled*, Lat. *molestē ferēbant*, ii. 1. 4, v. 7. 2, vii. 7. 2, with dat., i. 3. 3; δεξιᾶς ἔφερον, *they brought assurances*, see δεξιός, ii. 4. 1; ἀγειν καὶ φέρειν, see ἄγω, ii. 6. 5, v. 5. 13.

φεύγω (φυγ-), φεύξομαι and φευξομαι, ἔφυγον, πέφηνγα [R. φυγ], *flee, take flight, run away, fly*, Lat. *fugiō*, i. 2. 18, 3. 20, ii. 1. 3, iii. 3. 9, iv. 2. 27, v. 4. 18, vi. 5. 27, vii. 3. 11; with διά or ἐκ and gen., or εἰς,

πρός, or ἐπὶ and acc., i. 10. 1, iii. 2. 17, iv. 1. 8, 3. 32, v. 7. 29; rarely with acc., *flee from, run away from*, iii. 2. 35, vi. 5. 23; *flee from one's country, be an exile, be banished*, abs. or with οἰκοθεν, iv. 8. 25, v. 3. 7; subst., ὁ φεύγων, *exile*, Lat. *exsul*, i. 1. 7, 9. 9, with ἐκ and gen., i. 3. 3.

**φημί** (φα-), φήσω, ἔφησα [R. φα], rare except in pres. and impf. (the other tenses being supplied by εἶπον and by the forms given under εἶρω), *declare, state, affirm, say*, Lat. *dicō*, with inf., i. 3. 20, ii. 1. 3, iii. 2. 24, iv. 2. 19, v. 2. 31, vi. 2. 8, vii. 1. 16; with nom. and inf., i. 8. 26, iii. 1. 4, iv. 1. 24, vi. 2. 13, vii. 2. 20; with acc. and inf., i. 2. 25, ii. 6. 11, iii. 1. 29, iv. 4. 18, v. 5. 19, vi. 6. 15, vii. 6. 32; abs. or with dir. discourse, i. 6. 6, ii. 1. 22, 3. 24, v. 4. 27, 6. 25, vii. 2. 24, 6. 23; very rarely with ὅτι and a clause, vii. 1. 5; the form ἔφη (less commonly ἔφασαν) freq. follows one or two words of the dir. or indir. discourse, *said he, quoth he*, Lat. *inquit*, i. 3. 20, ii. 3. 7, iii. 1. 7, iv. 4. 17, 8. 4, v. 6. 26, vi. 1. 30, vii. 3. 6. In answers ἔφη means, *he said yes, he assented*, i. 6. 7, with a neg., *he said no, he denied*, iv. 1. 23, v. 8. 5, cf. vii. 7. 18. The neg. is regularly attached to φημί as the leading verb where we attach it to the dependent, cf. Lat. *negō*, as οὐκ ἔφασαν ἵναί, *they said they would not go, they refused to go*, i. 3. 1, μισθωθῆναι οὐκ ἔφασαν, *they said they had not been hired*, *ibid.*, cf. i. 2. 26, iv. 5. 15, vi. 6. 10, vii. 4. 23, 8. 4.

φήης, φήση, φήσω, see φημί.

**φθάνω** (φθα-), φθήσομαι and rarely φθάσω, ἔφθην or ἔφθασα, *get before, get the start of, be beforehand, anticipate, outstrip*, abs.,

with τί or πρῶτος, or with πρὶν and inf., ii. 5. 5, iii. 4. 20, iv. 1. 4, 6. 11, vi. 1. 18; with acc. of pers. (which may be omitted) and a partic. expressing the leading idea, as φθάνωσι ἐπὶ τῷ ἄκρῳ γενομένοι τοὺς πολεμίους, *they reached the height before the enemy*, iii. 4. 49; ὅπως μὴ φθάσωσι καταλαβόντες, *that they may not get possession before (us)*, i. 3. 14, cf. v. 6. 9; αὐτὸν φθάνει ἡμέρα γενομένη, *the break of day surprised him*, v. 7. 16.

**φθέγγομαι**, φθέγξομαι, ἐφθεγξάμην, ἐφθεγμαι [cf. Eng. *apothegm, di-phthong*], *utter, make a sound, make oneself heard*, iv. 5. 18, vi. 6. 28; of the war cry, *shout*, i. 8. 18; of the eagle, *scream*, vi. 1. 23; of the trumpet, *sound*, iv. 2. 7, v. 2. 14, vii. 4. 19.

**φθεῖρω** (φθερ-). φθερῶ, ἐφθειρα, ἔφθαρκα and ἔφθορα, ἐφθαρμαι, ἐφθάρην, *corrupt, of a country, destroy, lay waste*, iv. 7. 20.

**φθονέω**, φθονήσω, ἐφθόνησα, ἐφθονήθην [φθόνος, ὁ, *envy*], *envy*, with dat. of pers., i. 9. 19, v. 7. 10.

**φιάλη**, ἡς [cf. Eng. *phial, vial*], a round shallow vessel like a large



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saucer, but deeper, Lat. *patera*, with neither stem, base, nor handle, either earthenware or made

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of bronze, gold, or silver, iv. 7. 27, vii. 3. 27, and used as a drinking cup or in pouring libations.

φιλαίτερον, see φίλος.

φιλέω, ἐφίλωσα, ἐφίλησα, ἐφίλημαι, ἐφίληθην [φίλος], love, of the love of family and friends, Lat. *diligō*, i. 1. 4, 9. 25, 28.

Φιλῆσιος, ὁ, *Philesius*, of Achaea, who succeeded Menon, iii. 1. 47, and was one of the two oldest generals, v. 3. 1. He attacked Xenophon at Cotyōra, v. 6. 27, and was there fined for failure in duty, v. 8. 1. See also vii. 1. 32.

φιλιᾶ, ᾗς [φίλος], affection, liking, friendship, attachment, Lat. *amicitia*, i. 6. 3, ii. 1. 10, v. 5. 15, vii. 3. 16; with possessive or objective gen., i. 3. 5, v. 6. 11, vii. 5. 6; τῇ σῇ φιλιᾷ, attachment to you, vii. 7. 29. Phrases: πρὸς φιλιᾶν ἀφιέναι, let depart in peace, i. 3. 19; αὐτοῖς διὰ φιλιᾶς λέναι, see διὰ, iii. 2. 8.

φιλικός, ἡ, ὅν [φίλος], of or befitting a friend, friendly, amicable, iv. 1. 9, v. 5. 25.

φιλικῶς, adv. [φίλος], amicably, like a friend, ii. 5. 27, vi. 6. 35.

φίλιος, ᾧ, ὃν [φίλος], friendly, amicable, at peace, of persons and places, abs. or with dat., i. 6. 3, ii. 5. 18, v. 7. 13, vi. 2. 6, 3. 22; esp. of a country, with or without χώρα, friendly country or power, i. 3. 14, ii. 3. 27, iii. 2. 9, iv. 1. 8, v. 5. 3, vii. 3. 13.

φίλιππος, ὃν [φίλος + R. ακ], fond of horses, sup., i. 9. 5.

φιλόθηρος, ὃν [φίλος + θήρᾱ], fond of hunting, sup., i. 9. 6.

φιλοκερδῶ [φιλοκερδῆς, greedy of gain, φίλος + κέρδος], be greedy of gain, i. 9. 16.

φίλοκινδύνος, ὃν [φίλος + κινδύ- νος], loving danger, adventurous, i. 6. 7, sup., i. 9. 6.

φιλομαθής, ἐς [φίλος + R. μα], fond of knowledge, eager to learn, sup., i. 9. 5.

φιλονεικία, ᾗς [φιλονεικος, fond

of strife, φίλος + νείκος, τό, strife], fondness of strife, rivalry, iv. 8. 27.

φιλονικία, ᾗς [φίλος + νίκη], eagerness to win, rivalry, emulation, iv. 8. 27.

Φιλόξενος, ὁ, *Philoxenus*, an Achaean, a brave soldier, v. 2. 15.

φιλοπόλεμος, ὃν [φίλος + πόλε- μος], fond of war, liking war, ii. 6. 1, 6.

φίλος, ἡ, ὃν [φίλος], friendly, dear, attached to, kindly disposed, Lat. *amicus*, abs. or with dat., i. 1. 5, 3. 19, 4. 2, vii. 6. 15, 8. 11; comp., φιλαίτερον (some read φίλ- τερον), i. 9. 29; subst., ὁ φίλος, friend, favourite, adherent, abs., with dat., or gen., i. 1. 2, 3. 6, 7. 6, ii. 1. 5, 4. 5, 5. 39, v. 4. 32, vi. 6. 4.

φιλόσοφος, ὁ [φίλος + σοφός], lover of knowledge, philosopher, ii. 1. 13.

φιλοστρατιώτης, ὃν [φίλος + R. στρα], the soldier's friend, vii. 6. 4, 39.

φιλοτιμέομαι, φιλοτιμήσομαι, πε- φιλοτιμῶμαι, ἐφιλοτιμήθην [φίλος + R. τι], love or seek honour, be am- bitious, feel piqued, with ὅτι and a clause, i. 4. 7.

φιλοφρονέομαι, ἐφιλοφρονῶμαι and ἐφιλοφρονήθην [φίλος + φρήν], be well disposed, show kindness or favour, act kindly, abs., ii. 5. 27, iv. 5. 29, 32; receive with kindness, greet with affection, with acc., iv. 5. 34.

Φιλιάσιος, ὁ [Φλιούς, *Phlius*], *Phli- asian*, native of *Phlius*, vii. 8. 1, the chief city of *Phlasis*, the small- est of the Doric states, between *Sicyonia* and *Argolis*.

φλυᾶρέω, φλυᾶρήσω [φλύᾱρος, ὁ, nonsense], talk nonsense, talk bosh, iii. 1. 26, 29.

φλυᾶρία, ᾗς [φλυᾱρος, ὁ, non- sense], babble, nonsense, pl., per- fect bosh, Lat. *nūgae*, i. 3. 18.

φοβερός, ὁ, ὃν [φόβος], fearful, causing fear, alarming, formida- ble, Lat. *terribilis*, ii. 5. 9, v. 2. 23,

5. 17; with dat. of pers. and inf., iii. 4. 5; sup. as subst., φοβερῶ-  
τατον, a most awful thing, ii. 5. 9.  
Phrase: φοβεροὶ ἦσαν μή, they felt  
afraid that, v. 7. 2.

φοβέω, φοβήσω, ἐφόβησα [φόβος],  
frighten, terrify, frighten away,  
Lat. terreō, iv. 5. 17; usually de-  
ponent, φοβέομαι, φοβήσομαι, πεφό-  
βημαι, ἐφοβήθην, be frightened, fear,  
dread, be afraid, Lat. timeō, abs.,  
with acc., or περί and gen., i. 9. 9,  
ii. 4. 18, iii. 1. 10, v. 5. 7, vii. 8. 20;  
with μή and a clause, i. 8. 13, iii.  
4. 34, vii. 1. 2, or with ὅτι, iii. 1. 12;  
hesitate, be doubtful about, with  
inf., i. 3. 17.

φόβος, ὁ [root φεβ, tremble, cf.  
Epic φέβομαι, flee, Eng. hydro-  
phobia], fear, dread, terror, fright,  
Lat. timor, i. 8. 18, ii. 3. 9, iii. 1.  
18, vi. 5. 29; alarm, panic, ii. 2. 19;  
pl., things causing fear, threats, iv.  
1. 23. Phrase: τὸν ἐκ τῶν Ἑλλή-  
νων εἰς τοὺς βαρβάρους φόβον, the  
fear inspired in the barbarians by  
the Greeks, i. 2. 18, cf. vii. 2. 37.

φοινίκεος, ᾧ, ον, contr. φοινίκους,  
ῆ, οὖν [Φοινίξ], purple-red, purple  
or dark red, so named because the  
discovery and earliest use of this  
colour were ascribed to the Phoe-  
nicians, i. 2. 16.

Φοινίκη, ἡς [Φοινίξ], Phoenicia,  
the Greek name for the centre of  
the Syrian coast land, strictly ap-  
plied to the region west of Mt.  
Lebanon, and extending from Ara-  
dus to Mt. Carmel, i. 4. 5, 7. 12.  
After the conquests made by Is-  
raelites in the south and Aramae-  
ans in the north, it still remained  
in possession of Canaanite, or, as  
they were called, Sidonian tribes.  
Its most famous cities were Tyre  
and Sidon. The inhabitants were  
noted navigators, traders, and col-  
onizers and were said to have in-  
vented the arts of writing, count-  
ing, and dyeing. The Greek alpha-  
bet is taken from the Phoenician.

φοινίκιστής, οὗ [cf. φοινίκους],

wearer of the purple, a title of  
rank at the Persian court; acc. to  
others purple-dyer, the title of the  
officers in charge of the royal pur-  
ple fisheries, dyehouses, and ward-  
robe. i. 2. 20.

Φοινίξ, ἱκος, ὁ, a Phoenician,  
native of Phoenicia, i. 4. 6.

φοῖνιξ, ἱκος, ὁ, palm-tree, the date-  
palm, Lat. palma, ii. 3. 10, 15; olvos  
φοινίκων, palm wine, made of the  
sap flowing from the trunk when  
tapped, ii. 3. 14, but in i. 5. 10 a  
drink from pressed dates is meant;  
the crown was edible, ii. 3. 16.

Φολόη, ἡς, Pholoe, a mountain  
range on the borders of Arcadia  
and Elis, v. 3. 10. (Xiria.)

φορέω, φορήσω, ἐφόρησα, -πεφό-  
ρηκα, πεφόρημαι, -εφορήθην [R. φερ],  
keep bringing, carry habitually,  
wear, i. 8. 29, v. 2. 26, vii. 4. 4.

φόρος, ὁ [R. φερ], what is brought  
in, tribute, Lat. tributum, v. 5. 1.

φορτίον, τό [R. φερ], what is car-  
ried, burden, load, v. 2. 21, vii. 1. 37.

φράζω (φραδ-), φράσω, ἔφρασα,  
πέφρακα, πέφρασμαι, aor. pass. as  
mid. ἐφράσθην [cf. Lat. inter-pres, ex-  
plainer, Eng. phrase, peri-phrasis],  
say, tell, intimate, declare, abs.,  
with rel. clause or ὅτι, ii. 4. 18, iv.  
5. 29, vi. 6. 20, vii. 8. 9; bid, com-  
mand, ii. 3. 3, with dat. and inf.,  
i. 6. 3.

Φρασιᾶς, ου, Phrasias, a taxiarch  
from Athens, vi. 5. 11.

φρέαρ, ατος, τό [root φρεF, swell,  
cf. Lat. ferueō, boil, Eng. brew],  
a well, not a natural one, but dug,  
Lat. puteus, iv. 5. 25.

φρονέω, φρονήσω, ἐφρόνησα. πεφρό-  
νηκα [φρήν], have understanding,  
be intelligent, be wise, Lat. sapiō,  
ii. 2. 5, vi. 3. 18. Phrases: μέγα  
φρονήσας ἐπὶ τούτῳ (some read  
καταφρονήσας), highly elated at this,  
iii. 1. 27; μείζον φρονεῖ, he is too  
proud, v. 6. 8.

φρόνημα, ατος, τό [φρήν], mind,  
spirit, confidence, Lat. animus, iii.  
1. 22, 2. 16.

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φρόνιμος, ον [φρήν], *in one's senses, prudent, wise, intelligent*, i. 10. 7, ii. 5. 16, 6. 7.

φροντίζω (φροντιδ-), φροντιῶ, ἐφρόντισα, πεφρόντισκα [φρήν], *take thought, be solicitous or anxious*, ii. 3. 25; *devise, contrive*, with ὅπως and opt., ii. 6. 8.

φρούραρχος, ὁ [πρό + R. 2 Φερ + ἄρχω], *commander of a watch, or, in cities, of a garrison*, i. 1. 6.

φρουρέω, φρουρήσω, ἐφρουρήσα, -πεφρουρήμαι, ἐφρουρήθην [πρό + R. 2 Φερ], *watch, guard*, Lat. *custodiō*, i. 4. 8, v. 5. 20.

φρούριον, τό [πρό + R. 2 Φερ], *guarded post, hence, guard, garrison*, Lat. *praesidium*, i. 4. 15.

φρουρός, ὁ [πρό + R. 2 Φερ], *watcher, guard, pl., garrison*, vii. 1. 20.

φρύγανα, τά [φρύγω, roast], *dried sticks, fagots, kindlings*, Lat. *cremia*, iv. 3. 11.

Φρυγία, ἄς [Φρύξ], *Phrygia*, originally the whole interior of Asia Minor west of the Halys, forming one of the oldest kingdoms in Asia. Conquered by the Lydian kings about 620 B.C., it afterwards became, with their kingdom, a Persian province under the name of *Phrygia the Great or Greater Phrygia*, i. 2. 6, 7, 9. 7. Afterwards the northern and eastern borders were conquered by the Bithynians, Galatians, and Lycaonians, and the remainder was annexed to the kingdom of Pergamon, and finally in 90 B.C. to the Roman province of Asia. The name *Phrygia Minor* or *Lesser Phrygia* was applied by the Greeks to the southern coast of the Propontis, because they found it subject to the Phrygians at their first acquaintance with it. It is referred to in v. 6. 24, vi. 4. 24.

Φρύνισκος, ὁ, *Phryniscus* of Achaëa, one of the Greek generals, vii. 2. 1, 29, 5. 4, 10.

Φρύξ, υγός, ὁ, *a Phrygian, native of Phrygia*, i. 2. 13.

φυγάς, ἀδός, ὁ [R. φυγ], *one who has fled, esp. exile, refugee*, Lat. *exsul*, i. 1. 9, 11, ii. 6. 4, v. 6. 23.

φυγή, ἡς [R. φυγ], *flight, rout*, Lat. *fuga*, i. 8. 24, iii. 2. 17, iv. 1. 17, vii. 8. 16; *banishment, exile*, Lat. *exsilium*, vii. 7. 57.

φυγόντες, see φεύγω.

φυλακή, ἡς [φυλάττω], *a watching, watch, guard*, Lat. *custodia*, abs. or with πρὸς and acc., iv. 5. 29, v. 8. 1, vii. 6. 22; *guard service, picket duty*, iii. 1. 40; *body of guards, guard, watch*, ii. 4. 17, iv. 5. 19, v. 1. 9, hence, *garrison*, i. 1. 6, 4. 4; of divisions of the night, *watch*, Lat. *vigilia*, iv. 1. 5. Phrase: *φυλακὰς φυλάξειν, do guard duty, stand guard*, ii. 6. 10, cf. v. 1. 2.

φύλαξ, ακος, ὁ [φυλάττω], *watcher, guard, picket, outpost*, Lat. *excubitor*, iv. 2. 5, 4. 19, v. 1. 16, vi. 4. 27; *pl., lifeguards, bodyguard*, i. 2. 12.

φυλάττω (φυλακ-), φυλάξω, ἐφύλαξα, -πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην [φυλάττω], *keep watch and ward, stand guard*, Lat. *custodiō*, intr., i. 2. 22, 4. 5, v. 1. 9; *guard, watch, watch for, defend*, with acc. of pers. or place, i. 2. 1, iv. 1. 20, 6. 1, 11, v. 2. 1, vi. 3. 11; *take charge of, keep, v. 3. 4; mid., look out for oneself, be on one's guard, beware, defend oneself, watch out against*, Lat. *caueō*, abs. or with acc., i. 6. 9, ii. 4. 10, 5. 37, iv. 7. 8, vi. 4. 27, vii. 3. 33, 7. 54; with μή and subjv. or opt., ii. 2. 16, iv. 6. 15; with ὥστε μή and inf., vii. 3. 35; with cognate acc. and ὡς μή and inf., vii. 6. 22. Phrase: *φυλακὰς φυλάξειν*, see *φυλακή*.

φύσῳ, πεφύσημαι, ἐφύσθην [φύσα, bellows], *blow, blow up, inflate*, iii. 5. 9.

Φύσκος, ὁ, *the Physcus*, a river emptying into the Tigris, on which was Opis, ii. 4. 25.

φυτεύω, φυτεύσω, ἐφύτευσα, πεφύτευμαι, ἐφύτευθην [φυτόν, plant,

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φυτός, *groun*, verbal of φύω], *plant*, of trees, v. 3. 12.

φύω, φύσω, ἐφύσα and ἐφῦν, πέφυκα, ἐφῦν [cf. Lat. *fuī*, *I was*, Eng. *BE*, *BOOR*, *BOOTH*, *BY-law*, *euphuism*, *im-p*, *neo-phyte*, *physis*], *bring forth*, *produce*, of plants, i. 4. 10.

Φωκαῖς, ἴδος, ἡ [Φώκαια, *Phocaea*], a *Phocaeian woman*, *woman of Phocaea*, an important Ionian city northwest of Smyrna. The name of the woman in i. 10. 2 was *Milto* (cf. *μίλτος*, *red ochre*) from her red cheeks, but *Cyrus* called her *Aspasia*. She became the favourite of *Artaxerxes*.

φωνή, ἡς [R. φα], *tone*, *voice*, Lat. *uox*, ii. 6. 9, vii. 3. 25; *language*, *dialect*, Lat. *lingua*, iii. 1. 26, iv. 8. 4.

φῶς, φωτός, τό [R. φα], *light*, *brightness*, Lat. *lūx*, iii. 1. 12, vii. 2. 18. Phrase: ἐπεὶ φῶς ἐγένετο, *when day broke*, vi. 3. 2.

## X.

χαίρω (χαρ-), χαίρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, 2 aor. pass. as act. ἐχάρην [R. χαρ], *rejoice*, *be glad*, with partic., vii. 2. 4. Phrases: οὐτε χαίροντες ἂν ἀπαλλάξαιτε, *you wouldn't get off scot-free*, v. 6. 32; εἰᾶ χαίρειν (from the use of imv. χαῖρε, *farewell*), *he let go*, *he gave up*, vii. 3. 23.

Χαλδαῖοι, οἱ, *the Chaldaeans*, a brave and independent tribe in Armenia on the upper courses of the *Euphrates*, identified by *Xen.* with the *Chalybes*, iv. 3. 4, v. 5. 17 (cf. iv. 4. 18). The *Chaldaeans* of *Babylonia* are thought to have come from this region.

χαλεπαίνω (χαλεπαν-), χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην [χαλεπός], *be severe*, *be angry* or *violent*, *be provoked* or *offended*, abs.,

or with dat., i. 4. 12, 5. 11, iv. 5. 16, v. 5. 24; with *δτι* and a clause, *ενεκα* and gen., or gen. of cause, i. 5. 14, v. 8. 20, vii. 6. 32; pass., *be provoked*, with dat. of pers., iv. 6. 2.

χαλεπός, ἡ, ὁν, *hard to bear*, *grievous*, *painful*, Lat. *gravis*, iii. 1. 13; *hard to deal with*, *difficult*, *hard*, *troublesome*, Lat. *difficilis*, abs. or with inf., ii. 6. 24, iii. 2. 2, iv. 8. 2, v. 2. 20, vi. 6. 13, vii. 7. 28; of persons, *severe*, *stern*, *harsh*, Lat. *dūrus*, ii. 6. 9, 12; of an enemy, *dangerous*, i. 3. 12; of dogs, *savage*, *fierce*, v. 8. 24; subst., τὸ χαλεπόν, *severity*, *sternness*, ii. 6. 11, of the wind, *violence*, iv. 5. 4.

χαλεπῶς, adv. [χαλεπός], *hardly*, *with difficulty*, *painfully*, Lat. *aegrē*, iii. 3. 13, 4. 47. Phrases: χαλεπῶς φέρειν, see φέρω, i. 3. 3; χαλεπῶς ἔχειν, *be angry*, vi. 4. 16.

χαλινῶν, ἐχαλίνωσα, -κεχαλίνωμαι [χαλινός, ὁ, *bridle*], *bridle*, *put on a bridle*, iii. 4. 35. The bridle, or χαλινός, consisted of bit, headstall, and reins. The bit was generally a snaffle, the two ends of which were joined under the jaw by a strap or chain, to which a leading rein was sometimes attached. For the headstall, see the illustrations under ἄρμα (No. 8), ἵπποδρομος (No. 31), κέρας (No. 35), and esp. προμετωπίδιον. The last shows the frontlet and cheekpieces designed to protect the head of the horse.

χάλκεος, ᾧ, ον, contr. χαλκοῦς, ἡ, οὖν [χαλκός], *made of bronze*, *bronze*, Lat. *aëneus*, i. 2. 16, v. 2. 29.

χαλκός, ὁ, *copper*, Lat. *aes*; also *bronze*, a compound made of copper and tin, used in the manufacture of armour, hence χαλκός τις, *bronze armour here and there*, i. 8. 8.

χάλκωμα, ατος, τό [χαλκῶω, *make*

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in bronze, χαλκός], copper or bronze vessel, iv. 1. 8.

Χάλος, ὁ, the Chalus, a river in the northern part of Syria, flowing by Beroe, i. 4. 9.

Χάλυβες, ὡν, οἱ [cf. Eng. *chalybeate*], the Chalybes, Chalybians, a brave and warlike tribe in Pontus on the frontier of Armenia, iv. 4. 18, 5. 34, 6. 5, iv. 7. 15. Others nearer the coast were subject to the Mossynoeci, and lived by iron working, v. 5. 1. (See Χαλδαῖοι.)

χαράδρᾱ, ᾱς, bed of a torrent, gorge, ravine, iii. 4. 1, iv. 2. 3, v. 2. 3, vi. 3. 5.

χαράκωμα, ατος, τό [χαρακώ, fence with a palisade, χάραξ, stake, pale], palisaded place, stockade, v. 2. 26.

χαρίεις, ιεσσα, ιεν [R. χαρ], graceful, of a plan, pretty, clever, iii. 5. 12.

χαρίζομαι (χαριδ-), χαριῶμαι, ἐχαρισάμην, κεχαρίσμαι [R. χαρ], show kindness, gratify, favour, please, oblige, Lat. *grātificor*, abs., with dat., or with dat. of pers. and acc. of thing, i. 9. 24, ii. 1. 10, 3. 19, v. 3. 6, vii. 6. 2. Phrase: ἦν τῷ θυμῷ χαρίζομεθα, if we indulge our anger, vii. 1. 25.

χάρις, ιτος, ἡ [R. χαρ], graciousness, love, favour felt, thanks, gratitude, Lat. *grātia*. Phrases: χάριν εἶδέναι, be grateful, feel thankful, Lat. *grātiās habere*, abs., with dat. of pers., and gen. of cause, i. 4. 15, vii. 4. 9, 6. 32; so χάριν ἔχειν, ii. 5. 14, vi. 1. 26; χάριν ἀποδώσει, he will return the favour, Lat. *grātiās referet*, i. 4. 15; τοῖς θεοῖς χάρις δοῦναι, thank the gods that, iii. 3. 14.

Χαρμάνδη, ης, Charmande, a large city in the northeastern part of Arabia, on the Euphrātes, i. 5. 10. (Hit.)

Χαρμῖνος, ὁ, Charmīnus, a Spartan sent by Thibron to ask the Cyrēans to join him, vii. 6. 1, 7. 13, 56.

χειμών, ὦνος, ὁ [cf. χιών], rain-storm, bad weather, storm, iv. 1. 15, v. 8. 20; winter, the cold, Lat. *hiems*, i. 7. 6, v. 8. 14, vii. 6. 9, 24.

χείρ, χειρός, ἡ [R. χερ], hand, Lat. *manus*, i. 5. 8, 10. 1, ii. 3. 11, 5. 33, iii. 1. 17, 2. 33, v. 6. 33, vi. 1. 8, vii. 3. 5. Phrases: εἰς χεῖρας ἐλθεῖν, ἵνα, δέχεσθαι, see the verbs, i. 2. 26, iv. 3. 31, 7. 15; οἱ ἐκ χειρὸς βάλλοντες, see βάλλω, iii. 3. 15; ἐκ τῶν χειρῶν λῆθαι, stones thrown merely with the hand (i.e. without slings), v. 2. 14; ἐκ χειρός, hand to hand, Lat. *comminus*, v. 4. 25.

Χειρίσοφος, ὁ, Chirisophus, a Spartan, sent by the Ephors to join Cyrus with 700 troops, i. 4. 3. After the death of Cyrus he was one of the envoys sent to offer the throne of Persia to Ariaeus, ii. 1. 5, 2. 1. On the death of the generals he encouraged the troops and was chosen to command the van, iii. 2. 1, 37, iv. 1. 6. Although previously unacquainted with Xenophon, iii. 1. 45, he became very friendly to him, iv. 5. 33, and they had but one disagreement during the retreat, iv. 6. 3. From Trapezus he went to ask Anaxibius for ships for the army, v. 1. 3, 4, 3. 1, but returned unsuccessful to Sinōpe, vi. 1. 16, where he was chosen commander in chief, vi. 1. 32, an office which he held only a week, vi. 2. 12, 14. Thence with a small force he marched to Calpe, vi. 2. 14, 18, 3. 10, where he died, vi. 4. 11.

χειρόομαι, χειρώσομαι, ἐχειρωσάμην, κεχείρωμαι [R. χερ], handle, get into one's power, subdue, vii. 3. 11.

χειροπληθής, ἐς [R. χερ + R. πλα], hand-filling, as large as the hand will hold, iii. 3. 17.

χειροποίητος, ον [R. χερ + ποιέω], made by the hand of man, artificial, iv. 3. 5.

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χείρων, ον, gen. ονος, used as comp. of κακός [R. χερ], worse, of persons, inferior, v. 2. 13. Phrase: χείρων ἐστὶ αὐτῷ, it is the worse for him, vii. 6. 4, 39.

Χερρόνησος, ἡ [χέρπος, ὁ, mainland + νῆσος], land-island, peninsula, vi. 2. 2; without an explanatory adj. the Chersonese or Thracian Chersonēsus is meant, a peninsula stretching along the Hellespont opposite the Asiatic coast, and consisting mostly of low hills. It contained Ionic cities which were founded in early times. The elder Miltiades formed it into a Graeco-Thracian principality about 550 B.C., and after the Persian war it was administered as an Athenian possession until conquered by Macedonia in 343 B.C. i. 1. 9, ii. 6. 2, v. 6. 25, vii. 6. 14.

χῆλη, ἡ, hoof, cloven hoof; hence, from its projecting shape, breakwater, mole, vii. 1. 17.

χῆν, χηνός, ὁ, ἡ [cf. Lat. ānser, goose, Eng. GANDER, GOOSE], goose, i. 9. 26.

χθές, adv. [cf. Lat. herī, yesterday, Eng. YESTER-day], yesterday, vi. 4. 18.

χίλιοι, αἱ, α, thousand, Lat. mille, i. 2. 3, iii. 4. 2, vi. 1. 15.

χίλος, ὁ, green fodder, forage, provender, i. 5. 7, 9. 27, iv. 5. 25; with ξηρός, hay, iv. 5. 33.

χίλω [χίλος], fodder, feed, of horses, vii. 2. 21.

χίμαιρα, ἄς [cf. Eng. chimaera], she-goat, Lat. capra, iii. 2. 12.

Χίος, ὁ [Χίος, ἡ, Chios], a Chian, native of Chios, iv. 1. 28, 6. 20, an island in the Aegæan west of Lydia, famous for the manufacture of wine and mastic. (Scio.)

χιτών, ὄνος, ὁ, under garment, chiton, corresponding in use to the Roman tunica. The garment in its simplest form was a double piece of cloth, oblong in shape, and somewhat wider than the breadth

of the chest, one-half of which covered the front of the body, the other the back. One side was closed by the fold of the cloth, the other was left open. The chiton was fastened on each shoulder by brooches, and the arms were thrust through the holes just beyond these, the sides of the garment dropping. But it might have either full or half-sleeves, and the open side was often closed by a seam. It was confined over the hips by the girdle, ξώνη, q.v. This garment, corresponding to the modern shirt or shift, was worn next the person by both men and women. But at Athens, the men's chiton was of wool and came only to the knees, the woman's was of linen and reached to the



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feet. For the latter see s.v. φάλη, the figures at the centre and at the left, and s.v. κλῖνη, the woman's figure. The soldier wore it under his cuirass, v. 2. 15. See the illustrations s.v. ἄρμα (No. 8), ἄσπς (No. 10), θώραξ, κυνέμς (No. 39), and ὀπλίτης. The chiton was, like the ἱμάτιον (q.v.), often ornamented, and might be of brilliant colour, i. 2. 16. The under garments of Persian noblemen were expensive, i. 5. 8; the Macronians wore them made of hair, iv. 8. 3. Those of the Thracians, χιτῶνες περὶ τοῖς μηροῖς, vii. 4. 4, seem to have been shirt and trousers combined.

χιτωνίσκος, ὁ [dim. of χιτών], short chiton, Lat. tunica, not reaching to the knees, v. 4. 13.

χιών, ὄνος, ἡ [cf. Lat. hiems, winter], snow, Lat. nix, iv. 4. 8, 11, 5. 36, v. 3. 3, vii. 3. 42.

**χλαμύς**, ὕδος, ἡ, *cloak, mantle, chlamys*, a garment worn esp. by



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horsemen, vii. 4. 4, but also by the foot soldier on the march and by travellers in general. It was an oblong piece of cloth thrown over the left shoulder, the open ends of which were fastened over the right shoulder by a brooch. It was thus distinguished from the ἱμάτιον (*q.v.*), which confined

one and sometimes both of the arms.

**χοῖνιξ**, ἰκος, ἡ, *choenix*, an Attic dry measure, i. 5. 6, containing 1.094 liters, or nearly one quart U. S. dry measure. Forty-eight χοῖνικες made one μέδιμνος, *q.v.*

**χοίρειος**, ᾱ, ον [χοῖρος], of swine; κρέα χοίρεια, *pork*, iv. 5. 31.

**χοῖρος**, ὁ, ἡ, *young pig, porker*, Lat. *porcus*, vii. 8. 5.

**χορεύω**, χορεύσω, etc. [χορός], *dance*, Lat. *saltō*, iv. 7. 16, v. 4. 17.

**χορός**, ὁ [cf. Eng. *choir, chorus*], *dance, band of dancers, chorus*, tragic or comic, v. 4. 12.

**χόρτος**, ὁ, *fodder, grass*, i. 5. 5, ii. 4. 11, with κοῦφος, *hay*, i. 5. 10.

**χράομαι**, χρήσομαι, ἐχρησάμην, κέχρημαι, and pass. ἐχρήσθην, *use, make use of, employ*, Lat. *utor*, abs. or with dat., i. 4. 8, 9. 5, ii. 1. 12, iii. 2. 21, iv. 4. 13, v. 4. 28, vi. 1. 9; with two dat. or *els* and acc., ii. 1. 6, iii. 4. 17, iv. 2. 28, v. 1. 16; with an acc., as τί βούλεται ἡμῖν χρήσθαι, *what does he want to use us for*, i. 3. 18, cf. ii. 1. 14, iii. 1. 40, v. 4. 9, vii. 2. 31; *treat*, of persons, with two dat. the second being

sometimes preceded by ὡς, i. 4. 15, ii. 5. 11, 6. 25, vii. 2. 25; *enjoy, have, find*, i. 3. 5, 9. 17, ii. 6. 13, iv. 1. 22, 6. 3. Phrases: πρᾶξις παραπλησῶσα περ ἐχρήτο τοῖς ξένοις, *a business like that in which he used mercenaries*, i. 3. 18; οὕτως αὐτοῖς χρήσθε ὥσπερ ἄξιον, *treat them exactly as they deserve*, v. 7. 5; χρήσθαι δ τι ἂν βούλη, *to deal with them as you please*, vi. 6. 20.

**χρή**, -χρήσει, -έχρησε, *impers., it is necessary, one must, it is needful*, with inf. or acc. and inf., i. 3. 11, 4. 14, ii. 2. 4, 5. 27, iii. 2. 24, v. 7. 5, vi. 3. 18, vii. 5. 9.

**χρήζω** (χρηδ-), *need, want, long, desire, wish*, abs. or with inf., i. 3. 20, ii. 5. 2, iii. 4. 41, v. 5. 2.

**χρήμα**, ατος, τό [χράομαι], *a thing of use; pl., men's things, property* of any sort, goods, possessions, effects, chattels, i. 3. 14, 4. 8, 10. 18, ii. 4. 27, iii. 1. 37, v. 2. 4, vi. 6. 1; esp. *money*, i. 1. 9, 2. 12, 9. 12, ii. 6. 5, vi. 4. 8, vii. 6. 41.

**χρηματιστικός**, ἡ, ὄν [χρηματίζω, *transact business, χρήμα*], *pertaining to money-making; of an omen, portending gain*, vi. 1. 23.

**χρήναι**, see *χρή*.

**χρήσθαι**, see *χράομαι*.

**χρήσιμος**, η, ον, and os, ον [χρήσις, *use, χρήομαι*], *of use, useful, valuable, serviceable*, Lat. *utilis*, of persons and things, abs. or with dat., i. 6. 1, ii. 5. 23, iii. 4. 17, v. 6. 1.

**χρίμα** or **χρίσμα**, ατος, τό [χρίτω, cf. Eng. *chrism*], *unguent, ointment*, iv. 4. 13.

**χρίτω**, χρίσω, ἐχρίσα, κέχρι(σ)μαι, ἐχρίσθην [cf. Lat. *frīdō, rub*, Eng. *GRIND, GRIST, Christ*], *touch slightly, rub, anoint; mid., anoint oneself*, iv. 4. 12.

**χρόνος**, ὁ [cf. Eng. *ana-chronism, chronology, chrono-meter*], *time, season, period*, Lat. *tempus*, i. 8. 8, 22, ii. 1. 17, 3. 22, iii. 4. 12, 36, iv. 2. 17, v. 2. 11, 8. 1, vi. 3. 26, 6. 13,

vii. 8. 19. Phrases: πολλὸν χρόνον, *for a long while*, i. 3. 2; πολλοῦ χρόνου, *in a long while*, i. 9. 25.

χρῦσος, ἡ, ον, contr. χρῦσοῦς, ἡ, οὖν [χρῦσός], *golden, of gold*, i. 2. 10, 27, 7. 7; *gilded, gold mounted*, i. 2. 27, 8. 29, v. 3. 12.

χρῦσιον, τό [dim. of χρῦσός], *a piece of gold, coined gold, gold*, i. 1. 9, 7. 18, vii. 8. 1.

Χρῦσόπολις, εως, ἡ, *Chrysopolis*, a city on the Bosphorus, opposite Byzantium. It was subject to Chalcedon, vi. 3. 16, 6. 38. (Scutari.)

χρῦσός, ὁ [cf. Eng. *GOLD, chrysalis, chryso-lite*], *gold*, Lat. *aurum*, iii. 1. 19.

χρῦσοχάλινος, ον [χρῦσός + χαλίνος, ὁ, *bridle*], *with gold mounted bridle*, of a horse, i. 2. 27.

χώρᾱ, ἄς [cf. χώρος], *place*, esp. one's assigned *place*, in a military sense, *position, post, station*, i. 8. 17, iii. 4. 33, iv. 8. 15, vi. 4. 11; *station in society, office, rank*, see phrases; *land, region, country*, very freq., i. 1. 11, 5. 5, 6. 7, ii. 1. 11, iii. 4. 31, iv. 5. 34, v. 2. 3, vi. 6. 1, vii. 7. 33. Phrases: κατὰ χώρᾱν ἔθεντο τὰ ὅπλα, *see τίθημι*; ἐν ἀνδραπόδων χώρᾱ ἐσόμεθα, *we shall pass for slaves*, Lat. *servitūrum locō erimus*, v. 6. 13; ἐν οὐδεμῇ χώρᾱ ἔσονται, *they will have no place*, *be of no account*, v. 7. 28.

χωρέω, χωρήσω, ἐχώρησα, κεχώρηκα, -κεχώρημαι, -εχωρήθην [χώρος], *give place, withdraw, move, move on, advance, march*, of persons, i. 10. 13, ii. 4. 10, iv. 7. 11, v. 4. 26; of missiles, with διὰ and gen., *penetrate*, iv. 2. 28; of measures, *hold, contain*, i. 5. 6.

χωρίζω, ἐχώρισα, κεχώρισμαι, ἐχωρίσθην [χωρίς], *set apart, detach*, vi. 5. 11; *separate, pass., be remote, differ from*, with gen., v. 4. 34.

χωρίον, τό [dim. of χώρος], *space*, spot, *place*, iii. 3. 9, iv. 1. 16, 2. 28, v. 2. 2, vii. 1. 24; *piece of land, estate*, v. 3. 7; *place, of towns and*

*cities*, i. 4. 6, iii. 4. 24, v. 2. 3, vii. 8. 15, esp. when fortified by nature or art, hence, *stronghold, fortress*, i. 2. 24, ii. 5. 7, v. 1. 17, 4. 31.

χωρίς, adv., *separately, apart, by oneself or themselves*, iii. 5. 17, vi. 6. 2, vii. 2. 11; as prep. with gen., *apart or away from*, i. 4. 13.

χώρος, ὁ [cf. χώρᾱ, Eng. *anchoret*], *a particular place, piece of ground, estate*, v. 3. 10, 11, 13; *country*, in the phrase κατὰ τοὺς χώρους, *up and down the country*, vii. 2. 3.

Ψ.

Ψάρος, ὁ, *the Psarus*, a large river, rising in Cataonia, and flowing southwesterly through Cilicia into the Mediterranean, i. 4. 1. (Seihûn.)

ψέγω, ψέξω, ἔψεξα, *blame, disparage*, vii. 7. 43.

ψέλιον or ψέλιον, τό, *armlet, bracelet*, Lat. *armilla*, worn by men among the Persians as a mark of distinction, i. 2. 27, 5. 8, 8. 29.

ψευδενέδρᾱ, ἄς [ψευδής + R. σεδ], *sham ambushade*, v. 2. 28.

ψευδής, ἐς [ψεύδω], *false, lying, untrue*, Lat. *falsus*, ii. 4. 24; subst., τὰ ψευδῆ, *lies*, ii. 6. 26.

ψεύδω, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην [cf. Eng. *pseud-onym*], *deceive*, Lat. *fallō*, mid., *be deceitful, lie, cheat, deceive, act falsely*, with acc. or πρὸς and acc. of pers., i. 3. 5, 10; abs., with acc., or περὶ and gen. of thing, i. 9. 7, ii. 6. 22, 28, v. 6. 35, vii. 6. 15; pass., *be deceived*, abs. or with acc., i. 8. 11, ii. 2. 13, iii. 2. 31.

ψηφίζω (ψηφιδ-), ψηφιῶ, ἐψηφισα, -εψηφισμαι, ἐψηφίσθην [ψηφός], *reckon with pebbles*; as



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dep. *mid.*, *vote*, *resolve*, *decree*, *decide*, with acc., inf., or acc. and inf., i. 4. 15, iii. 2. 31, v. 1. 4, vi. 2. 12, vii. 7. 18.

ψήφος, ἡ [cf. ψάω, *rub*], *pebble*, esp. as used for voting, *vote*, *ballot*, Lat. *supragium*, v. 8. 21; hence, *decree*, *sentence*, see ἐπάγω, vii. 7. 57.

ψιλός, ἡ, ὅν [cf. ψάω, *rub*], *stripped*, *naked*, *bare*, i. 8. 6; of a country, *barren*, i. 5. 5; as subst., οἱ ψιλοί, *light-armed soldiers*, *light troops*, iii. 3. 7, v. 2. 16, see s.v. γυμνής and πελταστής.

ψιλόω, ψιλώσω. ἐψίλωσα, ἐψίλωθην [ψιλός], *strip*, *make bare*, Lat. *nūdō*; pass., *be deprived of*, *cleared of*, or *left by*, with gen., i. 10. 13, iv. 3. 27.

ψοφέω, ἐψόφησα [ψόφος], *make a sound*, *resound*, *ring*, iv. 3. 29.

ψόφος, ὁ, *noise*, iv. 2. 4.

ψύχῃ, ἥς [cf. ψύχω, *blow*, *breathe*, Eng. *psychic*, *psycho-logy*, *metempsychosis*], *breath of life*, Lat. *anima*, hence *life*, *soul*, *spirit*, *heart*, serving also for Lat. *animus*. Phrases: ἔχομεν ψυχὰς ἀμείνωνας, *we have braver spirits*, i.e. *more courage*, iii. 1. 23, cf. 42; τὰς ἐαυτῶν ψυχὰς καὶ σώματα, *their own lives and bodies*, iii. 2. 20; ἐκ τῆς ψυχῆς, *from the bottom of my heart*, Lat. *ex animō*, vii. 7. 43.

ψύχος, οὖς, τό [cf. ψύχω, *blow*, *breathe*], *cold*, Lat. *frigus*, iv. 5. 12, vii. 4. 3; pl., *intense cold*, *frost*, iii. 1. 23.

## Ω.

Ω, exclamation, *O*, frequently prefixed to the vocative, generally left untranslated on account of its rarity in this use in English, i. 4. 16, 6. 7, ii. 1. 10, v. 5. 13, vii. 2. 24.

Ω, see δς.

ᾧδε, adv. [ἵδε], *as follows*, *thus*, *in the following manner*, i. 1. 6, iii.

i. 27, iv. 6. 7, v. 4. 12; ᾧδε πως, *somewhat as follows*, i. 7. 9.

ᾠδή, ἥς [ᾠδω, cf. Eng. *ode*, *comedy*, *par-ody*, *pros-ody*], *song*, Lat. *carmen*, iv. 3. 27.

ᾠδοποιμένη, see ὀδοποιέω.

ᾠετο, ᾠήθησαν, see οἴομαι.

ᾠθέω (ᾠθ-), ᾠσω and poetic ᾠθήσω, ἔωσα, ἔωσμαι, ἔωσθην, *push*, *shove*; *mid.*, *push out of one's way*, *shove out*, with ἐκ and gen., iii. 4. 48.

ᾠτισμός, ὁ [ᾠθίζομαι, *jostle*, ᾠθέω], *a pushing*, *a jostling*, v. 2. 17.

ᾠκοδόμητο, see οἰκοδομέω.

ᾠμοβόειος, ᾠ, ὄν, or ᾠμοβόινος, ἡ, ὄν [ᾠμός + R. βοF], *of raw ox-hide*, *made of untanned ox-hide*, iv. 7. 22, 26, vii. 3. 32.

ᾠμος, ὁ [cf. Lat. *umerus*, *shoulder*], *the upper arm*, *shoulder*, vi. 5. 25.

ᾠμός, ἡ, ὄν [cf. Lat. *amārus*, *bitter*], *raw*, *uncooked*, Lat. *crūdus*, iv. 8. 14; hence, of persons, *rough*, *cruel*, *fierce*, ii. 6. 12.

ᾠμοσαν, see δυνῆμι.

ᾠνόμαι, ᾠνήσομαι, ἑώνημαι, pass. ἑωνήθην (for 2 aor. *mid.*, ἐπριάμην is used, see πριάσθαι) [ᾠνος, ὁ, *price*], *buy*, *purchase*, Lat. *emō*, ii. 3. 27, v. 3. 7, vii. 2. 38, 3. 13; with gen. of price, iii. 1. 20, v. 1. 6, vii. 6. 24.

ᾠνήσατε, see δύννημι.

ᾠνιος, ᾠ, ὄν [ᾠνος, ὁ, *price*], *purchaseable*, *for sale*, Lat. *uenālis*; subst., τὰ ᾠνια, *wares*, *goods*, i. 2. 18, vii. 6. 24.

ᾠοντο, see οἴομαι.

ᾠπις, ἰδος, ἡ, *Opis*, a city on the Phrycus, near the Tigris, in Assyria, ii. 4. 25.

ᾠρᾱ, ᾠς [cf. Eng. *year*, *hour*, *horoscope*], *fixed time*, *period*; of the year, *season*, i. 4. 10, ii. 3. 13; of the day, *time*, *hour*, Lat. *hōra*, iii. 5. 18, iv. 8. 21, vi. 5. 1; in general, *the right or proper time* for doing anything, *opportunity*, abs., with inf., or dat. of pers. and inf., i. 3. 11, 12, iii. 4. 34, iv. 6. 16, v. 7. 12, vi. 3. 20, vii. 3. 34.



**ὥρατος**, *ā*, *ον* [ὥρᾱ], *at the right time, seasonable*, of fruits, *in their season*, v. 3. 12; of persons, *in the bloom of youth*, ii. 6. 28; subst., τὰ ὥρατα, *fruits of the season*, v. 3. 9.

**ὥρμητο**, see ὁρμάω.

**ὥς**, originally a rel. adv. of manner [*cf.* *ὅς*], but developed into a great variety of uses.

Rel. adv., *as*, Lat. *ut*, with verbs, i. 4. 5, 6. 3, 9. 1, ii. 4. 23, iv. 8. 12, v. 8. 25, vi. 3. 25, 4. 18, vii. 1. 27; with subst. or adj., i. 1. 2, ii. 5. 3, iii. 3. 2, v. 3. 12, 5. 19; so with preps., i. 2. 1, 4. 8. 23, ii. 5. 30, iv. 3. 11, vi. 1. 9; with circumstantial partic. *ὥς* shows that the partic. contains a thought or assertion of the subject of the leading verb, or of some other person prominent in the sentence, without implying that it is the thought of the speaker or writer, and hence it may be rendered, acc. to the context and the kind of circumstantial partic., *as if, just as, thinking that, on the ground that, with the avowed intention, as though, etc.*, i. 1. 3, 11, 2. 1, 19, ii. 3. 29, 4. 8, 6. 2, iii. 1. 17, 2. 11, iv. 2. 5, vi. 5. 28, vii. 1. 7, 8. 16, so with gen. or acc. abs., i. 1. 6, ii. 1. 21, iii. 4. 3, v. 2. 12, vi. 4. 22; with the absolute inf., *ὥς συνελόντι εἰπεῖν, to put it briefly*, iii. 1. 38; with numerals, *about*, i. 2. 4, 6. 1, 7. 15, *cf.* vi. 5. 11, and the phrase *ὥς ἐπὶ τὸ πολὺ, for the most part, generally*, iii. 1. 42, 43, 4. 35; of degree, with adjs. and advs., *how*, iii. 1. 40, iv. 1. 20, vi. 6. 32, esp. with sups., Lat. *quam*, as *ὥς μάλιστα, as much as possible*, i. 1. 6, *cf.* 3. 14, ii. 2. 12, 5. 14, iii. 1. 38, iv. 6. 1. As an improper prep., only of persons, *to*, i. 2. 4, ii. 3. 29, 6. 1, vii. 7. 55.

Conj., of time, *as, when, after*, with indic., i. 1. 4, 5. 12, 8. 18, iv. 3. 27, v. 2. 6, vii. 1. 19, *ὥς τάχιστα, as soon as*, iv. 3. 9; introducing indir. disc. like *ὅτι, that*, i. 1. 3, 3. 5, 4. 8, ii. 1. 14, 5. 6, vi. 1. 30; causal, *as,*

*when, since, for, because*, Lat. *ut*, with indic., ii. 4. 17, v. 8. 10, vi. 1. 32; final, denoting purpose, *that, in order that*, Lat. *ut*, with subjv. or opt., i. 3. 14, 9. 28, ii. 4. 17, iii. 1. 18, iv. 6. 15, v. 7. 18, once with indic., vii. 6. 23, with *ἄν* and subjv., ii. 5. 16, vi. 3. 18; consecutive, denoting result, *so as, so that*, with inf., ii. 3. 10, iii. 5. 7, v. 6. 12, freq. of an intended result, i. 5. 10, 8. 10, 15, iv. 3. 29, 6. 13, v. 2. 12, so with comps., as *βραχύτερα ἢ ὥς ἐξικνεῖσθαι, too short to reach*, iii. 3. 7, rarely with indic., vi. 1. 5.

**ὥς**, adv., *thus, so, like οὕτως; οὐδ' ὥς, not even under these circumstances*, i. 8. 21, iii. 2. 23, vi. 4. 22.

**ὥσαύτως**, adv. [*ὥς* + *αὐτός*], *in this same way, likewise, just so*, iii. 2. 23, iv. 7. 13, v. 6. 9, vii. 3. 22.

**ὥσθ'**, see ὥστε.

**ὥσιν**, see εἰμί.

**ὥσιν**, see οὖς.

**ὥσπερ**, rel. adv. of manner [*ὥς*], *like as, just as, even as, as it were, like*, used like *ὥς* before substs., adjs., verbs, and preps., i. 4. 12, 5. 3, 8, 8. 20, ii. 4. 10, 6. 6, iv. 3. 5, v. 1. 2, vi. 5. 31, vii. 2. 27; in comparisons, with partic. in gen. abs., i. 3. 16, so with acc. abs., *ὥσπερ ἔξδν, just as if we might*, iii. 1. 14. Phrases: *ὥσπερ εἶχεν, just as he was*, iv. 1. 19; *ὥσπερ καὶ νῦν, exactly as at present*, vii. 3. 10.

**ὥστε**, rel. adv. [*ὥς* + *τε*], *so as, so that*, with indic., i. 1. 8, 3. 10, 8. 13, 10. 19, ii. 3. 25, iii. 3. 11, v. 4. 20; with inf., i. 1. 5, 4. 8, 5. 13, ii. 2. 17, iv. 2. 27, v. 6. 25, 7. 7, vi. 1. 31, vii. 1. 41; *on condition that, provided that*, with inf., ii. 6. 6, v. 6. 26, vii. 4. 12.

**ὥτα**, see οὖς.

**ὥτε**, in the phrase *ἐφ' ὥτε*, see ἐπί.

**ὥτευλή**, ἦς, \*wound, hence, *scar*, i. 9. 6.

**ὥτις**, ἴδος, ἦ, *bustard*, i. 5. 2, 3.

ᾠφέλε, see ὀφείλω.

ᾠφέλέω, ὠφελήσω, etc. [ὄφελος],  
help, succour, assist, benefit, be of  
use or of service, Lat. iuvō, abs.,  
with acc., or two accs., i. I. 9, 3.  
6, iii. 3. 18, v. 6. 30, vii. 6. 11; pass.,

be helped, derive profit or advan-  
tage, v. I. 12.

ᾠφέλιμος, ον [ὠφέλέω], helping,  
useful, serviceable, i. 6. 2, iv. I. 23.

ᾠφθήμεν, see ὀράω.

ᾠφλε, see ὀφλισκάνω.



## LIST OF ILLUSTRATIONS.



THIS list gives the immediate sources of the preceding seventy-nine illustrations. The original sources are generally stated in the books to which reference is here made. Those referred to oftenest are the following:—

Baumeister, *Denkmäler des klassischen Altertums*. 3 vols. München und Leipzig, R. Oldenbourg, 1885–1888.

Guhl and Koner, *The Life of the Greeks and Romans*, translated from the third German edition. New York, D. Appleton and Company, 1876.

Hope, *The Costume of the Ancients*, new edition. 2 vols. London, Chatto and Windus, 1875.

Rich, *Dictionary of Roman and Greek Antiquities*, third edition. New York, D. Appleton and Company, 1874.

Smith, *Dictionary of Greek and Roman Antiquities*, third edition. 2 vols. London, John Murray, 1890, 1891.

1. ἀκινάκης, Rich, p. 8.
2. ἀλέτης, Guhl and Koner, p. 519 (see also the following).
3. Overbeck und Mau, *Pompeji*, p. 387.
4. Ἀμαζών, Rich, p. 25. Illustrates also κράνος, πέλτη, σάγαρις, ὑπόδημα, φαρέτρᾱ, χιτῶν.
5. ἀμφορεύς, Smith, L. p. 426. Illustrates also βακτηρίᾱ, δίφρος, χιτῶν.
6. ἀξίνη, Smith, II., p. 616.
7. ἄρμα, Rich, p. 228.
8. ἄρμα, Hope, I., plate 111. Illustrates also δόρυ, ζώνη, θώραξ, κράνος, πτέρυξ, στέφανος, τέθριππον, χαλινός (*s.v.* χαλινώω), χιτῶν.
9. ἀσκός, Rich, p. 711.
10. ἀσπίς, Hope, I., plate 136. Illustrates also δόρυ, ζώνη, θώραξ, κνημίς, κράνος, ὀπλίτης, πτέρυξ, χιτῶν.
11. ἀσπίς, Rüstow and Köchly, *Geschichte des griechischen Kriegswesens*, fig. 17, p. 15.

12. αὐλός, Guhl and Koner, 5 German edit., p. 257 (see also Baumeister, p. 1589). Illustrates also διδάσκαλος, δίφρος, ἱμάτιον.
13. βίβλος, Guhl and Koner, 5 German edit., p. 255.
14. δάρεικός, Rich, p. 233. Illustrates also νευρά, τόξον.
15. διαγκυλόμαι, Guhl and Koner, p. 243.
16. δόλιχος, Krause, *Gymnastik und Agonistik der Hellenen*, Tafel VI., 12, 13.
17. δόρυ, Rüstow und Köchly, *ibid.*, fig. 21, p. 18.
18. δρεπανηφόρος, Vollbrecht, *Wörterbuch zu Xenophons Anabasis*, Tafel III., fig. 40. Illustrates also ἄξων.
19. ἐγχειρίδιον, Smith, II., p. 525.
20. εὐζωνος, Rich, p. 719. Illustrates also τόξον, ὑπόδημα, φαρέτρᾱ, χιτών.
21. ζεύγος, Rich, p. 358.
22. ζώνη, Rich, p. 161. Illustrates also ὑπόδημα, χιτών.
23. ζώνη, Rich, p. 162.
- 24, 25. θρόνος, Rich, p. 611.
26. θώραξ, Hope, I., plate 111. Illustrates also ζώνη, πτέρυξ, χιτών.
27. ἱμάτιον, Baumeister, p. 1685 (statue of Sophocles in the Lateran Museum at Rome). Illustrates also βίβλος, ὑπόδημα (both restorations).
28. ἱμάτιον, Guhl and Koner, p. 166. Illustrates also βακτηριᾱ, ὑπόδημα.
29. ἵππεύς, Baumeister, p. 2030. Illustrates also ἀσπίς, δόρυ, ζώνη, θώραξ, κράνος, παραμηρίδια, πτέρυξ, χαλινός (*s.v.* χαλινώω), χιτών.
30. ἵππόδρομος, Guhl and Koner, 5 German edit., p. 147.
31. ἵππόδρομος, Panofka, *Bilder des antiken Lebens*, Tafel III., 4. Illustrates also μαστίξ, χαλινός (*s.v.* χαλινώω).
32. κάνδυσ, Hope, I., plate 14. Illustrates also λόγχη, ὑπόδημα.
33. καρβάτιναι, Rich, p. 118.
34. κέρας, Rich, p. 204.
35. κέρας, *Museo Borbonico*, V., Tavola xx. Illustrates also χαλινός (*s.v.* χαλινώω).
36. κήρυξ, Rich, p. 147. Illustrates also βωμός, δόρυ, κηρύκειον, ξίφος, ὑπόδημα, χλαμύς.
37. κλίνη, Gerhard, *Antike Bildwerke*, Tafel LXXI. Illustrates also αὐλός, ἱμάτιον, τράπεζα, χιτών.
38. See the following.
39. κνημίς, Hope, I., plate 104. Illustrates also ἀσπίς, δόρυ, ζώνη, θώραξ, κράνος, χιτών.

40. κράνος, Hope, I., plate 135.
41. κράνος, Hope, I., plate 66.
42. κράτῆρ, Gerhard. *Verlesene griechische Vasenbilder*, Vierter Theil, Tafel CCCXX.
43. μάχαιρα, Guhl and Koner, p. 245.
44. μνᾶ, British Museum. *Guide to the Select Greek and Roman Coins exhibited in Electrotypes*, plate II. Illustrates also κράνος.
45. ναῦς, Baumeister, p. 1599. Illustrates also ἱστίον, κλῖμαξ, κυβερνήτης, κώπη, πηδάλιον.
46. νευρά, Hope, I., plate 13. Illustrates also τόξον.
47. ξίφος, Hope, II., plate 176.
48. ξίφος, Panofka. *ibid.*, Tafel VI., 3. Illustrates also ἀσπίς, δόρυ, θώραξ, κνημῖς, κράνος, λιθοβόλος (s.v. λίθος), πτέρυξ, χιτών.
49. οἰνοχόος, Guhl and Koner, p. 268. Illustrates also στέφανος.
50. ὀπλίτης, Hope, I., plate 70. Illustrates also ἀσπίς, δόρυ, θώραξ, κνημῖς, κράνος, ξίφος, πτέρυξ, χιτών.
51. ὄπλον, Panofka. *ibid.*, Tafel VIII., 2 (see also Baumeister, p. 1582). Illustrates also ἀσπίς, θώραξ, κνημῖς, κράνος, ξίφος, χιτών.
52. παγκράτιον, Guhl and Koner, p. 223.
53. πάλη, Krause, *ibid.*, Tafel X., 26.
54. πελταστής, Guhl and Koner, p. 241. Illustrates also δόρυ, πέλτη.
55. πέλτη, Hope, I., plate 20.
56. πέλτη, Rich, p. 487. Illustrates also ἀναξυρίδες.
57. πεντηκόντορος, Panofka. *ibid.*, Tafel XV., 7. Illustrates also ἱστίον, κυβερνήτης, κώπη, πηδάλιον.
58. προμετωπίδιον, Dureau de Laffont et Saglio, *Dictionnaire des Antiquités*, I., p. 251. Illustrates also προστερνίδιον, χαλινός (s.v. χαλινώ).
59. πυγμή, Guhl and Koner, p. 225.
60. πυρρίχη, Panofka. *ibid.*, Tafel IX., 3. Illustrates also ἀσπίς, κράνος, ξίφος, σάτυρος.
61. σάγαρις, Hope, I., plate 20.
62. σάλπιγξ, Hope, II., plate 156. Illustrates also ἀσπίς, θώραξ, κνημῖς, κράνος, χλαμύς.
63. σκηπτοῦχος, Hope, I., plate 14.
64. στάδιον, Guhl and Koner, p. 120.
65. στρεπτός, Rich, p. 678.
66. σφάττω, Rich, p. 341. Illustrates also βωμός, ξίφος, φιάλη.
67. σφενδονήτης, Rich, p. 306.
68. τέθριππον, *Terracottas in the British Museum*, plate XIX., 34. Illustrates also ἄρμα, χαλινός (s.v. χαλινώ).
69. τιάρᾶ, Hope, I., plate 16.



70. τόξον, Paris, from the Aegīna Marbles (see Rich, p. 500). Illustrates also νευρά, τόξευμα, φαρέτρᾱ.
71. τριήρης, Guhl and Koner, p. 260.
72. τρίπους, Hope, II., plate 218. Illustrates also κρᾱτήρ.
73. τράπεζα, Hope, I., plate 90. Illustrates also ἱμάτιον, κλίνη, στέφανος.
74. ὑπόδημα, Guhl and Koner, p. 178. Illustrates also ἱμάς.
75. φαρέτρᾱ, Wagner, *Hellas*, I., p. 58 (see also Hope, I., 22). Illustrates also ἀναξυρίδες, νευρά, τόξευμα, τόξον, ὑπόδημα.
76. φιάλη, Hope, I., plate 129. Illustrates also δίφρος, ζώνη, ἱμότιον, ὑπόδημα, χιτών.
77. χιτών, Rich, p. 697.
78. χλαμύς, Hope, I., plate 71. Illustrates also δόρυ, ὑπόδημα.
79. ψέλιον, Rich, p. 57.

## GROUPS OF RELATED WORDS.



THE Greek groups contain only words found in Xenophon's *Anabasis*, except a few needed as connectives or to show the development of the group. Compound verbs and proper names have generally been omitted.

In the Greek groups, simple words whose formation is to be specially noted are printed in black-face letter. These are generally formed on a stem derived directly from a root (not always determinable) or from an ultimate theme. Simple words, on the contrary, which are formed on a stem derived from a stem that either appears in some preceding word or may easily be assumed, and compounds, are generally printed in light-face letter. Adjectives in *-τος* and *-τεος* are treated as verb-forms.

The eye is assisted in the analysis of the words by the use of hyphens, which mark off case-endings and personal endings and suffixes (except in some verbs, principally denominatives), and separate the parts of compounds.

For fuller information about the words in the Latin groups, see the Table of Roots in Lewis's *Latin Dictionary for Schools* or in his *Elementary Latin Dictionary*.

In the English groups, words in small capitals are cognates, those in black-face letter are borrowed words. For fuller information about the English words here given, see Skeat's *Etymological Dictionary of the English Language*.

### R. *αγ*, *ag*, *drive*, *lead*, *weigh*.

**ἄγ-ω**, *drive, lead, bring*; **ἄγᾱ-ν**, adv. (orig. an acc.), *very, exceedingly*, ('in a driving manner'); **ἀγ-ών**, ὦν-ος, ὅ, *a bringing together, assembly, public contest*; ἀγων-ο-θέτης-ς, ου (cf. R. **θε**), *judge of a contest*; ἀγωνίζομαι, *contend, fight, engage*; ἀντ-αγωνίζομαι, *struggle against, rival*; **ἀγ-ρᾱ**, ᾱς, *the chase, booty*; ἀγρεῖ-ω, *take in the chase, catch*; ἀγρ-υπνο-ς, ο-ν (cf. ὕπνος), *hunting after sleep, wakeful*; ἀγρυνεύ-ω, *lie awake*; ζωγρέ-ω (= ζω-αγρε-ω, see ζωb-ς, *alive*), *take alive*; **ἀγ-ρό-ς**, ὅ, *field* (place where cattle are driven); ἀγρ-ω-ς, ᾱ, ο-ν, *ranging the fields*,

wild; ἀγ-ό-s, ó, leader; στρατ-ηγό-s, ó (cf. R. στρα), leader of an army, general; στρατηγέ-ω, be general, command; συ-στράτηγος, ó, fellow-general; ὑπο-στράτηγος, ó, under-general, lieutenant-general; ὑποστρατηγέ-ω, be lieutenant-general; στρατηγ-ιά, ās, office of general, generalship; στρατηγιά-ω, wish to be general; λοχ-ᾱγό-s, ó (cf. R. λεχ), leader of a λόχος, captain; λοχᾱγέ-ω, be captain; ὑπο-λόχᾱγος, ó, sub-captain, lieutenant; λοχᾱγ-ιά, ās, captaincy; οὐρ-ᾱγό-s, ó (see οὐρά, rear), leader of the rear; ἡγέ-ο-μαι, lead, guide, command, infer, think; ἀφ-ηγέο-μαι, draw out, explain, recount; ἡγε-μών, óν-os, ó, leader, guide; ἡγεμον-ιά, ās, leadership, supremacy; ἡγεμό-συνα, τά, thank offerings for safe guidance. — ἀγωγ-ή, ἥs (αγ-αγ, by reduplication), a leading, carrying; ἀπ-αγωγή, ἥs, leading off, removal; παρ-αγωγή, ἥs, transport; ἀγωγ-ό-s, óν, guiding, leading; σῖτ-αγωγό-s, óν (see σῖτος, grain), corn-carrying; δημ-αγωγό-s, ó (cf. R. δα), popular leader, demagogue; δημαγωγέ-ω, play the demagogue; ἀγώγ-ιμο-s, ον, easily carried; ἀγώγιμα, τά, freight, cargo, wares. — ἄξ-ων, ον-os, ó αγ + σ = αξ), axle; ἄμ-αξα, ἥs (cf. ἄμα), wagon with two connected axles, prop., therefore, four-wheeled wagon; ἄμαξι-τό-s, óν, passable by wagons; ἄμαξι-αῖο-s, ᾱ, ον, large enough to load a wagon; ἀρα-αμαξα, ἥs (cf. R. αρ), closed carriage; ἄξ-ιο-s, ᾱ, ον, of equal weight, worth as much, worthy; ἀξιᾱ, ās, worth, value, deserts; ἀξιό-ω, think worthy, claim, demand; ἀξιω-μα, ατ-os, τό, worth, dignity, authority; ἀξιο-στράτηγος, ον, worthy of being general.

ag-ō, lead, drive; āg-men, in-is, n., multitude, band; ag-e-r, grī, m., field; ag-ili-s, adj., easily moving, nimble; axi-s, is, m., axle; ā-la, ae, f., wing.

ACORN, ACRE, AXLE; agony, ant-agonist, strat-agem, strat-egy, strat-egic, ex-egesis, dem-agogue, par-agogic, par-agogue, syn-agogue, axiom.

### ἀγείρω, collect (R. γαρ).

ἀ-γείρω (theme ἀρε-), bring together, collect; ἀγορ-ά, ās, assembly, meeting, meeting-place, market; ἀγορᾱ-νόμο-s, ó (cf. R. νευ), market master; ἀγορεύ-ω, speak in the assembly, harangue, say; κατ-ήγορο-s, ον, speaking against, accusing; κατηγορέ-ω, accuse; κατηγορ-ιά, ās, accusation; μεγαλ-ήγορο-s, ον (cf. R. μακ), talking big, boastful; μεγαληγορέ-ω, boast, brag; προ-ήγορο-s, ó, advocate; προηγορέ-ω, speak for, be spokesman; ἀγοράζω, go to market, buy.

gre-x, gre-g-is, m., flock, herd; ē-greg-iu-s, adj., select, extraordinary.

pan-egyric, par-egoric.

### R. αγκ, anc, bend.

ἀγκ-ών, ἄν-ος, ὁ, *band of the arm, elbow, bend*; ἀγκ-ύλη, ἡς, *loop, noose, thong of a javelin*; ἐν-αγκυλά-ω, *fit things on, fit with a thong*; δι-αγκυλιζο-μαι, δι-αγκυλῶ-ο-μαι, *hold by the thong (putting the finger through it)*; ἄγκ-ῦρα, ἄς, *anchor*; ἄγκ-ος, -ος, τό, *glen, valley*; ὄγκ-ο-ς, ὁ, *barb of an arrow*.

anc-u-s, ī, m., *one who crouches, servant* (cf. *Ancus Martius, servant of Mars*; ancil-la, ae. f., *maidservant*; ang-u-lu-s, ī, m., *angle, corner*; unc-u-s, ī, m., *hook, barb*).

ANKLE, ANGLE (*fish*); anchor.

### R. ἄδ (σφάδ), suad, be sweet.

ἀ-ν-δ-άν-ω (theme ἀδ-, *please*; ἄσ-μενο-ς, ἡ, ο-ν, *well pleased, joyful*; τρισ-άσμενο-ς, ἡ, ο-ν (cf. *τρεῖς*), *thrice glad, very glad*; ἡδ-ο-μαι, *be glad, rejoice*; ἡδ-ονή, ἡς, *joy, pleasure, delight*; ἡδ-ύ-ς, εἶα, ὕ, *sweet, pleasant, acceptable*; ἡδέως, adv., *sweetly, cheerfully, with pleasure*; ἡδύ-οικο-ς, ο-ν (see οἶνο-ς, *wine*), *producing sweet wine*; ἡδύ-παθής, ἐς (cf. R. σπα), *experiencing pleasure*; ἡδύπαθέ-ω, *live pleasantly, be luxurious*.

suā-ui-s, adj., *sweet, agreeable*; suād-u-s, adj., *persuasive*; suād-e-ō, *advise, persuade*; suāui-u-m or sāui-u-m, ī, n., *love-kiss*.

SWEET; hedon-ism.

### ἀείρω, raise.

ἀείρω (theme ἀερ-), Att. αἶρω (theme ἄρ-), *raise, lift*; ἄρ-δην, adv., *raised up (from the ground up)*, *wholly, quite*; ἀρτά-ω (formed on a stem ἄρ-το-), *hang up, hang on to, fasten*; ἄορ, ἄορ-ος, τό, Epic, *hanger, sword*; μετ-ήορ-ος, Att. μετ-έωρ-ος, ο-ν, *raised from the ground, in the air, on high*.

aorta, met-eor.

### R. 1 αF, au, perceive.

ἀ-τ-ω (for αF-ω), *perceive, esp. by the ear, hear*; οὖς, ὠτ-ός, τό (οF-ατ, ο-ατ, ὠτ-), *ear*; αἰσθ-άν-ο-μαι (αἰσθ- for αF-σθ), *perceive, observe*; αἰσθη-τικός, ἡ, ὁ-ν, *perceptive*; αἰσθη-σις, εως, ἡ, *perception*.

au-d-i-ō, *hear*; au-r-i-s, is, f., *ear*; aus-cul-tō, *hear with attention*; ὄ-men, in-is, n., *foreboding, sign*.

EAR; aesthetic, an-aesthetic, oto-logy.

## R. 2 αφ, αυ, blow.

αὔ-ρᾱ, ās (αφ-ρα), breeze; ἄ-ήρ, ἄ-έρ-ος, ὁ, ἡ (αφ-ερ), air; αὐ-λό-ς, ὁ, wind instrument, flute; αὐλέ-ω, play the flute; αὐ-λή, ἡς, courtyard (open to the air); αὐλιζο-μαι, lie in the open air, bironne; ἄ-ε-τό-ς, αἰ-ε-τό-ς, ὁ (stem αφ-ι, cf. Lat. *avi-s*), eagle ('swift as the wind'); οἰ-ωνό-ς, ὁ (οφ-ι), bird of prey; ἄτ-μό-ς, ὁ (αφ-τ), vapour, steam; ἀτμίζω, steam.

αῦ-ς, is, f., bird; ὄου-μ, ἰ, n., egg; ue-nt-u-s, ἰ, m., wind.

WEATHER, WIND; air, hydr-aulic, asthma, atmo-sphere.

## αἰδέομαι, be ashamed.

αἰδ-έ-ο-μαι (theme αἰδε-), poetic αἰδ-ο-μαι (theme αἰδ-), be ashamed, fear, respect; αἰδή-μων, ον, gen. ον-ος, respectful, modest; αἰδ-ώ-ς, ὁ-ος, οὗς, ἡ (stem αἰδ-οσ-), sense of shame, respect; αἰδο-ῖο-ς, ᾱ, ο-ν, regarded with reverence or shame; αἰδοῖα, τὰ, the private parts; αἰσ-χρό-ς, ᾱ, ὁ-ν (αἰδ-χρο), shameful, base, infamous, disgraceful; αἰσχροῶς, adv., disgracefully, ignominiously; αἰσ-χος, ε-ος, τό (αἰδ-χεσ), shame, disgrace; αἰσχ-ύν-η, ης, shame, dishonour; αἰσχύνω, dishonour, disgrace.

## αἶθω, burn.

αἶθ-ω (theme αἰθ-), set on fire, kindle, burn; αἰθ-ήρ, έρ-ος, ὁ, bright upper air, ether; αἶθρ-ιο-ς, ο-ν (αἶθρ-ιο- for αἰθερ-ιο-), clear, bright; ὑπ-αἶθρ-ιο-ς, ο-ν, under the open air; αἶθρ-ιά, ᾱς, clear sky; δι-αἰθριάζω, grow clear.

aed-ē-s, ium, f., hearth, house; aedī-li-s, is, m., commissioner of buildings, aedile; aes-tu-s, ūs, m., a raging (of fire or of waves); aes-tā-s, ātis, f., summer.

ether, ether-eal.

## αἶρέω, take (prob. R. φαρ).

αἶρ-έ-ω (theme αἶρε-), take, seize, capture; αἶρε-τό-ς, ἡ, ὁ-ν, that may be taken; αὐθ-αἶρετο-ς, ο-ν (cf. αὐτός), self-appointed; ἐξ-αἶρετο-ς, ο-ν, picked out, selected; verbal αἶρε-τέο-ς, ᾱ, ο-ν, must be taken. — εἰλ-ο-ν (theme εἰλ-), 2 aor., I took; ἄλ-ίσκ-ο-μαι (theme ἄλ-, ἄλο-), be taken, be captured; ἄλω-τό-ς, ἡ, ὁ-ν, to be taken; αἰχμ-άλωτο-ς, ο-ν (cf. R. ακ), captured by the spear; ἀν-άλωτο-ς, ο-ν, not to be taken, invincible; ἄλω-σι-ς, ε-ως, ἡ, capture; ἄλωσι-μο-ς, ο-ν, easy to capture.

ap-haeresis, di-aeresis, syn-aeresis, heresy, heretic.

αἰτέω, *ask for.*

αἰτ-έ-ω, *ask for, claim, demand*; αἰτη-σι-ς, ε-ως, ἡ, *request, demand*; αἰτ-ιά, *ās, orig. demand, then cause, blame, censure*; αἰτιά-ο-μαι, *blame, reproach*; αἰτ-ιο-ς, *ā, ο-ν, causing, to blame, culpable*; ἐπ-αίτιο-ς, ο-ν, *blamed for, blame-worthy*; συν-αίτιο-ς, ο-ν, *jointly guilty*; ὑπ-αίτιο-ς, ο-ν, *under a charge, accountable*.

R. ακ, ac, *sharp, pointed, swift.*

ἄκ-ων, οντ-ος, ὁ, *javelin, dart*; ἀκόντ-ιο-ν, τό, *javelin, dart*; ἀκοντίζω, *hurl the javelin*; ἀκόντι-σι-ς, ε-ως, ἡ, *javelin-throwing*; ἀκοντισ-τή-ς, οὔ, *javelin-thrower*; ἄκ-μή, ἥς, *point, edge, highest point*; ἀκμή-ν, *adv. (acc. of ἀκμή), on the point, just*; ἀκμάζω, *be at the highest point*; αἰχμή, ἥς (for ακ-ιμη), *spear-point*; αἰχμ-άλωτο-ς, ο-ν (cf. αἰρέω), *captured by the spear*; ἄκ-ρο-ς, *ā, ο-ν, pointed, at the point, highest*; ἀκρο-ν, τό, *height*; ἀκρο-βολίζο-μαι (cf. βάλλω), *throw from a distance* or *height*; ἀκροβόλι-σι-ς, ε-ως, ἡ, *skirmish*; ἀκρό-πολι-ς, ε-ως, ἡ (cf. R. πλα), *upper city, citadel*; ἀκρ-ωνυχία, *ās (δνυξ, νχ-ος, nail), nail-tip, spur, crest*; ἀκρά, *ās, height, citadel*. — ὠκ-ύ-ς, εἶα, ὕ, *swift*. — ἵππο-ς, ὁ, ἡ (stem ακ-φο), *horse* ('the swift one'); ἵππ-αρχο-ς, ὁ (cf. ἄρχω), *cavalry commander*; ἵππό-δρομο-ς, ὁ (see δρόμο-ς, *a running*), *race-course*; φίλ-ιππο-ς, ο-ν (cf. φίλος), *fond of horses*; ἵππ-ικό-ς, ἡ, ὁ-ν, *of a horse or of cavalry*; ἵππάξο-μαι, *drive or ride a horse*; ἵππα-σιᾶ, *ās, a riding*; ἵππ-εύ-ς, ε-ως, ὁ, *horseman*; ἵππεύ-ω, *ride*; ἵππεῖᾶ, *ās (for ἵππερ-ια), cavalry*; τέθρ-ιππο-ν, τό (cf. τέτταρες), *team of four horses abreast, chariot and four*. — ὀξ-ύ-ς, εἶα, ὕ (οκ + σ = οξ), *sharp, sour*; ὀξ-ος, ε-ος, τό, *sour wine*.

ac-iē-s, *ēī, f., sharp edge or point*; acu-s, *ūs, f., needle*; acu-ō, *sharpen*; āc-er, *adj., sharp, pungent*; ōc-ior, *adj., swifter*; equ-u-s, *ī, m., horse*.

EDGE, EGG ('egg on'); *acme, acro-bat, acro-polis, acro-stic, etc.*

ἄλλος, *other.*

ἄλλο-ς, *η, ο, other, another*; ἀλλά, *conj. (neut. plur. with changed accent), but* ('in another way'); ἄλλη, *adv., in another way, elsewhere*; ἄλλως, *adv., in another way, otherwise*; ἄλλο-σε, *adv., to another place*; ἄλλο-τε, *adv., at another time*; ἄλλο-θεν, *adv., from another place*; ἄλλο-ῖο-ς, *ā, ο-ν, of another kind*; ἀλλήλ-ων (reduplicated stem ἀλλ-ηλο-), *of one another*; παρ-άλληλο-ς, ο-ν, *beside one another, parallel*; ἀλλάττω (theme ἀλλαγ-), *make other, alter*; ἀλλό-τρι-ς, *ā, ο-ν, another's, strange, foreign*.



**aliu-s**, *adj.*, *other*; **ali-bī**, *adv.*, *elsewhere*; **ali-quis**, *pron. indef.*, *somebody*; **ali-ēnu-s**, *adj.*, *another's, strange, foreign*; **al-ter**, *adj.*, *the other*; **ad-ulter**, *adj.*, *adulterous*; **alter-nu-s**, *adj.*, *one after the other, in turn*.

ELSE; **allo-pathy**, **all-egory**, **par-allel**, **par-allax**.

### ἄμα, together.

**ἄμα**, *adv.* (for *σῆμα*), *at the same time, together*; ἄμα-αἶα, *ης* (cf. R. **αγ**), *wagon with two connected axles, prop., therefore, four-wheeled wagon*; ἄμαξι-ιτό-ς, *ό-ν*, *passable by wagons*; ἄμαξι-ιαῖο-ς, *ᾱ, ο-ν*, *fit for a wagon, large enough to load a wagon*; ἄρμ-άμαξα, *ης* (cf. R. **αρ**), *closed carriage*. — **ὁμό-ς**, *ή, ό-ν*, *Epic, one and the same*; ὁμοῦ, *adv.*, *together, at once*; ὁμό-σε, *to the same spot*; ὅμως, *conj.*, *all the same, still, nevertheless*; ὁμό-λογο-ς, *ο-ν* (cf. R. **λεγ**), *agreeing*; ὁμολογέ-ω, *agree, confess*; ὁμολογουμένως, *avowedly, by common consent*; ὁμο-μήτριο-ς, *ᾱ, ο-ν* (see *μήτηρ*, *mother*), *born of the same mother*; ὁμο-πάτριο-ς, *ᾱ, ο-ν* (see *πατήρ*, *father*), *begot by the same father*; ὁμο-τράπεζο-ς, *ο-ν* (cf. **τέτταρες** and R. **πεδ**), *at the same table*; ὅα-ηρο-ς, *ό* (cf. R. **αρ**), *pledge of unity, hostage*; ὅμ-ιλο-ς, *ό* (see *ἵλη*, *troop*), *crowd, throng*; ὁμίλέ-ω, *be in company with*; ὅμο-ιο-ς, *ᾱ, ο-ν*, *like, similar, resembling*; ὁμοίως, *adv.*, *in like manner, alike*; ἀν-όμοιο-ς, *ο-ν*, *unlike, different*; ἀνομοίως, *adv.*, *differently*; ὁμα-λό-ς, *ή, ό-ν*, *even, level*; ὁμαλῶς, *adv.*, *evenly*; ὁμαλ-ής, *ές, even, level*.

**sem-per**, *adv.*, *always*; **sin-guli**, *adj.*, *one at a time, single*; **seme-l**, *adv.*, *once*; **simu-l**, *adv.*, *at the same time*; **simi-li-s**, *adj.*, *like, resembling*.

SAME, SOME; **Hama-dryad**, **hom-ily**, **homo-geneous**, **homo-logical**, **homoeo-pathy**, **an-omaly**.

### άνηρ, man.

**άνηρ**, ἄνδρ-ός, *ό* (stem *ἀνερ-*), *man*, Lat. *uir*; ἄνδρ-εῖο-ς, *ᾱ, ο-ν*, *manly, brave*; ἀνδρειό-τη-ς, *ητ-ος, ή*, *manliness, valour*; ἀνδρίξω, *make a man of, midl., act bravely*; ἀν-ανδρ-ο-ς, *ο-ν*, *unmanly*; ἄνδρ-αγαθῖᾱ, *ᾱς* (see *ἀγαθός*, *good*), *manly virtue, valour*; ἀνθρ-ωπο-ς, *ό, ή* (cf. R. **οπ**), *man* ('man-face'), Lat. *homō*; ἀνθρῶπ-ινο-ς, *η, ο-ν*, *human*; πολυ-άνθρωπο-ς, *ο-ν* (cf. R. **πλα**), *thickly populated*.

**andr-oid**, **poly-andry**, **anthr-ology**, **mis-anthr-ope**, **phil-anthr-opy**.

## ἀντί, over against.

ἀντί, prep., over against, against, instead of; ἀντί-ο-ς, ᾧ, ο-ν, set against, opposite; ἐν-αντί-ο-ς, ᾧ, ο-ν, opposite, in the opposite direction; ἐναντιό-ο-μαι, set oneself against; ἀντία-ω, ἀντιάζω, meet face to face; ἀντά-ω, go opposite, go to meet.

ante, adv. and prep., before; antē-s, ium, m., rows (of vines); anti-quu-s, adj., old, ancient.

α-long, AN-swer; anti dote, ant-agonist, etc.

## R. ap, ar, fit.

ἀρ-αρ-ίσκ-ω (theme ἀρ-), fit or join together, suit; ἀρ-ε-ίων, ον, comp., fitter, better; ἄρ-ι-στο-ς, η, ο-ν, sup., fittest, bravest, best; ἄρ-τι, exactly, just, just now; ἀρθ-μό-ς, ὁ (αρ + θ), league, bond; ἀριθ-μός-ς, ὁ ἀρ-ι-θ- , series, number; ἀριθμέ-ω, number, count; ἀριθμη-τό-ς, ἡ, ὁ-ν, easily counted, few; ἀν-ἀριθμητο-ς, ο-ν, not to be counted, innumerable; ἄρ-μα, ατ-ος, τό, team, chariot; ἀρμ-άμαξα, ης (cf. ἄμα and R. αγ , closed carriage ('chariot-wagon')); ἀρμόζω (from a stem ἀρ-μο-), fit together, set in order, control; ἀρμοσ-τή-ς, οὔ, organizer, harmonist; ἀρμον-ιά, ᾧς (stem ἀρ-μον-), means of fastening, framework, harmony; δου-ρη-ο-ς, ὁ (cf. ἄμα), pledge of unity, hostage; ποδ-ήρ-ης, ἐς (cf. R. πεδ , joined or reaching to the feet; ἀρ-έ-σκ-ω, suit, please; ἀρ-ε-τή, ἡς, fitness, goodness, bravery, valour.

ar-s, ar-ti-s, f., skill, art; in-er-s, adj., unskilful; soll-er-s, adj., quite skilful, cleverer; ar-tu-s, adj., close, narrow; ar-tūs, uum, m., joints, limbs; ar-ma, ōrum, n., armour, arms; ar-mu-s, ī, m., shoulder.

ARM, RIME (misspelt rhyme); aristo-cracy, arithmetic, log-arithm, harmony.

## R. αρκ, arc, keep off.

ἀρκ-έ-ω, fut. ἀρκέ-σω, keep off, be enough, suffice. — ἀρήγ-ω (αρ-α-κ, αρ-η-γ), ward off, help. — ἀλκ-ή, ἡς (αλκ-αρκ-), defence, prowess; ἀλκ-ιμο-ς, ο-ν, able to defend, brave, warlike. — ἀλέξ-ω (αλ-ε-κ-σ), ward off, mid., defend oneself from, repulse.

arc-e-ō, shut up, keep away; ārc-a, ae, f., chest, box; ārc-ānu-s, adj., secret; arx, arc-i-s, f., stronghold, citadel; arc-u-s, ūs, m., bow

ARROW.

## R. ἄρπ, rap, snatch, seize.

ἄρπ-η, ης, *bird of prey, kite*; Ἄρπ-υιαί, αι, *the Snatchers*; ἄρπ-αξ, αγ-ος, ὁ, ἡ, *rapacious*; ἀρπάξω, Epic fut. ἀρπάξ-ω (theme ἀρπαγ-), Att. ἀρπάσω (theme ἀρπαδ-), *snatch, plunder, pillage*; ἀρπαγ-ή, ἡς, *a seizing, plundering, pillage*.

rap-i-ō, *seize, tear*; rap-āx, *adj., tearing, furious*; rap-īna, ae, f., *robbery, plunder*; rapi-du-s, *adj., tearing away, impetuous*.

## Harpy.

ἄρχω, *be first*.

ἄρχ-ω, *be first, in point of time, begin, in point of station, rule*; part. ἄρχων, οντ-ος, ὁ, *leader, ruler*; ὑπ-ἀρχ-ω, *be under as a foundation, support, exist, be*; ἀρχ-ή, ἡς, *beginning, rule, dominion*; ἀρχα-ῖο-ς, ᾱ, ο-ν, *from the beginning, ancient, old*; ἐνωμοτ-ἀρχη-ς, ου (see ἐνωμοτίᾱ, *enomoty*), *commander of an enomoty*; κωμ-ἀρχη-ς, ου (cf. κείμαι), *village chief*; ἀρχ-ικó-ς, ἡ, ὁ-ν, *fit to command*; ἀρχ-ό-ς, ὁ, *leader*; ὑπ-αρχο-ς, ὁ, *under officer, lieutenant*; ἄν-αρχο-ς, ο-ν, *without leaders*; ἀναρχ-ιά, ᾱς, *lack of leaders, anarchy*; ἑπ-αρχο-ς, ὁ (cf. R. ακ), *cavalry commander*; μόν-αρχο-ς, ὁ (see μόνο-ς, *alone*), *one who rules alone*; μοναρχ-ιά, ᾱς, *rule of one, monarchy*; ναύ-αρχο-ς, ὁ (cf. ναῦς), *commander of a fleet, admiral*; ναυαρχέ-ω, *be admiral*; πειθ-αρχο-ς, ο-ν (cf. R. πιθ), *obeying authority, obedient*; πειθαρχέ-ω, *obey a superior, defer to*; πολν-αρχ-ιά, ᾱς (cf. R. πλα), *command vested in many persons*; συμποσί-αρχο-ς, ὁ (cf. R. πο), *president of a drinking-party*; ταξι-αρχο-ς, ὁ (cf. R. τακ), *commander of a τάξις, taxiarh*; φρούρ-αρχο-ς, ὁ (cf. πρό and R. 2 Φερ), *commander of a garrison*.

arch-bishop, arch-angel, archi-episcopal, arche-type, archaic, archaeo-logy, archives, an-archy, hier-archy, mon-archy, hept-archy, tetr-archy, etc.

αὐτός, *self, same*.

αὐτό-ς, αὐτή, αὐτό, *self, same, in derivatives and compounds, self, same, very*; αὐτοῦ, *adv., in the very place, here, there*; αὐτό-θεν, *adv., from the very spot, hence, thence*; αὐτό-θι, *adv., in this or that very place*; αὐτό-σε, *adv., to the place itself, thither*; αὐτως, *adv., in the very manner*; ὡς-αὐτως (see ὡς, *thus*), *in this same way, likewise, just so*; αὐθ-ήμερο-ς, ο-ν (see ἡμέρᾱ, *day*), *on the same day*; αὐθημερό-ν, *adv., on the same day*; αὐθημερίζω, *return on the same day*; αὐθ-αίρετο-ς, ο-ν (cf. αἰρέω), *self-appointed*; αὐτο-κέλευστο-ς, ο-ν (cf. R. κελ), *self-directed, of one's own accord*; αὐτο-κράτωρ, ορ-ος, ὁ, ἡ (cf. R. 1 κρα), *being one's*

*own master, absolute*; αὐτό-ματο-ς, ἡ, ο-ν (cf. R. μα), *self-impelled, spontaneously*; αὐτό-μολο-ς, ὁ (see βλώσκω, *go*), *deserter*; αὐτομολέ-ω, *desert*; αὐτο-νομο-ς, ο-ν (cf. R. νεμ), *under one's own laws, independent*; ἐ-αυτοῦ, contr. αὐτοῦ, etc. (see οὖ, *of him*), *of himself, etc.*; ἐμ-αυτοῦ, etc. (see ἐγώ, *I*), *of myself, etc.*; σε-αυτοῦ, contr. σεντοῦ, etc. (see σύ, *you*), *of yourself, etc.*

**auth-entic, auto-biography, auto-crat, auto-graph, auto-maton, auto-nomous, aut-opsy, tauto-logy.**

## R. βα, ba, ua, go.

**βαίνω** (for βαν-ω), fut. βή-σο-μαι, etc. (theme βαν-, βα-), *go, walk*; βα-τό-ς, ἡ, ὁ-ν, *passable*; ἀ-βατο-ς, ο-ν, *impassable, not fordable*; δύσ-βατο-ς, ο-ν, *hard to travel*; δια-βατό-ς, ἡ, ὁ-ν, *that can be crossed, fordable*; ἀ-διάβατο-ς, ο-ν, *not to be crossed*; δύσ-διάβατο-ς, ο-ν, *hard to cross*; δια-βα-τέο-ς, ᾧ, ο-ν, *that must be crossed*; προσ-βατό-ς, ἡ, ὁ-ν, *that can be approached, accessible*; **βά-σι-ς**, ε-ως, ἡ, *a going, stepping, step*; ἀνα-βασι-ς, ε-ως, ἡ, *a going up, ascent, expedition into the interior*; διά-βασι-ς, ε-ως, ἡ, *a crossing, passage*; ἑκ-βασι-ς, ε-ως, ἡ, *way out, egress*; κατὰ-βασι-ς, ε-ως, ἡ, *a going down, descent, march from the interior*; βάσι-μο-ς, ο-ν, *passable*; **βά-δην**, adv., *at a walk*; **βή-μα**, ατ-ος, τό, *step, stride*; **βω-μό-ς**, ὁ, *elevation, altar*; **βέ-βα-ιο-ς**, ᾧ, ο-ν (reduplicated perf. stem βε-βα-), *standing fast* (cf. βέβηκα, *stand fast*), *trusty, constant*; **βεβαιό-ω**, *make sure*; **βακ-τηρ-ιά**, ᾧς (βα + κ), *walking-stick, staff*; **βάδ-ο-ς**, ὁ (βα + δ), *a going, walk*; βαδίζω, *go on foot, walk, march*; **βι-βάϊζω** (theme βιβαδ-), *make go*.

**ua-d-u-m**, ἰ, n., *ford*; **uād-ō**, *go, walk*; **ue-n-i-ō**, *come*; **ar-bi-ter**, τρι, m., *spectator, judge*; **am-bu-lō**, *walk about*; **ba-c-ulu-m**, ἰ, n., *staff*.

**COME**; **basis, base, bacteria.**

## βάλλω, throw (R. βαλ).

**βάλλω** (for βαλ-ω, theme βαλ-), *throw, throw at, hit*; δια-βάλλω, *throw across at with words, slander*; **βέλ-ος**, ε-ος, τό, *thing thrown, missile*; **βολ-ή**, ἡς, *a throw*; ἀνα-βολή, ἡς, *that which is thrown up, earthwork*; δια-βολή, ἡς, *slander*; εἰς-βολή, ἡς, *incursion, entrance, pass*; ἐμ-βολή, ἡς, *incursion*; προ-βολή, ἡς, *a throwing forward*; προσ-βολή, ἡς, *assault, charge*; συμ-βολή, ἡς, *a hurtling together, encounter*; ὑπερ-βολή, ἡς, *a throwing over, crossing*; πετρο-βολ-ιά, ᾧς (see πέτρο-ς, *stone*), *stone-throwing*; ἀκρο-βολίζο-μαι (cf. R. ακ), *throw from a distance*; ἀκροβόλι-σι-ς, ε-ως, ἡ, *throwing from a distance, skirmish*.

**em-blem, pro-blem, dia-bolic, devil, para-ble, sym-bol.**

R. βοF, bou, *cry out*.

βο-ή, ἦς, *cry, shout*; βοά-ω, *shout, cry aloud*; βοη-θόο-ς, ον, and βοη-θός-ς, ό-ν (see θέω, *run*), *hurrying to the shout, helping*; βοηθέ-ω, *help, rescue*; βοήθε-ια, *ās, help*; βοῦ-ς, βο-ός, ό, ἡ, *bull, ox, cow* ('the bellowing'); βό-ειο-ς, *ā, ο-ν, of an ox*; ώμο-βόειο-ς, *ā, ο-ν, or ώμο-βόειο-ς, η, ο-ν* (see ώμός-ς, *raw*), *of raw ox-hide*; βο-ει-κό-ς, ἡ, ό-ν, or βο-ι-κό-ς, ἡ, ό-ν, *of an ox*; βου-λιμιά, *ās* (see λιμός-ς, *hunger, ox-hunger, i.e. great hunger, bulimv*; βουλιμά-ω, *have bulimv*; βου-πόρο-ς, ο-ν (cf. R. περ), *ox-piercing*.

bo-ō, *cry out*; bō-s, bou-is, *m. and f., bull, ox, cow, būbu-lu-s, adj., of oxen*.

cow; bu-colic, buffalo, but-ter, hecatom-b.

R. βολ, uol, *will, wish*.

βούλ-ο-μαι, *will, wish*; βουλ-ή, ἦς, *will, plan, consultation*; ἐπι-βουλή, ἦς, *a planning against, plot*; συνα-βουλή, ἦς, *a planning together, advice*; σύμ-βουλ-ο-ς, ό, *adviser*; βουλεύ-ω, *plan, think up*, βελ-τ-ίων, ον, *gen. ον-ος* (stem βέλ-το-), *comp., better* ('more desired'); βέλ-τιστο-ς, η, ο-ν, *sup., best*.

uol-ō, *will, wish*; uol-un-tā-s, *ātis, f., will, choice*; nōlō (nōn uolō), *be unwilling*; mālō (magis uolō), *prefer*.

WILL, WELL, WEAL, WEALTH, WILD.

R. γεν, gen, *beget*.

γί-γν-ο-μαι (for γι-γεν-ο-μαι), *be born, become*; γέν-να, *ās, descent*; γεννα-ίο-ς, *ā, ο-ν, befitting one's birth, noble*; γενναϊό-τη-ς, ητ-ος, ἡ, *nobility*; γέν-ος, ε-ος, τό, *family, race*; συγ-γενής, *és, of the same race*; συγγένε-ια, *ās, kinship*; γενε-ά, *ās, birth*; γόν-ο-ς, ό, *that which is begotten, offspring*; ἔκ-γονο-ς, ο-ν, *born of, as subst. plur., descendants*; πρό-γονο-ς, ό, *forefather*; γον-εύ-ς, *έ-ως, ό, begetter, plur., parents*; γυν-ή, γυν-αικ-ός, ἡ, *woman* (orig. 'mother').

gī-gn-ō, *produce, bear*; gen-iu-s, *ī, m., tutelar deity*; in-gen-uu-s, *adj., freeborn, noble*; gēn-s, gen-ti-s, *f., race, nation*; gen-e-r, erī, *m., son-in-law*; gen-us, er-is, *n., birth, origin, kind*; gnā-sc-o-r, nā-sc-o-r, *be born*; nā-tūra, *ae, f., birth, nature*.

CHICK, CHILD, CHIT, COIT, KID, KIN, KIND, KING, KITH; endo-gen, hydro-gen, genesis, hetero-geneous, genea-logy, cosmo-gony, theogony, miso-gynist.

## γένυς, chin.

γένυ-s, υ-os, ἡ, under-jaw, chin; γέν-ειο-ν, τό, part covered by the beard, chin; γενεα-ω, grow a beard; ἀ-γένειο-s, ο-ν, beardless.

gen-ae, ārum, f., cheeks.

CHIN.

## γῆ, earth.

γῆ, γῆς (for γεα, etc., Epic and Tragic γα-ῖα), earth; γή-ινο-s, η, ο-ν, of earth; γε-ώδης, es (cf. R. **Fiδ**), earthy, deep-soiled; γή-λοφο-s, ό (see λόφο-s, ridge, hill), mound of earth, hill; ἀνώ-γε-ω-ν, τό, what is raised above the ground, upper floor; κατὰ-γε-ιο-s, ο-ν, under the earth, subterranean; μεσό-γα-ιο-s or μεσό-γε-ιο-s, ο-ν (see μέσο-s, middle), inland; μεσόγαια or μεσόγεια, ās, midland, interior; γη-ῖ-τη-s, ου, countryman; γελτ-ων, ου-os, ό, neighbour.

apo-gee, peri-gee, geo-desy, geo-graphy, geo-logy, geo-metry, ge-orgic.

## R. γνω, gna, gno, know.

γι-γνώ-σκ-ω, know, think; γνώ-μη, ης, thought, opinion; γνώ-μων, ου-os, ό, one that knows; ἀ-γνώμων, ου, gen. ου-os, without knowledge, senseless; ἀγνωμο-σύνη, ης, ignorance; ὄ-νο-μα, ατ-os, τό (for ο-γνω-μα with prothetic ό-), that by which one is known, name; ὀνομάζω, call by name; ὀνομασ-τί, adv., by name; ἀν-ώνυμ-ο-s, ο-ν, without name, nameless; εὐ-δνιμο-s, ο-ν, of good name or omen; νό-ο-s, contr. νοῦs, ό (for γνω-φο-s), power of thought, mind; νοέ-ω, observe, think out; ἀ-νόη-το-s, ο-ν, not understanding, foolish; ἄ-γνω-ια, ās, ignorance; ἀγνοέ-ω, not know, not recognize; ἀμφι-γνοέ-ω, think on both sides, be in doubt; εὔ-νοο-s, ου-ν, kindly disposed; εὖνοια, ās, good-will; εὖνο-ικό-s, ἡ, ό-ν, well-disposed; εὖνοικῶs, adv., with good will or affection; κακό-νοο-s, ου-ν (see κακό-s, bad), ill-disposed; κακό-νο-ια, ās, ill-will; ὀά-νοια, ās, way of thinking, purpose; ἔν-νοια, as, thought, inspiration; πρό-νοια, ās, forethought.

gnā-ru-s, adj., knowing, skilled; nar-r-ō, make known, tell; nā-uu-s (gna-ua-s, adj., diligent; nō-sc-ō, learn; nō-bili-s, adj., well-known; nō-men, inis, u., name; i-gnōrō, not know; no-ta, ae, f., mark, sign.

CAN, CUNNING, KEN, KLEN, KNOW, NAME, un-COUTH; dia-gnosis, gnome, gnostic. a-gnostic, physio-gnomy, onomato-poeia, anonymous, met-onymy, patr-onymic, pseud-onym, syn-onym.



R. δα, da, *divide, share.*

δη-μο-s, ó, *divided land, community, people*; δημ-αγωγός-s, ó (cf. R. αγ), *popular leader, demagogue*; δημαγωγέ-ω, *play the demagogue*; δημό-σιω-s, ā, ο-ν, *belonging to the community*; ἀπό-δημο-s, ο-ν, *away from one's country, abroad*; ἀποδημέ-ω, *be from home, go abroad*; ἔν-δημο-s, ο-ν, *at home, native*. — δασ-μός-s, ó (δα + σ), *division, tax*; δάσμ-ευ-σι-s, ε-ως, ἡ, *distribution*. — δαπ-άνη, ης (δα + π), *dividing of one's fortune, expense*; δαπανά-ω, *expend*; δαψιλ-ής, és (for δαπ-τιλ-ης), *liberal, plentiful*; δειπνο-ν, τό (for δεπ-ινο-ν), *orig. distribution, hence, dinner*; δειπνέ-ω, *dine*; ἄ-δειπνο-s, ο-ν, *without dinner*; σύν-δειπνο-s, ó, *companion at dinner*; δειπνο-ποιέ-ω (cf. ποιέω), *get dinner*.

dap-s, dap-is, *f., feast*; dam-nu-m, ī, n., *expense, loss, injury*.

TIDE, TIME; dem-agogue, demo-cracy, demotic, en-demic, epidemic.

R. 1 δακ, dac, *show, teach.*

δι-δαχ-ή, ης, *teaching, instruction*; δι-δά-σκ-ω, fut. διδάξω, *teach*; διδάσκ-αλο-s, ó, *teacher*. — δίκ-η, ης, *way pointed out, custom, right, justice*; ἄ-δικο-s, ο-ν, *unjust*; ἀδίκως, adv., *unjustly*; ἀδικέ-ω, *be unjust*; ἀδικ-ῆ, ās, *injustice*; δικά-ιο-s, ā, ο-ν, *right, lawful*; δικάως, adv., *with justice*; δικαιο-τή-s, ητ-ος, ἡ, *justice*; δικαιο-σύνη, ης, *justice*; δικάζω, *give judgment*; δικασ-τή-s, οὔ, *one who gives judgment, dicast*. — δείκ-νῦ-μι, *show, point out*; δείγ-μα, ατ-ος, τό, *something to show with, sample*.

doc-e-ō, *teach*; di-sc-ō, *learn*; in-dex, ic-is, m. and f., *one who points out*; iū-dex, ic-is, m. and f., *judge, juror*; causi-dic-u-s, ī, m., *pleader, advocate*; dicō, *dedicate*; dīc-ō, *say, speak*.

TEACH, TOKEN; didactic, syn-dic, para-digm.

R. 2 δακ, dac, *take.*

δάκ-τ-υλο-s, ó (formed on a stem δακ-το-), *that which grasps, finger, toe*; δακτύλ-ιο-s, ó, *finger-ring*; δέχ-ο-μαι, Ionic δέκ-ο-μαι, *take, receive*; δοκ-ός-s, ó, *sustaining beam, joist*; δωρο-δόκο-s, ο-ν (cf. R. δο), *taking presents or bribes*; δωροδοκέ-ω, *take bribes*; δοχ-ή, ης, *receptacle*; διά-δοχο-s, ó, *one who takes in turn, successor*. — δεξ-ιό-s, á, ó-ν (δεκ + σ = δεξ), *on the right hand, right* (since the right hand was oftenest used in taking); δεξιά, ās (sc. χεῖρ), *right hand*; δεξιό-ο-μαι, *take by the right hand, welcome*; ὑπερ-δέξιω-s, ā, ο-ν, *above on the right, above*.

**dig-itu-s**, ī, m., *finger*; **dex-ter**, adj., *on the right, handy, skilful*.

TOE, TONGS; **dactyl**, **date** (the fruit), **pan-dect**, **dock-yard**, **synec-doche**.

### R. δαρ, dal, split, tear.

**δέρ-ω**, aor. ἐδάρην, *take the skin off, flay*; **νέο-δαρ-το-s**, ο-ν (see **νέο-s**, *new*), *freshly flayed*; **δέρ-μα**, ατ-os, τό, *hide, skin*; **δερμάτ-ινο-s**, η, ο-ν, *leathern*.

**dol-ō**, *split, hew*; **dol-or**, ōris, m., *pain*; **dol-e-ō**, *feel pain*.

TEAR, TIRE, TARI (*sour*); **epi-dermis**, **pachy-derm**, **taxi-dermy**.

### R. δε, bind.

**δέ-ω**, collateral form **δί-δη-μι**, fut. δήσω, etc., *bind*; **δε-σ-μό-s**, ὁ, *band, halter*; **στρωματό-δεσμο-s**, ὁ (cf. R. **στρα**), *sack in which bed-clothes were tied up*; **ὑπό-δη-μα**, ατ-os, τό, *that which is bound under the foot, sandal*. — **δεῖ** (for δεῖ-ει), impers., *it is binding, one must*; **δέ-ω**, fut. δέησω, etc., *be hindered, lack, mid. lack, wish, desire*; **ἐν-δέω**, *lack*; **ἐνδε-ια**, ās, *want, scarcity*; **ἡμι-δε-ής**, ἐς, *wanting a half, half full*; **ὑπο-δε-ής**, ἐς, comp. **ὑποδεέσ-τερο-s**, *rather deficient, inferior*.

**dia-dem**.

### δεῖδω, fear (prob. root δφι).

**δέι-δ-ω**, *be afraid, fear*; **δέ-ος**, ε-os, τό, *fear*; **ἀ-δε-ής**, ἐς, *without fear*; **ἀδεῶς**, adv., *fearlessly*; **δει-νό-s**, ἡ, ὁ-ν, *frightful, terrible*; **δεινῶς**, adv., *terribly*; **δει-λό-s**, ἡ, ὁ-ν, *cowardly*; **δειλ-ιά**, ās, *cowardice*; **δειλιά-ω**, *be afraid*.

**dī-ru-s**, adj., *fearful, awful*.

### δέκα, ten.

**δέκα**, *ten*; **δέκα-το-s**, η, ο-ν, *tenth*; **δεκά-τη**, ηs, *tenth part, tithe*; **δεκατεύ-ω**, *exact the tenth part*; **ἐν-δεκα** (see **εἰs**, *one*), *eleven*; **ἐνδέκατο-s**, η, ο-ν, *eleventh*; **δῶ-δεκα** (cf. **δύο**), *twelve*; **τρις-καί-δεκα** (cf. **τρεῖs**), *thirteen*; **πεντε-καί-δεκα**, also **δεκα-πέντε** (cf. **πέντε**), *fifteen*; **ἑπτα-καί-δεκα** (cf. **ἑπτά**), *seventeen*; **ὀκτω-καί-δεκα** (cf. **ὀκτώ**), *eighteen*.

**decem**, *ten*; **dec-imu-s**, *tenth*; **dē-nī**, *ten each*; **dec-ur-ia**, ae, f., *division of ten men*.

**TEN**; **decade**, **deca-gon**, **deca-hedron**, **deca-logue**, **deca-syllable**.

## R. δο, da, do, give.

δί-δω-μι, *give*; προ-δίδω-μι, *give over, surrender, betray*; προδό-της, ου, *betrayor, traitor*; μισθο-δό-της, ου (see μισθός, *wages*), *one who pays wages*; μισθοδοτέ-ω, *pay wages, employ*; μισθοδο-σία, ἄς, *giving of pay*; δῶ-ρο-ν, τό, *present, gift*; δωρέ-ο-μαι, *give a present*; δωρο-δόκο-ς, ο-ν (cf. R. 2 δακ), *taking presents or bribes*; δωροδοκέ-ω, *take bribes*. — δά-ν-ος, ε-ος, τό (δα + ν), *money lent*; δανείζω, *lend money, midl., have money lent to one, borrow*.

δό (da-re), *give*; δō-s, dō-ti-s, f., *dowry*; dō-nu-m, ī, n., *gift*.

dose, *anec-dote, anti-dote*.

## R. δοκ, dec, beseem.

δοκ-έ-ω, *seem, seem right, think*; δόγ-μα, ατ-ος, τό, *that which seems to one, principle*; δόξα, ης (for δοκ-σα), *opinion, renown*; ἔν-δοξο-ς, ο-ν, *in renown*; δοξάζω, *think, believe*; δόκ-ιμο-ς, ο-ν, *approved*; δοκιμάζω, *test, examine*; δοκιμα-σία, ἄς, *test, examination*.

dec-et, *impers., it is seemly, it behoves*; dec-us, or-is, n., *grace, glory*; dec-or, ὄρ-is, m., *comeliness*; decōr-u-s, adj., *seemly*; dīg-nu-s, adj., *worthy*.

dogma, doxo-logy, hetero-dox, ortho-dox, para-dox.

## δύναμαι, be able.

δύνα-μαι, *be able, can*; δυνα-τό-ς, ἡ, ό-ν, *able, possible*; ἀ-δύνατο-ς, ο-ν, *unable, impossible*; δυνά-σ-τη-ς, ου, *a mighty man, nobleman*; δύνα-μι-ς, ε-ως, ἡ, *ability, means*.

dynamic, hydro-dynamics, dynamite, dynasty.

## δύο, two (root δφα, δφι).

δύο (for δφο), *two*; σύν-δυο, *two by two*; δώ-δεκα (cf. δεκα), *twelve*; δεύ-τερο-ς, ᾱ, ο-ν, *second*; δι-ά, prep., orig. *between, asunder, then through*; δι-χα, adv., *in two parts*; διχαῶ, *divide in two*; δι-ς, adv., *twice, in composition also δι-*; δι-σ-χίλιοι, αι, α (see χίλιοι, *thousand*), *two thousand*; δι-μοιῖα, ἄς (μοῖρα, *lot, portion, see μέρος, share*), *double share*; δι-πηγυ-ς, ν (see πῆγυ-ς, *cubit*), *of two cubits*; δι-πλερο-ς, ο-ν (cf. R. πλα), *of two plethra*; δι-πλόο-ς, η, ο-ν (cf. R. πλα), *two-fold, double*; δι-πλάσιο-ς, ᾱ, ο-ν (cf. R. πλα), *two-fold*; δι-φρο-ς, ό (cf. R. φερ), *that which holds two, chariot-board*; ἐν-δίφρω-ς, ο-ν, *on the same seat with one*; διᾱ-κόσιοι, αι, α (cf. ἑκατόν), *two hundred*.

**duo**, **duae**, *two*; **du-bi-u-s**, *adj.*, *doubtful*; **bi-s**, *adv.*, *twice*; **bi-nī**, *adj.*, *two by two*; **di-s**, *inseparable prefix*, *asunder*; **due-llu-m**, **bellu-m**, *i*, *n.*, *war*.

**TWO**, **TWAIN**, **TWICE**, **TWIN**; **di-acresis**, **di-lemma**, **di-ploma**, **di-phthong**, **dia-bolical**, **dia-critic**, **dia-gonal**, **dia-gram**, **di-ocese**, **hen-dia-dys**.

### εἴκοσι, *twenty*.

**εἴκοσι** (see Note), *twenty*; **τριά-κοντα** (*cf.* **τρεῖς**), *thirty*; **τριάκοντ-ορο-s**, *ἡ* (*cf.* **R. ερ**), *thirty-oared ship*; **τετταρά-κοντα** (*cf.* **τέτταρες**), *forty*; **πεντή-κοντα** (*cf.* **πέντε**), *ἡ* *ἵπτι*; **πεντηκον-τήρ**, **ἡρ-os**, *ὁ*, *commander of ἵπτι men*; **πεντηκόντ-ορο-s**, *ἡ* (*cf.* **R. ερ**), *ἵπτι-oared ship*; **πεντηκοσ-τό-s**, *ἡ*, *ὁ-ν*, *ἡῖτι-th*; **πεντηκοστ-ύ-s**, *ύ-os*, *ἡ*, *the number fifty, body of ἵπτι men*; **ἑξή-κοντα** (*cf.* **ἕξ**), *sixty*; **ἑβδομή-κοντα** (*cf.* **ἑπτά**), *seventy*; **ὀγδοή-κοντα** (*cf.* **ὀκτώ**), *eighty*; **ἐνενή-κοντα** (*cf.* **ἐννέα**), *ninety*.

**uīgintī**, *twenty*; **trī-gintā**, *thirty, etc.*; **uī-cē-simu-s**, *adj.*, *twentieth*; **trī-cē-simu-s**, *adj.*, *thirtieth, etc.*; **uī-cē-nī**, *adj.*, *twenty each*; **tri-cē-nī**, *adj.*, *thirty each*; **quadra-gē-nī**, *adj.*, *forty each, etc.*

**TWENTY**; **icosa-hedron**, **pente-cost**.

**NOTE**. — **εἴ-κοσι**, which appears in other Greek dialects as **φί-κατι**, **βεί-κατι**, was originally a compound meaning *twice ten*. *Cf.* **δύο** and **δέ-κα** (**-κοσι** and **-κοντα** in **τριά-κοντα**, *etc.*, being reduced forms). *Cf.* Latin **uīgintī**, English **TWEN-TY**.

### ἑκατόν, *hundred*.

**ἑκατόν** (see Note), *one hundred*; **διᾱ-κόσιοι**, *αι*, *a* (*cf.* **δύο**), *two hundred*; **τριά-κόσιοι**, *αι*, *a* (*cf.* **τρεῖς**), *three hundred*; **τετρα-κόσιοι**, *αι*, *a* (*cf.* **τέτταρες**), *four hundred*; **πεντα-κόσιοι**, *αι*, *a* (*cf.* **πέντε**), *five hundred*; **ἑξα-κόσιοι**, *αι*, *a* (*cf.* **ἕξ**), *six hundred*; **ἑπτα-κόσιοι**, *αι*, *a* (*cf.* **ἑπτά**), *seven hundred*; **ὀκτα-κόσιοι**, *αι*, *a* (*cf.* **ὀκτώ**), *eight hundred*.

**cen-tu-m**, *one hundred*; **du-cen-tī**, *two hundred, etc.*; **cen-tur-ia**, *ae, f.*, *division of one hundred men*; **centuri-ō**, **ὄν-is**, *m.*, *commander of a hundred*.

**HUNDRED**; **hecatom-b**.

**NOTE**. — **εἰ-κατόν** is a compound of **εἷν**, *one* (see **εἷς**, *one*), and a base meaning *hundred*, **κα-το-ν** (for **καν-το-ν**), appearing also as **-κοσιοι** (*cf.* **cen-tu-m**, **-cen-tī**).

ἐν, *in*.

ἐν-ι, ἐν, prep., *in*; εἰς (for ἐν-ς), prep., *into*; ἐν-τός, adv., *inside of*; ἐν-δο-ν, adv. (an acc. in form), *inside*; ἐνδο-θεν, adv., *from the inside*; ἔσω or εἰσω (for ἐν-σω), adv., *inside*; ἔσω-θεν, adv., *from inside*; ἐν-θα, adv., *where, there*; ἐνθά-δε, adv., *here*; ἐνθα-περ, adv., *there where*; ἐν-θεν, adv., *from there*; ἐνθέν-δε, adv., *from hence*; ἐν-ταῦθα, adv., *therein*; ἐν-τεῦθεν, adv., *thence*; ἐν-τερο-ν, τό, *intestine*.

**in**, prep., *in, into*; **in-tus**, adv., *within*; **intes-tīnu-s**, adj., *internal*, neut. plur. **intestina** as subst., *intestines*; **in-de**, adv., *thence*; **inter**, prep., *between*; **inter-ior**, adj., *inner*; **in-tīmu-s**, adj., *inmost*; **intrā**, prep., *within*; **intrō**, adv., *within*.

**IN**; **esoteric**, **dys-entery**.

ἐννέα, *nine*.

ἐ-ννέα (ἐ- prothetic), *nine*; ἐνενή-κοντα (cf. ἑλκοσι), *ninety*; ἐνα-το-ς, η, ο-ν, *ninth*; ἐνά-κις, adv., *nine times*.

**nouem**, *nine*; **nōnā-gintā**, *ninety*; **nōnu-s**, adj., *ninth*; **Nōnae**, ārum, *f.*, *Nones* (ninth day before the Ides).

**NINE**; **ennea-gon**, **ennea-hedron**.

ἕξ, *six*.

ἕξ, *six*; ἑξά-κις, adv., *six times*; ἑξακισ-χίλιοι, αι, α (see χίλιοι, *thousand*), *six thousand*; ἑξά-πηχυ-ς or ἑξ-πηχυ-ς, υ (see πῆχυ-ς, *cubit*), *of six cubits*; ἑξα-κόσιοι, αι, α (cf. ἑκατόν), *six hundred*; ἑξή-κοντα (cf. ἑλκοσι), *sixty*; ἕκ-το-ς, η, ο-ν, *sixth*; ἕκτ-αῖο-ς, ᾱ, ο-ν, *on the sixth day*.

**sex**, *six*; **sex-iēns**, adv., *six times*; **sex-tu-s**, adj., *sixth*; **sex-centī**, sēs-centī, *six hundred*; **sexā-gintā**, *sixty*; **sē-mēstri-s**, adj., *of six months*.

**SIX**; **hexa-gon**, **hexa-meter**.

ῥοικα, *be like*.

ῥ-οικ-α, pf. as pres. (theme εικ-), *be like, appear*; part. ῥοικ-ώς and εἰκ-ώς, νῖα, ὅς, *likely, natural*; εἰκότως, adv., *naturally*; εἰκάζω, *make like, compare, conjecture*; εἰκ-ών, ὄν-ος, ῆ, *likeness, image*; ἀ-εικ-ής, contr. αἰκ-ής, ἔς, *unseemly, shameful*; αἰκίζω, *treat shamefully, outrage, torture*.

**icono-clast**, **icono-graphy**.

ἑπτά, *seven*.

ἑπτά, *seven*; ἑπτα-καί-δέκα (cf. δέκα), *seventeen*; ἑπτα-κόσιοι, αι, α (cf. ἑκατόν), *seven hundred*; ἑπτά-κις, adv., *seven times*; ἑβδομο-ς, η, ο-ν (for ἑπτ-ομο-ς), *seventh*; ἑβδομή-κοντα (cf. ἑκοσι), *seventy*.

septem. *seven*; sept-iēns, adv., *seven times*; sept-imu-s, adj., *seventh*; septuā-gintā, *seventy*; septin-gentī, *seven hundred*.

SEVEN; hepta-gon, hepta-hedron, hept-archy, hebdomadal.

## R. ερ, er, ra, row.

ῥ-ε-τή-ς, ου, *rower*; ὑπ-ηρέτη-ς, ου, *rower, assistant of any sort, servant*; ὑπηρετέ-ω, *serve*; ῥεσ-lā (ερετ-ια), ās, *a rowing*; ῥέσσω (ερετ-ιω), *row*; τρι-ήρ-ης, ε-ος, ἡ (cf. τρεῖς), *galley with three banks of oars, man-of-war*; τριηρ-ίτη-ς, ου, *man-of-war's man*; πεντηκόντ-ορ-ο-ς, ἡ (cf. πέντε and ἑκοσι), *fifty-oared ship*; τριακόντ-ορ-ο-ς, ἡ (cf. τρεῖς and ἑκοσι), *thirty-oared ship*.

rē-mu-s, ī, m., *oar*; tri-rēmi-s, is, f., *trireme*; ra-ti-s, is, f., *raft, float*.

ROW, RUDDER.

## R. εσ, es, live, be.

εἰ-μί (for εσ-μι), εἶ (for εσ-ι, orig. εσ-σι), ἔσ-τι, etc., *be*; part. ὢν, οὔσα, ὄν, gen. ὄντ-ος, etc. (stem ὄντ-), older form ἐ-ὢν, etc. (stem ἐ-οντ- for εσ-οντ-); οὐσ-lā, ās (for οντ-lā), *property (that which is), being, existence*; ἔξ-ουσιā, ās, *possibility, power* (cf. ἔξ-εστι, *it is free to one, it is allowed*); συν-ουσιā, ās, *a being together*; ἔτ-άξω (from a stem ετ-ο- for σ-ετ-ο-), *examine, test* (see if a thing is); ἔξ-ετάξω, *examine closely, inspect*; ἔξετα-σι-s, ε-ως, ἡ, *examination, inspection, review*; ἔτ-υ-μο-ς, ο-ν (ετ-υ- for σ-ετ-υ-), *true, actual*; ἔτ-οι-μο-ς, η, ο-ν or ο-ς, ο-ν (ἐτ- for σ-ετ-), *real, ready, prepared*; ἐτοίμως, adv., *readily*; εὖς (for εσ-υ-s), *real, true, good*; neut. contracted as adv., εὖ, *well*.

NOTE. — The group is remarkable as showing in nearly all of the words a complete loss of the root. The following Latin words all preserve traces of it.

s-u-m (for es-u-m), *be*, inf. es-se; ab-sēn-s, adj., *absent*; prae-sēn-s, adj., *present*; s-ō-n-s, adj., *the real one, guilty, criminal*; er-u-s, ī, m., *master, lord*.

AM, ART, IS, ARE, SOOTH, SIN; etymo-logy, eu-logy, ev-angelist.



R. 1 *φέρ*, *uer*, *speak*.

ἔρω (theme ἔρ-), fut. ἐρῶ, pf. ἐρῆκα, *speak, say*; ῥη-τό-ς, ἡ, ὁ-ν, *said, told*; ἀπό-ρ-ρητο-ς, ο-ν, *not to be told, secret*; ἐρῆ-νῃ, ἡς (for ἐ-φρη-νῃ), *agreement, peace*; ῥή-τωρ, ορ-ος, ὁ, *speaker, orator*; ῥή-τρᾱ, *ās, verbal agreement, compact*.

*uer*-bu-m, ī, n., *word*; *uerb-ōsu-s*, adj., *wordy*.

WORD; *irenics, Irene*.

R. 2 *φέρ*, *uer*, *protect, watch over*.

ἔρ-κ-ος, ε-ος, τό, *defence, wall*; ἔρυ-μα, ατ-ος, τό (stem ἔρυ- for ἐ-φέρ-υ, ἐ-φρυ), *safeguard, protection*; ἔρυ-μνός-ς, ἡ, ὁ-ν, *defended, fortified*; ἐρύ-κ-ω, *hold back, keep off*; οὐρ-ο-ς, ὁ (for φορ-ο-ς), *watcher, guardian*; ἐφ-ορ-ο-ς, ὁ, *one who watches over, overseer*; φρουρ-ός-ς, ὁ (for προ-φορ-ο-ς, cf. πρό), *one who watches in defence of, guard*; φρουρέ-ω, *watch, guard*; φρούρ-αρχο-ς, ὁ (cf. ἄρχω), *commander of a watch*; φρούρ-ιο-ν, τό, *guarded post, garrison*; τῖμ-ωρός-ς, ὁ-ν (for τῖμᾱ-φορο-ς, cf. R. τι), *watching over honour, avenging*; τῖμωρ-ιά, *ās, help, vengeance*; τῖμωρέ-ω, *help, avenge*; νε-ωρός-ς, ὁ (cf. ναῦς), *superintendent of the dockyard*; νεώρ-ιο-ν, τό, *place where ships are kept, dockyard*; ὁρά-ω, *watch over, see, behold*.

*uer*-e-or, *reverence, fear*; uāl-lu-s, ī, m., *stake, palisade*; uāllu-m, ī, n., *rampart*.

a-WARE, be-WARE, WARY, WARD, WARN, WARES, WORTH, WEIR, WRAITH; di-orama, pan-orama, pyl-orus.

R. *φέρ*γ.

ἔργ-ο-ν, τό, *work, deed*; ἄργ-ός-ς, ὁ-ν (Epic ἀ-εργ-ός-ς), *without work, idle*; εὖ-εργέ-τη-ς, ου, ὁ, *well doer, benefactor*; εὐεργετέ-ω, *do a kindness*; εὐεργε-σιᾱ, *ās, kindness*; κακοῦργ-ο-ς, ὁ (Epic κακό-εργ-ο-ς, see κακό-ς, *bad*), *wrong doer*; κακοιργέ-ω, *do harm to*; συν-εργ-ός-ς, ὁ-ν, *working with*; ἐργάζο-μαι, *do work, labour*; παν-οῦργ-ο-ς, ο-ν (for παν-εργ-ο-ς, cf. πᾶς), *that will do anything, villainous*; πανουργ-ιά, *ās, knavishness*; ὑπ-ουργ-ός-ς, ὁ-ν, *serviceable, conducive to*.

WORK, WRIGHT, WROUGHT; en-ergy, organ, orgy, ge-orgic, chirurgeon, s-urgeon, lit-urgy, metall-urgy.

R. *φέρ*σ, *ues*, *cover, clothe*.

ἔν-νῦ-μι (for *φέρ*σ-νῦ-μι), *clothe*; ἔσ-θής-ς, ἡτ-ος, ἡ, *dress, clothes*; εἶμα, ατ-ος, τό (for *φέρ*σ-μα), *garment*; ἱ-μάτ-ιο-ν, τό, *outer garment*,

himation; ἕσ-περο-s, o-v, of the evening (the 'coverer'); ἑσ-πέρᾱ, ās, evening.

ues-ti-s, is, f., clothing; uās-u-m, ī, n., older form of uās, uās-is, n., vessel; ues-per, erī or eris, m., evening star, evening.

WEAR; Hesperus.

R. FEX, uag, ueh, move, carry.

ὄχ-o-s, ó, carriage, chariot; ὀχέ-ω, carry; ὄχη-μα, ατ-os, τό, conveyance; ὄχ-ετό-s, ó, conductor for water, ditch, drain; ὄχ-λο-s, ó, that which moves in a mass, crowd, confusion; ὀχλέ-ω, move, disturb, trouble.

uag-u-s, adj., rambling, unfixed; ueh-ō, carry; ueh-i-culu-m, ī, n., carriage, conveyance; uīli-s, adj., cheap, worthless; uēc-tor, ōris, m., traveller; uia, ae, f., way, road; uehe-mēn-s, adj., eager, violent; uēc-tī-gal, ālis, n., revenue, toll; uē-lu-m, ī, n., sail.

WAG, WAGON, WAIN, WAY, WEIGH, WEDGE, WIGHT, WHIT, WING, WALL-eyed.

R. FID, uid, see, know.

εἶδ-o-v (theme ἰδ-), see; ἰδ-έα, ās, look, form; εἶδ-os, ε-os, τό, look, shape; εὖ-ειδής, és, good looking; θυμο-ειδής, és (cf. R. 1 θυ), high-spirited; μην-ειδής, és (μήνη, moon), crescent shaped; σφαίρο-ειδής, és (σφαῖρα, ball, ball-like, spherical; τιᾶρο-ειδής, és (see τιᾶρᾱ, tiara), tiara-shaped; ἀνθρώδης, és for ἀντρο-ειδής, see ἀντρο-ν, cave), cave-like, cavernous; γε-ώδης, és (cf. γῆ), earthy, deep-soiled; εἶδ-ωλο-ν, τό, form, likeness, image; οἶδ-a, 2 pf. with pres. sense, know; ἴσ-τωρ, op-os, ó, one who knows, wise man, judge; ἰστορέ-ω, seek to know, learn; ἰστορ-lā, ās, knowledge got by inquiry.

uid-e-ō. see; uī-su-s, ūs, m., look, vision; ē-uid-ēn-s, adj., looking out, obvious; prūdēn-s, adj., foreseeing, prudent; uī-tru-m, ī, n., glass; uīs-ō, look at attentively.

WISE, WISE-acre, WIT, WICKED, WITCH; idea, spher-oid, typh-oid, idol, history.

R. FIK, uic, come.

ἀφ-ικ-νέ-ο-μαι, arrive; ἱκ-ανό-s, ή, ó-v, coming up to, sufficient; ἱκανῶs, adv., sufficiently; ἱκ-έ-τη-s, ov, he that comes for aid, petitioner; ἱκετεύ-ω, beg; οἶκ-o-s, ó, place to which one comes, house, home; οἶκ-lā, ās, house, dwelling; οἶκο-ι, at home; οἶκο-θεν, away from home;

οἶκ-α-δε, homeward; οἰκο-δόμο-s, ὁ (δῆμ-ω, build), house-builder; οἰκο-δομέ-ω, build a house, build; οἰκο-νόμο-s, ὁ (cf. R. νεμ), household superintendent; οἶκ-εῖο-s, ᾧ, ο-ν, belonging to one's house, familiar; οἰκέως, adv., in a friendly way; οἰκέ-τη-s, ου, member of one's household, slave; οἰκέ-ω, have a home, dwell; οἰκη-σι-s, ε-ως, ἡ, act of dwelling, dwelling-place; οἰκη-μα, ατ-ος, τό, dwelling, house; οἰκίζω, found, settle; ἀπ-οἰκο-s, ο-ν, away from home, as subst., colonist; ἀποικ-ία, ᾱs, colony; Μοσσύν-οικοι, οἱ (see μόσσυν, wooden tower), dwellers in wooden towers; περὶ-οικο-s, ο-ν, dwelling round; περιοικέ-ω, live round or on the shore of.

uīc-u-s, ī, m., abode, street, village; uīc-īnu-s, adj., of the neighbourhood; uīl-la, ae, f., country-seat.

di-ocese, ecumenical, par-ochial, eco-nomy.

### R. ζυγ, iug, bind.

ζυγ-ό-ν, τό, yoke; ὑπο-ζύγ-ιο-ν, τό, beast under the yoke, beast of burden; ζεύγ-νῦ-μι, yoke, join, fasten; ζεύγ-ος, ε-ος, τό, yoke of oxen, etc., team; ζευγ-ηλά-τη-s, ου (see ἐλαύνω, theme ἐλα-, drive, one who drives a yoke of oxen, teamster; ζευγηλατέ-ω, drive a yoke of oxen.

iug-u-m, ī, n., yoke; iū-mentu-m, ī, n., beast of burden; con-iūnx, con-iux. iug-is, m. and f., husband, wife; bīgae, ārum, f., span of horses; iūxtā, adv., adjoining, near; iung-ō, join.

YOKE; sy-zygy.

### R. θε, da, fa, place, put, make.

τί-θη-μι, place, put, do; ἐπι-τίθημι, lay upon, mid., attack; ἐπιθε-σι-s, ε-ως, ἡ, a setting on, attack; εὐ-επίθε-το-s, ο-ν, easily attacked or assailable; ἀγων-ο-θέ-τη-s, ου (cf. R. αγ), judge of a contest; θέ-μι-s, ιτ-ος, ἡ, that which is laid down, law, right; θε-σ-μό-s, ὁ, law, ordinance; παρα-κατα-θή-κη, ηs, what is put down beside one, deposit; ἀνά-θη-μα, ατ-ος, τό, thing set up, votive offering; σὺν-θη-μα, ατ-ος, τό, thing agreed upon, agreement, watchword; θε-σ-αυρό-s, ὁ, something put away, treasure.

-dō, only in compounds, as ab-dō, put away, crē-dō, put faith in, believe, per-dō, make away with, destroy; fa-c-i-ō, make, do; fī-ō, be done, become; pro-fic-i-sc-o-r, set oneself forward, set out; fac-in-us, or-is, n., deed, misdeed; fac-ili-s, adj., easy to do.

DO, DEED, DEEM, DOOM, king-dom; thesis, anti-thesis, paren-thesis, syn-thesis, theme, ana-thema, thesaurus, treasure.

*θεᾶ, sight, spectacle* (prob. root *θαφ*).

*θεᾶ-ᾱ, ᾱs* (Doric *θά-ᾱ*), *sight, spectacle*; *θαῦ-μα, ατ-os, τό*, *something gazed at, wonder*; *θαυμαῶ, wonder at*; *θαυμασ-τό-s, ἡ, ό-v*, *wonderful*; *θαυμάσ-ιος-s, ᾱ, ο-v*, *wonderful*; *θεα-ο-μαι* (for *θαφ-ο-μαι*), *gaze at, look on*; *θεά-μα, ατ-os, τό*, *sight*; *θεω-ρό-s, ό* (Doric *θεᾶ-ρό-s*), *one who gazes*; *θεωρέ-ω, be a spectator, review*.

*theatre. amphi-theatre. theorem, theory.*

*θεός, god.*

*θε-ό-s, ό*, *god, divinity*; *θεά, ᾱs*, *goddess*; *θε-ῖο-s, ᾱ, ο-v*, *divine*; *ἄ-θεο-s, ο-v*, *godless, impious*; *θεο-σεβής, és* (*σέβ-ο-μαι*, *worship*), *god-fearing, religious*; *θεοσέβε-ια, ᾱs*, *religion, piety*.

*theo-crazy. theo-gony. theo-logy. theism, a-theism, pan-theism, poly-theism, apo-theosis, en-thusiasm, pan-theon.*

*θρασύς, bold.*

*θρασ-ύ-s, εῖα. ὤ*, *bold, daring, confident*; *θρασέws, adv.*, *boldly*; *θαρσίνω. θαρρῆνω, make confident, cheer*; *θάρσ-os, θάρρ-os, ε-os, τό*, *confidence, courage*; *θαρρέ-ω, be confident, be of good cheer*; *θαρρ-αλέο-s, ᾱ, ο-v*, *full of confidence*; *θαρραλέws, adv.*, *with confidence, boldly*.

*fas-tu-s. ūs, m.*, *scorn, contempt*; *fastīd-iu-m, ī, n.* (for *fastu-taed-iu-m*), *loathing, dislike*.

*DARE, DURST; thrason-ical.*

*R. 1 θυ, rush.*

*θύ-ω, rush, rage*; *θύ-ελλα, ηs*, *storm, hurricane*; *θύ-μό-s, ό*, *the animating principle in man, heart, wrath*; *θύμό-ο-μαι, be angry*; *θυμο-ειδής, és* (cf. *R. Fιδ*), *high-spirited*; *ἄ-θυμο-s, ο-v*, *without heart, dispirited*; *ἀθύμws, adv.*, *faintheartedly*; *ἀθύμ-ιά, ᾱs*, *faintheartedness*; *ἀθυμέ-ω, be despondent*; verbal *ἀθυμη-τέο-s, ᾱ, ο-v*, *must lose courage*; *ἐν-θύμέ-ο-μαι, lay to heart, consider*; *ἐνθυμη-μα, ατ-os, τό*, *thought, idea*; *ἐπι-θύμέ-ω, have one's heart on, desire*; *ἐπιθυμ-ιά, ᾱs*, *desire, longing*; *εὖ-θυμο-s, ο-v*, *of good heart, cheerful*; *εὐθυμέ-ο-μαι, be cheerful*; *πρό-θυμο-s, ο-v*, *with mind intent, ready, willing*; *προθύμws, adv.*, *willingly*; *ἀ-πρόθυμο-s, ο-v*, *not eager*; *προθύμ-ιά, ᾱs*, *readiness, eagerness*; *προθυμέ-ο-μαι, be eager*; *ῥά-θυμο-s, ο-v* (see *ῥά-διο-s, easy*), *with mind at ease, indifferent, lazy*; *ῥαθύμ-ιά, ᾱs*, *laziness*; *ῥαθυμέ-ω, live in idleness*.

R. 2 θυ, fu, *smoke, sacrifice.*

θύ-ω, *offer, sacrifice*; θυ-τήρ, ἡρ-ος, ὁ, *sacrificer*; θυ-σιᾶ, ᾱs, *sacrifice*; θῦ-μα, ατ-ος, τό, *victim, sacrifice*; θυ-μ-έλη, ηs, *place for sacrifice, altar*; θῦμ-ιά-ω, *burn incense*; θῦμιά-μα, ατ-ος, τό, *incense*; θῦμιά-τήριο-ν, τό, *vessel for burning incense, censer*; θύ-ο-ν, τό, *a tree the fragrant wood of which was burnt in sacrifice*; θυό-εις, εσσα, εν, *fragrant*; θυ-ώδης, es (δῶω, *smell*), *sweet-smelling*; θύ-μο-ν, τό, *thyme*.

fū-mu-s, ī, m., *smoke*; fū-n-us, er-is, n., *funeral rites*; fū-lī-gō, in-is, f., *soot*; fi-mu-s, ī, m., *jilth*; foe-du-s (for foui-du-s), adj., *jilthy*.

DUST; **thyme.**

καίω, *burn.*

κά-ιω, κά-ω (theme καυ-), *burn*; καῦ-σι-ς, ε-ως, ἡ, *a burning*; καύσι-μο-ς, ο-ν, *that can be burnt, combustible*; καυ-τό-ς, καυ-σ-τό-ς, ἡ, ὁ-ν, *burnt*; ἀ-καυστο-ς, ο-ν, *unburnt*; ὁλο-καυτέ-ω (see ὅλο-ς, *whole*), *bring a whole burnt offering*; καῦ-μα, ατ-ος, τό, *heat*.

**caustic, cauterise, holo-caust, calm.**

R. καλ, cal, *call.*

καλ-έ-ω, pf. κέ-κλη-μαι, etc., *call*; κλη-σι-ς, ε-ως, ἡ, *a calling*; ἐκ-κλη-σιᾶ, ᾱs, *regularly summoned assembly*; ἐκκλησιάζω, *hold an assembly*. — κήρυ-ξ, ὡκ-ος, ὁ (formed on a stem κηρ-ν-), *herald, crier*; κηρύττω, *be a herald, proclaim*; ἀ-κήρυκ-το-ς, ο-ν, *unproclaimed*; κηρύκ-ειο-ς, ο-ν, *of a herald*; κηρύκειο-ν, τό, *herald's staff*. — κράζω (for κρα-γ-ιω), *cry out, call aloud*; κραυγ-ή, ἡs, *outcry*.

cal-ō, *call together*; Kale-ndae, ārum, f., *day of proclamation, Calends*; con-cil-iu-m, ī, n., *meeting*; nōmen-clā-tor, ōr-is, m., *one who calls by name*; clā-mō, *cry out*; clā-ru-s, adj., *clear*; clas-si-s, is, f., *class*.

HALE, HAUL, HAL-yard; **ecclesiastic.**

κεῖμαι, *lie.*

κεῖ-μαι, *lie*; κοι-μά-ω, *lay to rest*; κῶ-μο-ς, ὁ, *banquet* (where the guests reclined); κῶ-μη, ηs, *dwelling-place, village* ('resting-place'); κωμ-άρχη-ς, ου (cf. ἄρχω), *village chief*; κωμή-τη-ς, ου, *villager*; κῶ-μα, ατ-ος, τό, *deep sleep*.

cī-ui-s, is, m., *citizen*; tran-qui-llu-s, adj., *quiet*; quiē-s, ētis, f., *a lying still, rest*; quiē-sc-ō, *keep quiet*.

HIVE, HIND (*peasant*), HOME; cemetery, com-edy, comic, encomium, coma.

### R. κελ, cel, set in motion.

κέλ-ο-μαι, set in motion, urge on; κέλ-λω, ὁ-κέλ-λω, drive on, run ashore; κελ-εύ-ω (for κελ-εφ-ω), drive, order, command, bid; κελευ-στός, ἡ, ὁ-ν, ordered, bidden; αὐτο-κέλευστο-ς, ο-ν (cf. αὐτός), self-directed; ἐγ-κέλευστο-ς, ο-ν, instigated; παρα-κέλευ-σι-ς, ε-ως, ἡ, an encouraging, cheering on; κέλ-ευ-θο-ς, ἡ, path, way, track; ἀ-κόλουθο-ς, ο-ν, going the same way; ἀκολουθέ-ω, follow; κῶλ-ο-ν, τό, leg, member ('the goer'); νεω-κόρ-ο-ς, ὁ (see νᾱό-ς, temple), keeper of a temple (one who 'goes about,' i.e. attends to a temple).

cal-li-s, is, m. and f., foot-path; cel-er, adj., swift; pro-cel-la, ae, f., tempest; pro-cul, adv., in the distance; cele-ber, adj., trodden, frequented; col-ῶ, pursue, attend to, care for; cur-rō, run; curru-s, ūs, m., chariot; crūs, ūr-is, n., leg.

CAR, HORSE, cal-rus, GARROTTE, GARTER; a-colyte, colon, bucolic.

### κίνδυνος, danger.

κίνδυνο-ς, ὁ, danger; ἀ-κίνδυνο-ς, ο-ν, without danger; ἀκινδύνως, adv., without danger; ἐπι-κίνδυνο-ς, ο-ν, dangerous; φιλο-κίνδυνο-ς, ο-ν (cf. φίλος, loving danger; κινδυνεύ-ω, encounter danger; κινδυνευ-τή-ς, οὗ, a daring person; κινδυνευ-μα, ατ-ος, τό, risk, venture.

### R. κοφ, cau, perceive, beware.

ἀ-κού-ω, perceive, hear; ἀκου-στός, ἡ, ὁ-ν, that may be heard, audible; ἀκου-ή, ἀκο-ή, ἡς, hearing, sound heard, report; ἐπ-ήκο-ο-ς, ο-ν, within hearing; ὑπ-ήκο-ο-ς, ο-ν, listening to, obedient.

cau-e-ῶ, take care; cau-tu-s, adj., careful; cau-sa, ae, f., that of which one takes heed, cause.

SHEEN, SHOW; acoustic.

### R. 1 κρα, cre, cer, do, make.

αὐτο-κρά-τωρ, op-ος, ὁ, ἡ (cf. αὐτός), being one's own master; κρά-ος, ε-ος, τό (κρα + τ), strength, might; κρατέ-ω, be strong, be master; κρείττων, ον (for κρετ-ων), comp., stronger, better; κράτ-ιστο-ς, ἡ, ο-ν, sup., strongest, best; ἐγ-κρατής, ἐς, possessed of power; ἐπι-κρατής, ἐς, master of; ἐπικράτε-ια, ᾤς, mastery; παγ-κράτ-ιο-ν, τό (cf.



**πάς**), *complete contest*, in which, combining both wrestling and boxing, all the powers of the fighter were called into action.

**Cer-ēs**, *er-is, f.*, *Ceres* ('goddess of creation'); **prō-cēru-s**, *adj.*, *high, tall*; **caeri-mōn-ia**, *ae, f.*, *religious rite*; **cor-p-us**, *or-is, n.*, *body*; **cre-ō**, *produce, create*; **crē-sc-ō**, *come into being*; **in-crē-mentu-m**, *ī, n.*, *growth*.

**HARD**; **auto-crat**, **aristo-cracy**, **demo-cracy**, **demo-crat**, *etc.*

## R. 2 κρα, *car, mix, cook.*

**krā-si-s**, *ε-ως, ἡ, a mixing, crisis*; **krā-tḗr**, *ἦρ-ος, ὁ, mixing bowl*; **ἄ-krā-to-s**, *ο-ν, unmixed*; **κερά-ννῦ-μι**, *mix*; **ἄ-κέρα-ιο-s**, *ο-ν, unmixed, pure*; **κέρα-μο-s**, *ὁ, earth for mixing and baking, potter's clay*; **κεράμ-ιο-ν**, *τό, earthen jar*; **κεραμ-εοῦs**, *ᾱ, οὔν, of earth or clay*.

**car-b-ō**, *ὄν-is, m.*, *charcoal*; **cul-īna**, *ae, f.*, *kitchen*; **cre-mō**, *burn*; **crem-or**, *ὄr-is, m.*, *broth*.

**HEARTH**; **crasis**, **idiosyn-crasy**, **crater**.

## R. λαθ, *lat, conceal.*

**λα-ν-θ-άν-ω**, *lie hid, escape the notice of*; **λάθ-ρᾱ**, *adv.*, *secretly*; **λήθ-η**, *ηs, forgetfulness*; **ἄ-ληθ-ῆs**, *έs, unconcealed, true*; **ἀλήθε-ια**, *ᾱs, truth, candour*; **ἄληθ-ινός**, *ἡ, ὁ-ν, genuine*; **ἀληθεύ-ω**, *speak the truth*.

**la-te-ō**, *lie hid*; **late-bra**, *ae, f.*, *hiding-place*; **latebr-ōsu-s**, *adj.*, *abounding in coverts, secret*.

**lethargy**, **Lethe**.

## R. λεγ, *leg, gather.*

**λέγ-ω**, *gather, count, tell, say*; **λεκ-τό-s**, *ἡ, ὁ-ν, selected*; **ἀπό-λεκτο-s**, *ο-ν, selected*; **ἐπί-λεκτο-s**, *ο-ν, selected*; verbal **λεκ-τέο-s**, *ᾱ, ο-ν, to be said*; **λόγ-ο-s**, *ὁ, word, saying, reason*; **ἀπο-λογέ-ο-μαι**, *say in defence*; **σπουδαί-ο-λογέ-ω** (**σπουδαί-ο-s**, *serious*), *carry on an earnest conversation*; **ὁμό-λογο-s**, *ο-ν (cf. ἄμα), saying the same, agreeing*; **ὁμολογέ-ω**, *agree, confess*; **ὁμολογουμένως**, *avowedly, by common consent*; **σύλ-λογο-s**, *ὁ, a gathering, meeting*; **συν-λογ-ή**, *ἡs, a gathering, leg*; **λογίζ-ο-μαι**, *take into account, consider*; **ἀ-λόγισ-το-s**, *ο-ν, not considering, foolish*.

**leg-ō**, *collect, read*; **leg-iō**, *ὄν-is, f.*, *body of soldiers, legion*; **leg-ū-men**, *in-is, n.*, *pulse*; **supel-lex**, *lecti-li-s, f.*, *furniture*; **ē-legā-n-s**, *adj.*, *accustomed to select, fastidious, choice*; **līg-nu-m**, *ī, n.*, *gathered wood, fire wood*.

RAKE, RECKON; *dia-lect.* *lexicon*, *ana-logy*, *apo-logy*, *bio-logy*, *chrona-logy*, *philo-logy*, *apo-logue*, *cata-logue*, *dia-logue*, *epi-logue*, *homo-logous*, *log-arithm*, *logic*, *syl-logism*.

### R. λεχ, leg, lie.

λέχ-os, ε-os. τό. couch. bed; λόχ-o-s, ό, a lying in wait, ambush, company of armed men; λοχί-τη-s, ου. one of the same company; λοχ-ᾱ-γός-s, ό (cf. R. αγ), leader of a λόχος, captain; λοχᾱγέ-ω, be captain; ὑπο-λόχᾱγο-s, ό, sub-captain, lieutenant; λοχᾱγ-lā, ās, captaincy.

lec-tu-s. ī. m., couch; lect-īca. ae, f., litter; lēx, lēg-is, f., law; lēgō, send with a commission, depute; con-lēg-a, ae, m., partner in office.

LIE, LAY, LAIR, LAW, LOG, LOW.

### R. μα, ma, think.

μέ-μα-a (Epic pf. with present meaning), think upon, long for, desire; αἰτό-μα-το-s. η. ο-ν (cf. αὐτός), of one's own desire, self-impelled, spontaneously. — μαν-ιά, ās (μα + ν = μαν), excited thought, madness; μαίνο-μαι (for μαν-ιο-μαι), rage, be mad; μάν-τι-s, ε-ωs, ό, one inspired, seer, prophet; μαντεύ-ο-μαι, prophesy, presage; μαντευ-τό-s, ή, ό-ν, foretold or directed by an oracle; μαντε-ίο-s, ā, ο-ν, oracular; μαντεlā, ās, prediction, oracle; μέν-os, ε-os. τό. spirit, might, disposition; εὐ-μενής, έs, well-disposed; Μοῦ-σα, ηs. Muse ('inspirer of thought'); μέν-ω, bethink oneself, wait; μον-ή, ηs. a tarrying, halt; μην-ύ-ω, put one in mind, point out, reveal; μνά-ο-μαι, be mindful of, pay court to; προ-μνάο-μαι, sue for, solicit; μι-μνή-σκ-ω, remind, mid. and pass., remember; μνή-μη, ηs, remembrance; μνή-μα, ατ-os, τό, memorial; ὑπό-μνημα, ατ-os, τό, memorial, reminder; μνη-με-ῖο-ν, τό, monument; μνή-μων, ου. γεν. ου-os, mindful, of good memory; μνημον-ικό-s, ή, ό-ν, having a good memory; μνημονεύ-ω, recall, recollect; μνη-σί-κακο-s, ο-ν (see κακό-s, bad), mindful of wrongs received, bearing malice; μνησι-κακέ-ω, bear a grudge. — μα-ν-θ-άν-ω (μα + θ = μαθ), learn, find out; μαθη-τή-s, ου, learner, pupil; μάθη-μα, ιτ-os, τό, what is learnt; μάθ-os, ε-os, τό, learning, knowledge; φιλο-μαθής, έs (cf. φίλος), fond of knowledge. — μά-ιο-μαι (for μασ-ιο-μαι, μα + σ = μασ), long for, strive after, seek; μασ-τεύ-ω, seek after.

mā-s, ma-r-is, adj., male; man-e ō, stay; mēn-s, men-ti-s, f., mind; me-min-ī, remember; com-min-ī-sc-o-r, devise, invent; Min-er-ua, ae, f., Minerva (goddess of wisdom); men-ti-o-r, invent, deceive, lie;

mon-e-ō, remind, admonish; mōn-s-tru-m, ī, n., divine omen; mōn-strō, show.

MAN, MEAN (*intend*), MIND, MOOD; mania, maniac. *necro-mancy*, muse, museum, music, mentor, mnemonics, mathematics.

### R. μακ, mac, be great, have power.

μακ-ρό-s, á, ó-v, long; μάκ-αρ, αρ-os, ó, ή, powerful, rich; μακάρι-ο-s, ā, ο-v, blessed, happy; μακαρίζω, regard as happy; μακαρισ-τό-s, ή, ó-v, to be thought happy, enviable; μήκ-os, ε-os, τό, length; μήκ-ιστο-s, η, ο-v, sup., longest. — μηχαν-ανή, ηs, means for doing, machine, device; μηχανά-ο-μαι, devise, contrive; ἀ-μήχανο-s, ο-v, without means, impossible, impracticable. — μέγ-a-s, μεγά-λη, μέγα, great, large; μέγ-αλως, adv., greatly, exceedingly; μεγαλ-ήγορο-s, ο-v (cf. ἀγείρω), talking big, boastful; μεγαληγορέ-ω, boast, brag; μεγαλο-πρεπής, és (see πρέπω, befit), befitting a great man, magnificent; μεγαλοπρεπώς, adv., munificently, splendidly; μείζων, ον (for μεγ-ίων), comp., greater; μέγ-ιστο-s, η, ο-v, sup., greatest; μέγε-θος, ε-os, τό, bigness, size.

māc-tu-s, adj., glorified, worshipped; mǎctō, μεγαλύνω, glorify; mǎg-nu-s, adj., great; mǎior (for mag-ior, adj., greater; mǎximu-s (for mag-sinu-s), adj., greatest; mag-is, adv. (for mag-ius), more; mag-is-ter, trī, m., master.

MAKE, MADE, MAY, MIGHT, MUCH, MORE, MOST, MANY, MICKLE, MATCH, MATE, MAIN, MAID; macro-cosm, mechanic, o-mega, mega-therium, megalosaurus.

### R. μαχ, fight.

μάχ-η, ηs, battle; μάχ-ο-μαι, fight; μαχη-τό-s, ή, ó-v, to be fought with; ἀ-μάχητο-s, ο-v, unconquerable, not having fought; ἀμαχη-τί, adv., without fighting; ἀ-μαχο-s, ο-v, without battle; ἀμαχ-εί, adv., without resistance; ἀπό-μαχο-s, ο-v, not fighting; ἐπί-μαχο-s, ο-v, that may be easily attacked; πρό-μαχο-s, ο-v, fighting in front, champion; προμαχ-εών, ὦν-os, ó, rampart; σύμ-μαχο-s, ο-v, fighting with, allied; συμμαχέ-ω, be an ally; συμμαχ-ιά, ās, alliance; ὀπλο-μάχο-s, ο-v (cf. R. σεν), fighting in heavy arms; ὀπλομαχ-ιά, ās, heavy infantry tactics; πύργο-μαχέ-ω (see πύργο-s, tower), storm a tower; μάχ-ιμο-s, ο-v, fit to fight; μάχαιρα, ās (for μαχ-αρ-ια), sword; μαχαίρ-ιο-v, τό, dagger.

### R. μελ, mer, mind, regard.

μέλ-ει, impers., it is a care, it concerns; ἀ-μελ-ής, és, without concern, heedless; ἀμελώς, adv., heedlessly; ἀμέλε-ια, ās, carelessness;

ἀμελέ-ω, *be careless*; ἡμελημένως, *adv.* (from the pf. mid. partic. of ἀμελέω), *carelessly*; ἐπι-μελ-ής, *és, careful*; ἐπιμέλε-ια, *ās, care*; ἐπιμελέ-ο-μαι or ἐπιαέλ-ο-μαι, *take care of*; μελέ-τη, *ης, care, attention, practice*; μελετά-ω, *attend to, practise*; μελετη-ρό-ς, *ά, ό-ν, well trained*; μέλ-λω, *bethink oneself, hesitate, be on the point of*.

**mor-a**, *av. ř., delay*; **me-mor**, *adj., mindful*; **memor-ia**, *ae, f., memory*.

## R. μιγ, mic, mix.

μίγ-νύ-μι, μίγ-νύ-ω, *mix, mingle*; μικ-τό-ς, *ή, ό-ν, mixed, to be mixed*; ά-μικτο-ς, *ο-ν, unmixed*; μίγ-α, μίγ-δα, μίγ-δην, *adv., mixedly*; μίξι-ς, *ε-ως (for μίγ-σις), ή, a mingling, intercourse*; μίξο-βάρβαρο-ς, *ο-ν (see βάρ-βαρο-ς, foreign), half barbarian, half Greek*.

**mi-sc-e-ō**, *mix*; **mīx-tu-s**, *adj., mixed*; **prō-misc-uu-s**, *adj., mixed, indiscriminate*.

**MIX, MASH.**

## ναῦς, ship (R. να, νυ, flow, swim).

ναῦ-ς, *νε-ώς, ή, ship ('swimmer')*; ναῦ-αρχο-ς, *ό (cf. ἄρχω), commander of a fleet, admiral*; ναυαρχέ-ω, *be admiral*; ναύ-κληρο-ς, *ό (κλήρο-ς, lot, share, ship-owner*; ναυ-πηγός-ς, *ό (cf. R. παγ), ship-builder*; ναυπηγέ-ω, *build ships*; ναυπηγή-σιμο-ς, *ο-ν, fit for ship-building*; ναύ-τη-ς, *ον, seaman, sailor*; ναυτ-ικό-ς, *ή, ό-ν, belonging to ships, naval*; ναῦ-λο-ν, *τό, money for passage by ship*; ναῦ-σθλο-ν, *τό (for ναυ-στολο-ν, see στέλλω, send, fare*; ναυσί-πορο-ς, *ο-ν (cf. R. περ), that can be traversed in ships*; ναυ-σίᾱ, *ās, sea-sickness*; νε-ώρο-ς, *ό (cf. R. 2 Φερ, superintendent of the dock-yard*; νεώριο-ν, *τό, dock-yard*; νό-το-ς, *ό, south-east wind (which brings wet weather)*; νή-σος, *ή, island ('swimming in the sea')*; Πελοπό-ν-νησο-ς, *ή (Πέλοψ, Pelops), Peloponnesus ('Pelops's Island')*; Πελοποννήσ-ιο-ς, *ᾱ, ο-ν, Peloponnesian*; Χερσό-νησο-ς, *Att. Χερρό-νησο-ς, ή (χέρσο-ς, Att. χέρπο-ς, mainland), land-island, peninsula*; νέ-ω (theme νυ-), *swim*.

**nā-ui-s**, *is, f., ship*; **na-tō**, *swim, float*; **nā-tr-īx**, *īcis, f., water-snake*; **nō**, *nā-re, swim*; **nū-t-r-i-ō**, *suckle, nourish*.

*argo-naut, nautical, nautilus, nausea, a-ner-oid, Nereid. Naiad.*

## R. νεμ, nem, allot.

νέμ-ω, *distribute, portion out, pasture*; νόμ-ο-ς, *ό, that which has been allotted, custom, law*; νόμ-ιμο-ς, *η, ο-ν, customary, lawful*; άγορᾱ-νόμο-ς, *ό (cf. άγείρω), one who makes rules for the market, market-*

*master*; ἀ-νομο-ς, ο-ν, *without law, lawless*; ἀνομ-ιά, ᾱς, *lawlessness*; αὐτό-νομο-ς, ο-ν (cf. αὐτός), *under one's own laws, independent*; οἰκο-νόμο-ς, ὁ (cf. R. Φικ), *one who controls a household, housekeeper*; νομίζω, *regard as a custom, believe, think*; νομ-ή, ἥς, *distribution, esp. of food, pasturage, hence, herd*; προ-νομή, ἥς, *a going forth for food, foraging*.

**nem-us**, or-is, n., *woodland*; **num-e-ru-s**, ī, m., *number*.

NIMBLE, NUMB; **nemesis**, *anti-nomian, astro-nomy, auto-nomy, eco-nomy, nomad, numismatic*.

ξένος, *stranger*.

ξένο-ς, Ion. ξείνο-ς, ὁ, *stranger, foreigner, mercenary soldier, foreign guest, friend*; εὖ-ξείνο-ς, ο-ν, *kind to strangers, hospitable*; ξεν-ιά, ᾱς, *bond of friendship*; ξέν-ιο-ς, ᾱ, ο-ν, *belonging to a guest, hospitable*; ξεν-ικός, ἡ, ὁ-ν, *belonging to a mercenary soldier*; ξενό-ο-μαι, *become a guest-friend, be entertained*; ξενίζω, *entertain*; πρό-ξένο-ς, ὁ, *public guest or friend*; προξενέ-ω, *be one's πρόξενος, manage*.

**xeno-gamy, xeno-mania, xen-yl**.

ὁδός, *way, road* (R. σεδ, *go*).

ὁδ-ός, ἡ, *way, road*; ἄν-οδο-ς, ἡ, *way up*; ἄν-οδο-ς, ο-ν, *having no way*; ἀφ-οδο-ς, ἡ, *a going away, retreat*; δι-οδο-ς, ἡ, *way through, passage*; εἰς-οδο-ς, ἡ, *way into, entrance*; ἔξ-οδο-ς, ἡ, *way out, departure*; ἐπ-εξὸδ-ιο-ς, ο-ν, *belonging to a march out*; εὖ-οδο-ς, ο-ν, *easy to travel*; ἔφ-οδο-ς, ἡ, *way to, approach*; πάρ-οδο-ς, ἡ, *way along, passage*; περὶ-οδο-ς, ἡ, *way round, circuit*; πρόσ-οδο-ς, ἡ, *way to, approach*; εὖ-πρόσοδο-ς, ο-ν, *easy to approach*; σύν-οδο-ς, ἡ, *meeting, encounter*; ὁδ-ιο-ς, ο-ν, *belonging to a journey*; ἐφ-όδιον, τό, *provision for a journey*; ὁδ-εύ-ω, *go one's way*; ὁδοι-πόρο-ς, ὁ (cf. R. περ), *one who goes by road or by land*; ὁδοιπορέ-ω, *go by land*; ὁδο-ποιός, ὁ (cf. ποιέω), *one who makes a road*; ὁδοποιέ-ω, *make a road*.

**sol-u-m**, ī, n., *ground*; **sol-ea**, ac, f., *sole, sandal*; **sēd-ulu-s**, adj., *persistent, diligent*.

**epis-ode, ex-odus, meth-od, peri-od, syn-od**.

ὀκτώ, *eight*.

ὀκτώ, *eight*; ὀκτω-καί-δεκα (cf. δέκα), *eighteen*; ὀκτά-κις, adv., *eight times*; ὀκτακισ-χίλιοι, αι, α (see χίλιοι, *thousand*), *eight thousand*; ὀκτα-κόσιοι, αι, α (cf. ἑκατόν), *eight hundred*; ὄγδο-ο-ς, η, ο-ν (for οκτο-ο-ς), *eighth*; ὄγδοή-κοντα (cf. ἑκοσι), *eighty*.

**octō**, *eight*; **octā-uu-s**, *eighth*; **Octō-ber**, *adj.*, of the eighth month (the year beginning with March); **oct-iēn-s**, *adv.*, eight times; **octō-gintā**, *eighty*; **octin-gentī**, *eight hundred*.

**EIGHT**; **octa-gon**, **octa-hedron**, **octo-syllabic**.

**R. οπ, oc, see.**

**ὄψο-μαι** (οπ-σο-μαι), *fut.*, **ὀπ-ωπ-α**, 2 *pf.*, *etc.*, *see*; **ὀπ-τό-ς**, *ή*, *ό-ν*, *seen*, *visible*; **ὕπ-οπτο-ς**, *ο-ν*, *looked at from beneath the brows, viewed with suspicion*; **ὕποπτεῖ-ω**, *suspect*; **ὕποψiā**, *ās* (for *ὕπ-οπ-σιā*), *suspicion*; **ὄψι-ς**, *ε-ως*, *ή* (for *οπ-σι-ς*), *aspect*, *look*; **ὄμ-μα**, *ατ-ος*, *τό*, *eye*. — **ὀφθ-αλμό-ς**, *ό* (οπ + θ), *eye*. — **ὤψ**, *ὠπ-ός*, *ή*, *face*, *countenance*; **καλλ-ωπίζω** (stem *καλλο-*, *see* *καλό-ς*, *beautiful*), *give a fine appearance or look to, adorn*; **καλλωπισ-μό-ς**, *ό*, *adornment*; **ἀνθρ-ωπ-ο-ς**, *ό* (*cf.* **ἀνθρ**, *man* ('man-face')), *ανθρώπ-ινο-ς*, *η*, *ο-ν*, *human*; **πολυ-ἀνθρωπο-ς**, *ο-ν* (*cf.* **πλa**), *thickly populated*; **μέτ-ωπο-ν**, *τό*, *forehead* (the space between the eyes); **προ-μετωπ-ίδιο-ς**, *ā*, *ο-ν*, *before or on the forehead*; **προμετωπιδίο-ν**, *τό*, *frontlet* (armour on horse's forehead); **πρόσ-ωπο-ν**, *τό*, *face*, *countenance*.

**oc-u-lu-s**, *ī*, *m.*, *eye*.

**EYE**, **OGLE**; **aut-opsy**, **optic**, *syn-opsis*, **ophthalmia**, **antel-ope**, **authr-opo-logy**, **misanthr-ope**, **philanthr-opy**, **pros-opo-poeia**.

**R. παγ, pag, fix.**

**πάγ-ος**, *ε-ος*, *τό*, *what is fixed*, *mountain-peak* or *rocky hill*, also *frost*; **πήγ-νῦ-μι**, *make solid*, *freeze*; **ναυ-πηγ-ό-ς**, *ό* (*cf.* **ναῦς**), *ship-builder*; **ναυπηγέ-ω**, *build ships*; **ναυπηγή-σιμο-ς**, *η*, *ο-ν*, or *ο-ς*, *ο-ν*, *fit for ship-building*. — **παχ-ύ-ς**, *εῖa*, *ύ*, *firm*, *thick*; **πάχ-ος**, *ε-ος*, *τό*, *thickness*; **ἀ-παξ**, *adv.*, *once for all*, *once*.

**pac-ī-sc-or**, *agree*; **pāx**, *pāc-is*, *f.*, *compact*, *peace*; **pa-n-g-ō**, *fasten*; **pā-lu-s**, *ī*, *m.*, *stake*; **com-pāgē-s**, *is*, *f.*, *a joining together*; **pāg-u-s**, *ī*, *m.*, *district*, *canton*.

**FADGE** (in *Shakspeare* — *prosper*), **FANG**, **FEE**, **FAIR** (*adj.*), **FAIN**; **Areo-pagus**, **pachy-derm**.

**παῖς**, *child* (**R. παφ, pu, beget**).

**παῖ-ς** (for *παφ-ιδ-ς*), **παιδ-ός**, *ό*, *ή*, *child*; **παιδ-ίο-ν**, *τό*, *little child*, *infant*; **παιδ-ισκο-ς**, *ό*, *young boy*; **παιδ-ισκη**, *ης*, *maiden*; **παιδ-ικό-ς**, *ή*, *ό-ν*, *of a child*, *childish*, *playful*; **παιδικά**, *τά*, *plaything*, *favourite*; **παιδ-εραστή-ς**, *οῦ* (*see* *ἐρα-μαι*, *love*), *lover of boys*; **παιδεύ-ω**, *train a*



*child, educate*; ἀ-παίδευ-το-ς, ο-ν, *uneducated*; παιδε-ιά, ᾶς, *education*.  
— πῶ-λο-ς, ὁ, ἡ (for ποφ-λο-ς), *foal, filly*.

pū-p-illu-s, ī, m., *orphan boy, ward*; pū-bē-s, is, f., *youth*; pu-er, eī, m. (for pou-er), *boy, child*; puel-la, ae. f., *girl*; pul-lu-s, ī, m., *young animal*.

FOAL, FILLY; *encyclo-paedia, ped-agogue*.

πᾶς, *all*.

πᾶς, πᾶσα, πᾶν (stem παντ-), *all*; πάντ-η, adv., *in every way*; πάντως, adv., *anyhow*; παντα-χῇ, παντα-χοῦ, adv., *everywhere*; πάντο-θεν, adv., *from every side*; πάντο-σε, adv., *in every direction*; παντο-δαπός, ἡ, ὁ-ν, *of every sort, manifold*; παντο-ῖο-ς, ᾶ, ο-ν, *of all sorts*; παντά-πᾶσι(ν), adv., *altogether, entirely*; πάν-υ, adv., *altogether, very*; παγ-κράτιο-ν, τό (cf. R. 1 κρᾱ), *all-round contest, pancratiūm*; παγ-χάλεπο-ς, ο-ν (see χαλεπός, *hard*), *very hard*; παγχαλέπως, adv., *very hardly*; παμ-πληθής, ἐς (cf. R. πλα), *in full numbers, multitudinous*; πάμ-πολυ-ς, πόλλα, πολυ (cf. R. πλα), *very numerous*; παμ-πόνηρο-ς, ο-ν (cf. R. σπα), *wholly bad*; παν-οὔργο-ς, ο-ν (cf. R. Ferguson), *that will do anything, villainous*; πανουργ-ιά, ᾶς, *knavishness*; παν-τελής, ἐς (cf. τέλος), *all complete, perfect*; παντελώς, adv., *perfectly, wholly, utterly*; ᾗ-πᾶς, ᾗ-πᾶσα, ᾗ-πᾶν, *all together*; σύμ-πᾶς, ᾶσα, αὐ, *all taken collectively, all together*.

dia-pason, pan-acea, pan-demonium, pan-opily, pan-orama, pan-theism, pan-theon, panto-mime.

R. πεδ, ped, tread.

πέδ-ο-ν, τό, *ground* (that which is trod on); πεδ-ίο-ν, τό, *level ground, plain*; πεδ-ινό-ς, ἡ, ὁ-ν, *flat, level*; δά-πεδο-ν, τό (intensive prefix δα-), *solid ground*; στρατό-πεδο-ν, τό (cf. R. στρα), *camping-ground, camp*; στρατοπεδεύ-ω, *encamp*; ἔμ-πεδο-ς, ο-ν, *in the ground, firm*; ἐμπεδό-ω, *make firm, hold fast*; πεζό-ς, ἡ, ὁ-ν (for πεδ-ιο-ς), *on foot*; πεζῇ, adv., *on foot*; πεζεύ-ω, *travel on foot or by land*; πέζα, ης (for πεδ-ια), *foot, bottom*; τρά-πεζα, ης (cf. τέτταρες), *table with four legs*; ὁμο-τράπεζο-ς, ο-ν (cf. ἄμα), *at the same table*; συν-τράπεζο-ς, ὁ, *table-companion*; πέδ-η, ης, *fetter for the foot*; πεδά-ω, *fetter, bind*; πηδ-ό-ν, τό, *bottom or blade of an oar*; πηδ-άλιο-ν, τό, *rudder*; πηδά-ω, *spring, leap*; πού-ς, ποδ-ός, ὁ, *foot*; ποδ-ήρης, ἐς (cf. R. αρ), *reaching to the feet*; ποδίζω, *tie the feet*; ἀργυρό-πους, οδ-ος, ὁ, ἡ (see ἀργύρεος, *of silver*), *silver-footed*; τρί-πους, οδ-ος (cf. τρεῖς), *three-footed, tripod*;

ἐμ-πόδ-ιο-ς, ο-ν, *at the foot, in the way*; ἐμποδῖω, *be in the way, hinder*; ἐμποδών, *adv., in the way, hindering*; ἐκ-ποδών, *adv., out of the way*.

pē-s, *ped-is, m., foot*; com-ped-ēs, *plur., f., shackles*; pede-s, *i-t-is, m., foot-soldier*; pedes-ter, *adj., on foot*; im-ped-i-ō, *hinder*; oppidu-m. ī. n., *town*; pē-ior, *adj., lower, worse*; pes-simu-s, *adj., worst*.

FETCH, FETTER, FIT, FOOT, VAG; *parallelopi-pedon, tra-pezium, tra-pez-oid, anti-podes, tri-pod*.

### πέντε, five.

πέντε, *five*; πεντε-καί-δεκα and δεκα-πέντε (*cf. δέκα*), *fifteen*; πεντά-κις, *adv., five times*; πεντή-κοντα (*cf. ἑλκοσι*), *fifty*; πεντηκον-τήρ, ἦρ-ος, *commander of fifty men*; πεντηκόντ-ορο-ς, ἡ (*cf. R. ερ*), *fifty-oared ship*; πεντηκοστ-ό-ς, ἡ, ό-ν, *fiftieth*; πεντηκοστ-ύ-ς, ύ-ος, ἡ, *the number fifty, body of fifty men*; πεντα-κόσιοι, αι, α (*cf. ἑκατόν*), *five hundred*; πέμ-πο-ς, η, ο-ν (*cf. Aeolic πεμπε, five*), *fifth*; πεμπτ-αί-ο-ς, ā, ο-ν, *on the fifth day*.

quīnque, *five*; quīn-tu-s, *adj., fifth*; quīnqu-iēns, *adv., five times*; quīn-decim, *fifteen*; quīnquā-gintā, *fifty*; quīn-gentī, *five hundred*.

FIVE; *penta-gon, penta-meter, penta-teuch, pente-cost*.

### R. περ, per, press through.

πείρω (*theme περ-*), *pierce*; περ-όνη, ης, *tongue of a brooch, pin*; περονά-ω, *pierce*; δι-αμ-περ-ές, *adv., through and through*; περά-ω, *pass through, cross*; πείρα, ās (*for περ-ια*), *trial, proof ('probing')*; πειρά-ο-μαι, *try, attempt*; ἄ-πειρο-ς, ο-ν, *not having tried, without experience, unskilled*; ἔμ-πειρο-ς, ο-ν, *acquainted with*; ἐμπέλω, *adv., by experience*; πόρ-ο-ς, ό, *means of passing*; ἔμ-πορο-ς, ό, *one who travels, merchant*; ἐμπόρ-ιο-ν, τό, *trading-place, market*; ὁδοί-πορο-ς, ο-ν (*cf. ὁδός*), *going by land*; ὁδοιπορέ-ω, *go by land*; ἀντί-πορο-ς, ο-ν, *on the other side of the way, opposite*; ἄ-πορο-ς, ο-ν, *without ways and means*; ἀπορέ-ω, *be without ways and means, be perplexed*; ἀπορ-ιά, ās, *lack of means, embarrassment*; βου-πόρο-ς, ο-ν (*cf. R. βοF*), *ox-piercing*; δύσ-πορο-ς, ο-ν, *hard to travel*; δυσπορ-ιά, ās, *difficulty of passing*; εὐ-πορο-ς, ο-ν, *easy to travel through*; εὐπορ-ιά, ās, *facility of obtaining*; ναυσί-πορο-ς, ο-ν (*cf. ναῦς*), *that can be traversed in ships, navigable*; πορεύ-ω, *make a way for, make go*; πορευ-τό-ς, ἡ, ό-ν, *passable*; δύσ-πόρευτο-ς, ο-ν, *hard to get through*; verbal πορευ-τέο-ς, ā, ο-ν, *that must be traversed*; πορε-ιά, ās, *a going, journey, march*; πορίζω, *cause to go, carry, bring, supply*; πέρ-ā, *adv., through, beyond*; πέρā-ν (*prop.*

acc.), on the further side; ἀντι-πέρᾱν or ἀντι-πέρᾱς, κατ-αντιπέρᾱν or κατ-αντιπέρᾱς, adv., over against; περα-ῖο-s, ā, ο-ν, on the other side, opposite; περαιό-ω, carry to the other side, transport; περαίνω (theme περαν-), bring to the other side, bring to an end, accomplish.

**perī-tu-s**, adj., experienced; **perī-culu-m**, ī, n., trial, risk, danger; **por-ta**, ae, f., gate; **por-tu-s**, ūs, m., harbour; **porti-cu-s**, ūs, f., covered walk; **parō**, make ready; **pār**, adj., equal; **peren-diē**, adv., on the day after to-morrow.

FARE, FAR, FERRY, FRITH, FEAR, FRESH, FRISK; **em-pirical**, pirate, pore, **em-porium**.

### R. πετ, pet, fly, fall.

**πέτ-ο-μαι**, fly; **πτά-ω**, stumble, dash; **πί-πτ-ω** (for **πι-πετ-ω**), fall; **εὐ-πετ-ής**, és, falling well, easy, without trouble; **εὐπετῶς**, adv., easily; **πτε-ρό-ν**, τό, feather, wing; **πτέρ-υξ**, υγ-ος, ή, wing.

**pet-ō**, strive for, seek; **im-petu-s**, ūs, m., attack; **pen-na**, ae, f., feather; **acci-piter**, tris, m., hawk ('swift of wing').

FEATHER, FIND; **asym-ptote**, **coleo-ptera**, **di-ptera**, **lepido-ptera**, **ortho-pteros**.

### R. πιθ, fid, bind.

**πιθ-ω** (theme **πιθ-**), bind to oneself, persuade, mid., let oneself be bound, obey; verbal **πεισ-τέο-ν**, one must obey; **ἀ-πειθ-ής**, és, disobedient; **ἀπειθέ-ω**, disobey; **πειθ-αρχο-s**, ο-ν (cf. ἄρχω), obedient; **πειθαρχέ-ω**, obey authority, defer to; **πισ-τό-s**, ή, ό-ν, that does obey, trusty, faithful; **πιστό-τη-s**, ητ-ος, ή, faithfulness; **ἀ-πιστο-s**, not to be trusted, faithless; **ἀπιστέ-ω**, distrust, suspect; **ἀπιστ-ία**, ās, suspicion; **πίσ-τι-s**, ε-ως, ή, trust, confidence; **πιστεύ-ω**, have confidence in, believe.

**fid-ē-s**, f., trust, faith; **fid-u-s**, adj., trusty; **fid-ō**, trust; **foed-u-s**, er-is, n., league.

BIND, BOND, BAND, BUNDLE, BODY, BED.

### R. πλα, pla, fill.

**πί-μ-πλη-μι**, fut. **πλή-σω**, ἵλλ; **πλή-ρ-ης**, es, full; **πλή-θ-ω**, be full; **πλήθ-ος**, ε-ος, τό, multitude; **παμ-πληθής**, és (cf. **πας**), in full numbers, multitudinous; **χειρο-πληθής**, és (cf. R. **χερ**), hand-filling; **πλέ-θο-ν**, τό, extent, measure, plethron; **δι-πλεθο-s**, ο-ν (cf. **δύο**), of two plethra; **ἡμί-πλεθο-ν**, τό, half a plethron; **τρι-πλεθο-s**, ο-ν (cf. **τρεις**),

of three *plethra*; *πλεθρι-αῖο-s*, *ā*, ο-ν, of a *plethron*; *ἄ-πλε-το-s*, ο-ν, not to be filled or measured; *πλέ-ω-s*, ω-ν, full; *ἔκ-πλεω-s*, ω-ν, filled up; *ἔμ-πλεω-s*, ω-ν, quite full; *σύμ-πλεω-s*, ω-ν, quite full; *πλε-ίων*, ον, comp., more, greater; *πλεον-έκτη-s*, ον (cf. R. *σεχ*), one who has or claims more than he ought; *πλεονεκτέ-ω*, claim too large a part, get the better; *πλήν*, adv. and prep., except (orig. 'more than'); *πλείστο-s*, η, ο-ν (for *πλε-ιστο-s*), sup., most; *πόλ-ι-s*, ε-ως, ἡ, city, state (orig. 'press,' 'crowd'); *πολί-τη-s*, ον, citizen; *πολιτεύ-ω*, be a citizen; *πολιζω*, found a city; *πόλις-μα*, ατ-ος, τό, town; *πολι-ορκέ-ω* (see *εἰργω*, hem in), hem in a city, besiege; *ἀκρό-πολι-s*, ε-ως, ἡ (cf. R. *ακ*), upper city, citadel; *μητρό-πολι-s*, ε-ως, ἡ (see *μήτηρ*, mother), mother city, capital; *πλοῦ-το-s*, ό, fullness, plenty, riches; *πλούσι-ο-s*, *ā*, ο-ν, rich; *πλουσιώ-s*, adv., in riches; *πλουτέ-ω*, be rich; *πλουτίζω*, enrich; *πολ-ύ-s*, πολλή, πολ-ύ, much, many; *πάμ-πολυ-s*, πόλλη, πολυ (cf. *πᾶs*), very numerous; *πολλά-κι-s*, adv., many times, often; *πολλα-χῆ*, adv., in many ways; *πολλα-χοῦ*, adv., in many places; *πολυ-άνθρωπο-s*, ο-ν (cf. *ἄνθρω* and R. *οπ*), thickly populated; *πολυ-αρχία*, *ā*s (cf. *ἄρχω*), command vested in many persons; *πολυ-πράγμων*, ον, gen. ον-ος (see *πράττω*, do), busy in many things, over-busy, officious; *πολυπράγμονέ-ω*, be a busybody; *πολυ-τελής*, *ēs* (cf. R. *ταλ*), requiring much outlay, costly; *ἀ-πλό-ο-s*, η, ο-ν, simple, frank; *δι-πλό-ο-s*, η, ο-ν (cf. *δύο*), two-fold, double; *τετρα-πλό-ο-s*, η, ο-ν (cf. *τέτταρες*), four-fold, quadruple; *δι-πλάσιο-s*, *ā*, ο-ν (cf. *δύο*), two-fold; *τρι-πλάσιο-s*, *ā*, ο-ν (cf. *τρεῖs*), three-fold; *πολλα-πλάσιο-s*, *ā*, ο-ν, many times as many.

*im-ple-ō*, fill up; *plē-nu-s*, adj., full; *plē-rus-que*, adj., the most; *locu-plē-s*, adj., rich in lands, rich; *plūs*, adj., more; *plē-b-s*, is, f., the common people; *po-pulu-s*, *ī*, m., people, nation; *pū-bli-cu-s*, adj., of the people; *am-plu-s*, adj., of large extent.

FILL, FULL; *plethora*, *pleio-cene*, *pleonasm*, *acro-polis*, *metro-polis*, *cosmo-polite*, *poly-gamy*, *poly-glot*, *poly-gon*, *poly-hedron*, *poly-nomial*, *poly-syllable*, *poly-theism*, *di-ploma*.

## R. πλεϛ, plu, flow, sail, rain.

*πλέ-ω*, float, sail; *πλό-ο-s*, contr. *πλοῦs*, ό, a sailing, voyage; *ἀπό-πλους*, ό, a sailing back, homeward voyage; *περί-πλους*, ό, voyage round; *πλο-ίο-ν*, τό, vessel, boat.

*plu-ō*, rain; *plōrō*, weep; *plū-ma*, ae, f., feather, plume; *plau-s-tru-m*, *ī*, n., wagon.

FLY, FLOW, FLEE, FLIT, FLEET, FLUTTER, FLOAT, FLOOD, FLEA.

R. πο, πο, *drink*.

πό-το-ς, ὁ, *a drinking, drinking-party*; πο-τό-ν, τό, *that which is drunk, drink*; πό-σι-ς, ε-ως, ἡ, *a drinking, drink*; συμ-πόσι-ο-ν, τό, *drinking-party, symposium*; συμποσί-αρχο-ς, ὁ (cf. ἄρχω), *president of a drinking-party*; φαρμακο-ποσ-ιά, ἄς (see φάρμακο-ν, *drug, poison*), *a taking of physic or poison*; πο-τήρ, ἡρ-ος, ὁ, *drinking-vessel*; ποτήρ-ιο-ν, τό, *cup*; πῶ-μα, ατ-ος, τό, *drink*; ἔκ-πωμα, ατ-ος, *drinking-cup*; πῑ-ν-ω, aor. ἔ-πι-ον, pf. πέ-πω-κα, *drink*.

pō-tu-s, *adj., drunk*; pōtō, *drink*; pō-culu-m, ī, *n., cup*; im-bu-ō, *moisten* ('cause to drink'); bi-bō, *drink*.

*sym-posium.*ποιέω, *make*.

ποιέ-ω, *make, do*; κακο-ποιό-ς, ὁ-ν (see κακό-ς, *bad*), *doing ill*; κακο-ποιέ-ω, *do ill to*; ἄριστο-ποιέ-ο-μαι (see ἄριστο-ν, *breakfast*), *get one's breakfast ready*; δεῖπνο-ποιέ-ω (cf. R. δα), *get dinner*; verbal ποιη-τέο-ς, ἄ, ο-ν, *to be done*; ποιη-τό-ς, ἡ, ὁ-ν, *made, done*; χειρο-ποίητο-ς, ο-ν (cf. R. χερ), *made by the hand of man*; ποιη-τή-ς, οὔ, *maker, maker of verses, poet*; ποίη-σι-ς, ε-ως, ἡ, *poetry*; γέλωτο-ποιό-ς, ὁ (see γέλως, *laughter*), *jester*; ὁδο-ποιό-ς, ὁ (cf. ὁδός), *one who makes a road*; ὁδοποιέ-ω, *make a road, make passable*.

poem, poesy. posy, poet, poetry, *onomato-poeia, pharmaco-poeia*.

πρό, pro, *before*.

πρό, *prep., before, in front of, in behalf of*; φρουρό-ς, ὁ (for προ-φορο-ς, cf. R. 2 Φερ), *one who watches in defence of, guard*; φρουπέ-ω, *watch, guard*; φρούρ-αρχο-ς, ὁ (cf. ἄρχω), *commander of a watch*; φρούρ-ιο-ν, τό, *guarded post, garrison*; πρό-τερο-ς, ἄ, ο-ν, *comp., former, previous*; προτεραῖο-ς, ἄ, ο-ν, *on the preceding day*; πρ-ίν (for προ-ιον), *conj., before, until*; πρό-σω, by metathesis and assimilation πόρ-ρω, *adv., forwards, in advance, far off*; πρῶι, *contr. πρῶ, adv., early*; πρῶ-το-ς, ἡ, ο-ν, *first*; πρωτεύ-ω, *be first*; πρᾶν-ής, ἐς (for πρα-φα-ν-ης), *bent forward, headlong*; πρῶ-πα, ἄς, *prone*; πρῶρ-εύ-ς, ἐ-ως, ὁ, *man at the bow, lookout*.

prō, *prep., before*; prae, *prep., before*; pr-ior, *adj., former*; prīs-cu-s, *adj., of old*; prīs-tinu-s, *adj., primitive*; prī-mu-s, *adj., first*; por-rō, *adv., forward*; prō-nu-s, *adj., bent forward*; prī-uu-s, *adj., distinguished, peculiar*.

## FOR, FORE.

### R. σαφ, sa, sound, healthy.

σῶ-ο-s, ā, ο-ν (for σαφ-ο-s), or σῶ-s, σᾶ, σῶ-ν, *safe and sound*; σφίζω (for σω-ιζω), *make safe, save*; σω-τήρ. ἥρ-ος, ό, *preserver, saviour*; σωτήρ-ιο-s, ο-ν, *saving, salutary*; σωτηρ-ιά, ās, *safety*; σῶ-φρων, ον, *gen. ov-os* (cf. φρήν), *of sound mind, sensible, self-controlled*; σωφρονέ-ω, *be of sound mind, be discreet*; σωφρονίζω, *make discreet*; σωφρο-σύνη, ηs, *soundness of mind, moderation*.

sā-nu-s, adj., *sound, healthy*; sōs-pe-s, adj., *saved, unhurt*.

### R. σεδ, sed, sit.

ἕξο-μαι (for ἐδ-ιο-μαι), poetic, *seated oneself, sit*; καθ-έξο-μαι, *sit down*; ἔδ-ρᾶ, ās, *seat*; ἐν-εδρᾶ, ās, *a sitting in wait, ambush*; ἐνεδρεύ-ω, *lie in ambush, waylay*; ψευδ-ενέδρᾶ, ās (see ψευδής, *false*), *sham ambushade*; ἐφ-εδρᾶ, ās, *a sitting by*; ἔφεδρο-s, ο-ν, *sitting by, as subst., reserve force*; ἕζω (for ἰδ-ιω), poetic, *sit, make sit*; καθ-ίζω, *make sit down, seat*.

sed-e-ō, *sit*; sel-la, av. f., *seat*; sol-iu-m, ī, n., *seat, throne*; sēd-ēs, is, f., *bench*; sīd-ō, *sit down*.

SIT, SET, SEAT, SADDLE, SETTLE; cath-edral, chair, chaise, decahedron, tetra-hedron, san-hedrim.

### R. σεπ, sec, follow.

ἔπ-ω, *be about, be busy with*, mid. ἔπ-ο-μαι, *busy oneself about, accompany, follow*; ὅπ-λο-ν, τό, *implement, tool*, plur., *implements of war, gear, arms, armour*; ἄ-οπλο-s, ο-ν, *unarmed*; εὖ-οπλο-s, ο-ν, *well armed*; ἐν-όπλο-ιο-s, ο-ν, *in or with arms*; ὀπλο-μάχο-s, ο-ν (cf. R. μαχ), *fighting in heavy arms*; ὀπλομαχ-ιά, ās, *heavy infantry tactics*; ὀπλί-τη-s, ον, *heavy-armed soldier*; ὀπλιτεύ-ω, *serve as a heavy-armed soldier*; ὀπλίτ-ακό-s, ἡ, b-ν, *composed of heavy-armed troops*; ὀπλίζω, *arm, equip*; ἐξ-οπλίζω, *arm fully*; ἐξοπλι-στιά, ās, *state of being fully armed*; ὀπλι-σι-s, ε-ως, ἡ, *equipment, accoutrements*.

sequ-o-r, *follow*; sec-u-ndu-s, adj., *following*; soc-iu-s, ī, m., *comrade*.

pan-oply.

### R. σεχ, hold, have.

ἔχ-ω, fut. ἔξω or σχή-σω, 2 aor. ἔ-σχ-ον, *have, hold*; ἔ-σχ-ω (for σι-σεχ-ω), *hold, hold fast*; ὑπ-ισχ-νέ-ο-μαι, *hold oneself under, engage, promise*; πλεον-έκ-τη-s, ον (cf. R. πλα), *one who has or claims more*



than he ought; *πλεονεκτέ-ω*, claim too large a part, get the better; *ἐχ-υρό-s*, *ἀ*, *ό-ν*, tenable, strong; *ἐν-έχυρο-ν*, τό, that which holds one fast, pledge; *ὀχ-ή*, *ἦs*, that which supports, nourishment; *εὖ-ωχέ-ω*, nourish well, entertain; *εὖωχ-ιά*, *ᾱs*, feast; *ὀχ-υρό-s*, *ᾱ*, *ό-ν*, tenable, strong; *ἡνι-οχο-s*, *ό* (see *ἡνία*, reins), one who holds the reins, driver; *σκηπτουχο-s*, *ό* (*σκήπτο-ν*, *σκήπ-τρο-ν*, staff, sceptre), sceptre-bearer; *ὑπ-οχο-s*, *ο-ν*, under control, subject to; *σχε-δό-ν*, adv., holding on, nearly; *σχέ-τλ-ιο-s*, *ᾱ*, *ο-ν*, holding out, unflinching, cruel; *σχῆ-μα*, *ατ-ος*, τό, way of holding oneself, form; *σχο-λή*, *ἦs*, a holding up, leisure; *σχολα-ῖο-s*, *ᾱ*, *ο-ν*, leisurely, slow; *σχολαῖως*, adv., slowly; *σχολάζω*, be at leisure; *ἄ-σχολο-s*, *ο-ν*, without leisure, busy; *ἀσχολ-ιά*, *ᾱs*, lack of leisure, business.

SAIL; *ep-och*, *eun-uch*, hectic, hector, scheme, school, scholastic, scholiast.

### R. σκα, sca, cover, dark.

*σκι-ᾱ*, *ᾱs*, shadow, shade; *σκη-νή*, *ἦs*, covered place, tent; *σύ-σκηνο-s*, *ό*, tent-companion; *σκηνό-ω*, pitch tents, encamp; *σκήνω-μα*, *ατ-ος*, τό, tent, plur., quarters; *σκήν-ος*, *ε-ος*, τό, tent; *σκηνέ-ω*, be quartered; *δια-σκηνέ-ω*, be in quarters apart; verbal *διασκηνη-τέο-ν*, must encamp apart; *σκό-το-s*, *ό*, darkness; *σκοτ-αῖο-s*, *ᾱ*, *ο-ν*, in the dark; *σκότ-ος*, *ε-ος*, τό, darkness.

*cae-cu-s*, adj., blind; *co-clē-s*, adj., one-eyed.

SHADE, SHADOW, SHED; *scene*, *pro-scenium*.

### R. σκυ, scu, cover, hide.

*σκυῦ-τ-ος*, *ε-ος*, τό, hide, leather; *σκυῦ-ινο-s*, *η*, *ο-ν*, of leather, leathern; *σκυῦ-λο-ν*, τό, armour, plur., arms stript from a dead enemy; *σκυλεύ-ω*, strip, spoil; *σῦ-λο-ν*, τό = *σκυλον*; *σῦλά-ω*, strip off, spoil; *σκευ-ή*, *ἦs*, attire, dress; *παρα-σκευή*, *ἦs*, preparation; *ἀ-παράσκευο-s*, *ο-ν*, unprepared; *σκεῦ-ος*, *ε-ος*, τό, utensil, gear; *σκευο-φόρο-s*, *ο-ν* (cf. R. *φερ*), baggage-carrying; *σκευοφορέ-ω*, carry baggage; *σκενάζω*, use utensils, make ready, attire.

*scu-ti-ca*, ae. f., whip; *cu-ti-s*, is. f., skin; *scū-tu-m*, ī. n., shield; *ob-scū-ru-s*, adj., dark; *cū-ri-a*, ae. f., house, senate-house.

HIDE, HOUSE, HOARD, SCUM, SCOWL, SKULK, SKY, SHOWER; *a-sylum*.

### R. σπα, spa, draw, stretch.

*σπά-ω*, draw; *ἀ-σπάζο-μαι*, draw to oneself, embrace; *σπά-δ-ιο-ν*, τό (for *σπα-δ-ιο-ν*), extended space, stadium; *σπά-ν-ι-s*, *ε-ως*, *ἡ*, scarce-

ness, lack ('straining'); σπάνιος, *ā*, ο-ν, scanty; σπανίζω, lack, need; πέν-ο-μαι (for σπε-ν-ο-μαι), strain or exert oneself, toil, be poor; πεν-λά, *ās*, poverty; πέν-η-ς, ητ-ος, ὁ, day-labourer, poor man; πείνα, ης (for πεν-ια), hunger, famine; πεινά-ω, be hungry; πόν-ο-ς, ὁ, labour; επί-πονος, ο-ν, laborious, painful; πονέ-ω, work hard; πονη-ρός, ἄ, ὁ-ν, troublesome, bad; πονηρῶς, adv., with difficulty; παμ-πόνηρο-ς, ο-ν (cf. πᾶς), wholly bad; πά-σχ-ω (for πα-θ-σκ-ω), be drawn tight, suffer, experience; πάθ-ος, ε-ος, τό, experience, accident; ἀ-παθής, ἐς, without experience of, free from; ἡδ-υ-παθής, ἐς (cf. R. ἄδ), experiencing pleasure; ἡδ-υ-παθέ-ω, live pleasantly, be luxurious; πάθ-η-μα, ατ-ος, τό, anything that is experienced, misfortune, wretchedness.

spa-t-iu-m, *ī*, n., room, space; pa-ti-o-r, bear, suffer; spē-s, speī, f., hope; prō-spe-r-u-s, adj., according to hope, favourable; pēn-ūr-ia, ae, f., destitution; pann-u-s, *ī*, m., piece of cloth; pal-la, ae, f., mantle.

SPAN, SPIN, SPINDLE, SPIDER, SPEED, SPADE; spasm, pathos, allopathy, homoeo-pathy, anti-pathy, a-pathy, sym-pathy.

## R. στα, sta, stand, set.

ἵ-στη-μι (for σι-στη-μι), make stand; στά-σι-ς, ε-ως, ἡ, a standing, band, faction; ἐπι-στασι-ς, ε-ως, ἡ, a stopping, halt; κατά-στασι-ς, ε-ως, ἡ, an establishing, state, condition; στασιάζω, stand against, form a faction, revolt; ἀντι-στασιάζω, form a faction against; ἀντιστασιώ-τη-ς, ον, one of the opposite faction; ἐπι-στά-τη-ς, ον, one who stands over or has charge of; ἐπιστατέ-ω, exercise command; προ-στά-τη-ς, ον, one who stands before, leader; προστατέ-ω, be leader or manager of; προστατέ-ω, be at the head, take charge; στέ-αρ, ατ-ος, τό, stiff fat, suet; ἱ-στό-ς, ὁ (for σι-στο-ς), mast; ἱστ-ίο-ν, τό, sail; σταυ-ρό-ς, ὁ, stake, palisade; σταυρό-ω, fence with pales; σταύρω-μα, ατ-ος, τό, stockade; στα-θ-μός, ὁ, standing-place, stall, station.

si-stō, make stand, set; sta-tu-s, adj., fixed; sta-ti-m, adv., on the spot, immediately; sta-ti-ō, ὄν-ις, f., a standing; sta-bulu-m, *ī*, n., stall; ἱn-stau-r-ō, establish; stō, stā-re, stand; stā-men, in-is, n., warp, thread.

STAND, STEAD, STUD, STEED, STOW; apo-stasy, apo-state, ec-stasy, histo-logy, hydro-statics, sy-stem, stoic.

## R. στρα, stra, strew.

στρα-τός, ὁ, that which is spread out, encamped army; στρατό-πεδο-ν, τό (cf. R. πεδ), camping-ground, camp; στρατοπεδεύ-ω, encamp; στρα-

ηγό-s, ὁ (cf. R. αγ), leader of an army, general; στρατηγέ-ω, be general, command; συ-στράτηγο-s, ὁ, fellow-general; ὑπο-στράτηγο-s, ὁ, under-general; ὑποστρατηγέ-ω, be lieutenant-general; στρατηγ-ιά, ἄs, office of general, generalship; στρατηγ-ιά-ω, wish to be general; ἀξιο-στράτηγο-s, ο-ν (cf. R. αγ), worthy of being general; στρατ-ιά, ἄs, army; στράτ-ιο-s, ἄ, ο-ν, warlike; στρατιώ-τη-s, ου, soldier; συ-στρατιώτη-s, ου, fellow-soldier; φιλο-στρατιώτη-s, ου (cf. φίλος, the soldier's friend; στρατεύ-ω, make an expedition, go to war; στράτευ-μα, ατ-os, τό, army; στρατε-ιά, ἄs, expedition, campaign; ἐπι-στρατεία, ἄs, campaign against; στέρ-νο-ν, τό, breast (named with reference to its expanse; προ-στερν-ίδιο-ν, τό, breast-plate; στρώ-ννῦ-μι, spread, strew; στρώ-μα, ατ-os, τό, spread, coverlet, plur., bed-clothes; στρωματό-δεσμο-s, ὁ (cf. R. δε), sack in which bedclothes were tied up.

strā-tu-s, adj., spread out; lātu-s (for stlā-tu-s, adj., broad; ster-n-ō, spread out; stel-la, ae. f., star; tor-u-s, ī, m., stuffed bolster; lo-c-u-s (for stlo-c-u-s), ī, m., place, spot; stru-ō, place together, arrange; īn-strū-mentu-m, ī, n., implement, tool.

STREW, STRAW, STAR; strat-agem, strat-egy, strat-egic.

## R. σφαλ, fal, trip.

σφάλ-λω, trip up, pass., fall, fail; σφαλ-ερό-s, ἄ, ὁ-ν, likely to trip, slippery, dangerous; ἀ-σφαλ-ής, ἐs, not liable to be tripped up, safe, sure; ἀσφαλῶs, adv., firmly, safely; ἀσφάλεια, ἄs, security.

fal-lō, trip, deceive; fal-su-s, adj., deceptive.

FALL, FELL, PALL; sphalerite.

## R. τακ, tec, beget, hit, prepare.

τί-κτ-ω (for τε-τκ-ω), beget, bring forth; τέκ-νο-ν, τό, child; τέκ-μαρ, τό, fixed goal, mark, sign, proof; τεκμαιρο-μαι (for τεκμαρ-ιο-μαι), settle by a mark, infer; τεκμήρ-ιο-ν, τό, sign, proof; τέχ-νη, ηs, workmanship, art, ways and means; τεχν-ικό-s, ἡ, ὁ-ν, artistic, artful; τεχνικῶs, adv., artfully; τεχνάζω, use art, employ cunning; τάττω (for τακ-ω), arrange, form; τακ-τό-s, ἡ, ὁ-ν, arranged, set in order; ἀ-τακτο-s, ο-ν, in disorder, undisciplined; ἀτακτέ-ω, be disorderly; εὖ-τακτο-s, ο-ν, well arranged, well disciplined; εὐτάκτωs, adv., with good discipline; τάξι-s, ε-ωs, ἡ, arrangement, rank; ἀ-ταξία, ἄs, disorder, insubordination; εὐ-ταξία, ἄs, discipline; παρά-ταξι-s, ε-ωs, ἡ, order of battle; ταξι-αρχο-s, ὁ (cf. ἄρχω), commander of a τάξιs, taxiarch. -τεύχ-ω, make ready, make; τεῦχ-ος, ε-οs, τό, tool, jar, chest; τυ-γ-χ-άν-ω, hit, hit upon, reach, get; τύχ-η, ηs, that which

*touches man, luck, fortune*; εὐ-τυχ-ιά, *ās, good fortune, success*; εὐ-τυχ-ης, *ēs, well off, lucky*; εὐτυχέ-ω, *be well off*; εὐτύχη-μα, *ατ-ος, τό, piece of good fortune, success*. — τόξ-ο-ν, τό (τοκ + σ), *bow*; τοξ-ικό-ς, ὁ, ὄ-ν, *belonging to the bow*; τοξό-τη-ς, ον, *bowman*; τοξεύ-ω, *shoot with a bow*; τόξεν-μα, *ατ-ος, τό, arrow*.

tig-nu-m. ī, *n., building staff*; tex-ō, *weave*; tē-la, *ac, f., web*; sub-tī-li-s. *adj., woven fine*; sub-tē-men, *in-is, n., roof*; tē-lu-m, ī, *missile*.

THING, *bus-tings*; tactics, taxi-dermy, syn-tax, archi-tect, technical, penta-teuch, toxico-logy, in-toxic-ate.

## R. τάλ, tal, lift.

τάλ-ā-s, τάλ-αια, τάλ-αν, *bearing, enduring, suffering*; τάλαν-το-ν, τό, *that which supports, balance, plur., pair of scales, then by transfer the weight in the scales, and as a definite weight, talent*; τέλλω (for τελ-ω, *raise oneself*; ἀνα-τελλω, *rise (of heavenly bodies)*; ἐν-τέλλο-μαι, *lay a charge upon one, command*; τέλ-ος, ε-ος, τό, *what is imposed on one, tax, task, office, plur., magistrates*; ἀ-τελής, ἑς, *free from a public tax*; ἀτελε-ια, *ās, freedom from a public tax, any exemption*; πολι-τελής, ἑς (cf. R. πλα), *requiring much outlay, costly*; λῦσι-τελής, ἑς (see λῖω, *loose, free*), *paying expenses, profitable*; λῦσιτελέ-ω, *be profitable*; τόλ-μα, *ος, courage to undertake a thing, hardihood*; τολμα-ω, *have the courage, venture, risk*; εὖ-τολμο-ς, ο-ν, *of good courage*; τλή-μων, ον, *gen. ον-ος, enduring, suffering*.

tell-ūs. ūt-is, *f., earth*; tol-lō, *lift*; tol-erō, *endure*; tul-ī, *I have borne*; opi-tulor, *bear aid, help*; lā tu-s (for tlā-tu-s), *part., carried*.

THOLE (*endure*); a-tlas, *talent, tantalize*.

## τέλος, end (R. τερ, pass over).

τέρ-μα, *ατ-ος, τό, goal, limit*; τέρ-μων, ον-ος, ὁ, *boundary*; τέλ-ος, ε-ος, τό, *attained goal, end, result*; τελέ-ω, *bring to completion, fulfil an obligation, pay*; ἐν-τελής, ἑς, *at the end, complete, in full*; παν-τελής, ἑς (cf. πᾶς), *quite complete*; παντελῶς, *adv., wholly, utterly*; τελ-έ-θ-ω, *be completed, come into being, become*; τελ-ευ-τή, ἥς, *end, end of life*; τελευτά-ω, *end one's life, die*; τελευτα-ῖος, ᾶ, ο-ν, *at the end, last*.

ter-minu-s. ī, *m., end*; trā n-s. *prep., across*; trāns-tru-m, ī, *n., cross-beam*; trā-me-s, it-is, *m., cross-way*.

talisman.

τέτταρες, *four*.

τέτταρ-ες, α, *four*; τετταρά-κοντα (cf. *εἴκοσι*), *forty*; τέταρ-το-ς, η, ο-ν, *fourth*; τετρα-κόσιοι, αι, α (cf. *ἐκατόν*), *four hundred*; τετρά-κις, adv., *four times*; τετρακισ-χίλιοι, αι, α (see *χίλιοι*, *thousand*), *four thousand*; τετρά-μοιρο-ς, ο-ν (ωῖρα, *lot, portion*, see *μέρος*, *share*), *four-fold*; τετραμοιρ-ιά, ᾱς, *fourfold share*; τετρα-πλόο-ς, ο-ν (cf. R. *πλα*), *fourfold, quadruple*; τρά-πεζα, ης (cf. R. *πεδ*), *table with four legs*; ὁμο-τράπεζο-ς, ο-ν (cf. *ἄμα*), *at the same table*; συν-τράπεζο-ς, ὁ, *table-companion*; τέθρ-ιππο-ν, τό (cf. R. *ακ*), *team of four horses abreast, chariot and four*.

quattuor, *four*; quar-tu-s, adj., *fourth*; quater, adv., *four times*; quadru-pēs, adj., *with four feet*.

FOUR, FORTY; tetra-gon, tetra-hedron, tetr-archy, tra-peziūm, tra-pezoid.

R. τι, *pay*.

τί-ω, *pay, value, honour*; τί-ν-ω, *pay, pay for*, mid., *make pay for, punish*; τι-μή, ἥς, *value, worth, honour*; ἄ-τιο-ς, ο-ν, *without honour, dishonoured*; ἀτιμάζω, *dishonour*; ἔν-τιμο-ς, ο-ν, *in honour, honoured*; ἐντίμως, adv., *in honour*; φιλό-τιμο-ς, ο-ν (cf. *φίλος*), *loving honour, ambitious, emulous*; φιλοτιμέ-ο-μαι, *be emulous or jealous, feel requited*; τίμ-ιος-ς, ᾱ, ο-ν, *valuable, honoured*; τιμά-ω, *value, esteem*; τιμωρό-ς, δ-ν (for τιμᾶ-φορο-ς, cf. R. 2 *Φερ*), *watching over honour, avenging*; τιμωρ-ιά, ᾱς, *help, vengeance*; τιμωρέ-ω, *help, avenge*.

## timo-crazy.

τρεῖς, *three*.

τρεῖς, τρι-ά, *three*; τρις-καί-δεκα (cf. *δέκα*), *thirteen*; τριά-κοντα (cf. *εἴκοσι*), *thirty*; τριᾶκοντ-ορο-ς, ἡ (cf. R. *ερ*), *thirty-oared ship*; τριᾶ-κόσιοι, αι, α (cf. *ἐκατόν*), *three hundred*; τρι-ήρης, ε-ος, ἡ (cf. R. *ερ*), *galley with three banks of oars, man-of-war*; τριηρ-ήτη-ς, ου, *man-of-war's man*; τρί-πηχυ-ς, υ (see *πῆχυ-ς*, *cubit*), *of three cubits*; τρι-πλάσιο-ς, ᾱ, ο-ν (cf. R. *πλα*), *threefold*; τρί-πλεθρο-ς, ο-ν (cf. R. *πλα*), *of three plethra*; τρί-πους, ου, γεν. ποδ-ος, *three-footed*, as subst., ὁ or ἡ, *table with three legs*; τρι-χόινκο-ς, ο-ν (see *χοῖνιξ*, *choenix*), *holding three choenices*; τρί-χα or τρι-χῆ, adv., *threefold, in three divisions*; τρί-το-ς, η, ο-ν, *third*; τριτα-ίο-ς, ᾱ, ο-ν, *on the third day*; τρίς, adv., *three times, thrice*; τρις-ἄσμενο-ς, η, ο-ν (cf. R. *ἄδ*), *thrice glad, very glad*; τρις-μύριοι, αι, α (see *μύριοι*, *ten thousand*), *thirty thousand*; τρις-χίλιοι, αι, α (see *χίλιοι*, *thousand*), *three thousand*.

**trēs**, *three*; **ter-tiu-s**, *adj., third*; **ter-nī**, *adj., three each*; **ter**, *adv., thrice*.

**THREE, THRICE**; **triad**, *tri-brach, tri-glyph, tri-gonometry, tri-meter, tri-pod, tri-syllable*.

**ὑπέρ**, *over*.

**ὑπέρ** (Epic **ὑπείρ** for **ὑπερι**), *over, above*; **ὑπερ-θεν**, *adv., from above*; **ὑβρι-ι-s**, *ε-ως, ἡ, insolence, arrogance ('uppishness')*; **ὑβρίζω**, *treat with insolence*; **ὑβρι-στο-s**, *η, ο-ν* (for the sup. form, cf. **ἄρι-στο-s**, R. **αρ**), *insolent*; **ὑψ-ι** (**ὑπ** + **σ** - **ὑψ**), *adv., on high*; **ὑψ-os**, *ε-ος, τό, height*; **ὑψη-λό-s**, *ἡ, ό-ν* (for **ὑψεσ-λο-s**), *high*; **ὑπερ-ὑψηλο-s**, *ο-ν, exceeding high*.

**sum-mu-s**, *adj., highest*; **super**, *prep., over*; **super-u-s**, *adj., upper*; **super-nu-s**, *adj., celestial*.

**OVER, OFT**; **hyper-bole, hyper-critical**.

**ὑπνος**, *sleep* (R. **σφαπ**, *sleep*).

**ὑπ-νο-s**, *ό* (**ὑπ** for **σππ**), *sleep*; **ἄγρ-υπνο-s**, *ο-ν* (cf. R. **αγ**), *hunting after sleep, wakeful*; **ἀγρυπνέ-ω**, *lie awake*; **ἐν-ὑπν-ιο-s**, *ο-ν, happening in sleep*; **ἐνύπνιο-ν**, *τό, vision in sleep, dream*.

**som-nu-s**, *ī, m., sleep*; **somn-iu-m**, *ī, n., dream*; **sop-or**, **ōr-is**, *m., deep sleep*.

**hypnotic, hypnot-ism**.

**R. φα, fa, shine, show**.

**φη-μί**, *show by words, say*; **φά-σκ-ω**, *say, allege*; **φά-σι-s**, *ε-ως, ἡ, assertion*; **πρό-φασι-s**, *ε-ως, ἡ, allegation, pretext*; **προφασίζο-μαι**, *set up as a pretext*; **ἀ-προφάσις-το-s**, *ο-ν, not offering excuses*; **ἀπροφασίστως**, *adv., without offering excuses, without evasion*; **φω-νή**, *ἡs, sound, voice, language*. — **φα-ι-δρό-s**, *ἄ, ό-ν, shining, bright*. — **φαίνω** (**φα** + **ν**), *cause to shine, bring to light, show*; **φαν-ερό-s**, *ἄ, ό-ν, in plain sight, clear*; **φανερῶs**, *adv., evidently*; **ἀ-φαν-ἡs**, *έs, invisible, hidden*; **ἀφανίζω**, *make hidden, blot out*; **δια-φαν-ἡs**, *έs, seen through, transparent*; **διαφανῶs**, *adv., clearly, distinctly*; **ἐμ-φαν-ἡs**, *έs, in plain sight, visible*; **ἐμφανῶs**, *adv., visibly*; **κατα-φαν-ἡs**, *έs, in sight*; **περι-φαν-ἡs**, *έs, visible from every point*; **περιφανῶs**, *adv., manifestly, notably*. — **φά-os**, *ε-ος, τό* (**φα** + **ρ**), *light*; **φῶs**, **φωτ-ός**, *τό* (**φω** + **τ**), *light*.

**fā-rī**, *say*; **fa-t-e-o-r**, *confess*; **īn-fi-ti-ae**, *ārum, f., denial*; **fā-bula**, *ae, f., story*; **fā-ma**, *ae, f, report*; **fās**, *n., divine law*.



BAN, BANNS; *eu-phemism*, *pro-phesy*, *pro-phet*, *phase*, *em-phasis*, *phenomenon*, *dia-phanous*, *epi-phany*, *hiero-phant*, *phantasm*, *phos-phorus*, *photo-graphy*.

## R. φερ, fer, bear.

φέρ-ω, *bear*, *bring*; δια-φέρω, *bear apart*, *diff'er*, part. διαφέρων, *ουσα*, *on*, *differing*; διαφερόντως, *adv.*, *differently from others*, *peculiarly*, *surpassingly*; φορ-ά, *ās*, *a carrying or taking*; μισθο-φορά, *ās* (see μισθός-*s*, *wages*), *wages received*, *pay*; φόρ-ο-*s*, *ὁ*, *what is brought in*, *tribute*; φορέ-ω, *keep bringing*, *carry habitually*, *wear*; γερρο-φόρ-ο-*s*, *ο-ν* (see γέρρο-*ν*, *wicker-shield*), *carrying wicker-shields*; διά-φορ-ο-*s*, *ο-ν*, *bearing apart*, *different*; δορυ-φόρ-ο-*s*, *ὁ* (see δόρυ, *spear*), *one who carries a spear*; δρεπανη-φόρ-ο-*s*, *ο-ν* (see δρέπανο-*ν*, *scythe*), *scythe-bearing*; μισθο-φόρ-ο-*s*, *ο-ν* (see μισθός-*s*, *wages*), *receiving pay*, *mercenary*; σκειο-φόρ-ο-*s*, *ο-ν* (cf. R. σκυ), *hammage-carrying*; σκειοφορέ-ω, *carry hammage*; σύμ-φορ-ο-*s*, *ο-ν*, *bearing together*, *i.e. fitting*, *useful*, *advantageous*; ὕδρο-φόρ-ο-*s*, *ο-ν* (see ὕδωρ, *water*), *carrying water*; ὕδροφορέ-ω, *carry water*; φόρ-το-*s*, *ὁ*, *what is carried*, *load*; φορτ-ίο-*ν*, τό, *burden*, *load*; φορ-εύ-*s*, *έ-ως*, *ὁ*, *bearer*, *carrier*; ἀμφορεύ-*s*, *έ-ως*, *ὁ* (for ἀμφι-φορεύς, in Homer), *vessel with handles on both sides*; δι-φρ-ο-*s*, *ὁ* (cf. δύο), *that which holds two*, *chariot-board*; ἐν-δίφρ-ιο-*s*, *ο-ν*, *on the same seat with one*; ὁσ-φρ-αίνο-μαι, 2 *aor.* ὁσ-φρ-ό-μην (stem ὁσ-φρ-ο- for ὁδ-φρ-ο, ὄζω, *smell*, see εὐώδης, *fragrant*), *have an odour brought to one*, *smell*.

fer-ō, *bear*; fer-ti-li-*s*, *adj.*, *fruitful*; lūci-fer, *adj.*, *light-bringing*; fōr-s, fōr-ti-*s*, *f.*, *chance*; fōr-t-ūna, *ae. f.*, *chance*; fūr, fūr-is, *m.*, *thief*.

BEAR, BURDEN, BIER, *wheel-barrow*, BIRTH, BARKS; *para-pher-nalia*, *Christo-pher*, *dia-phoretic*, *meta-phor*, *phos-phorus*.

## φίλος, one's own, dear.

φίλο-*s*, *η*, *ο-ν*, *dear*, *friendly*; φίλ-ω-*s*, *ᾶ*, *ο-ν*, *friendly*; φίλ-ιά, *ās*, *affection*; φίλ-ικό-*s*, *ή*, *ὁ-ν*, *of or befitting a friend*, *friendly*; φιλικώς, *adv.*, *like a friend*; φιλέ-ω, *love*; φίλ-ιππο-*s*, *ο-ν* (cf. R. ακ), *fond of horses*; φιλό-θηρ-ο-*s*, *ο-ν* (see θήρᾶ, *a hunting*), *fond of hunting*; φιλο-κερδής, *ές* (see κέρδος, *gain*), *fond or greedy of gain*; φιλοκερδέ-ω, *be greedy of gain*; φιλο-κίνδυνο-*s*, *ο-ν* (cf. κίνδυνος), *loving danger*, *adventurous*; φιλο-μαθής, *ές* (cf. R. μα), *fond of knowledge*; φιλό-νεικο-*s*, *ο-ν* (νεῖκος, *strife*), *fond of strife*; φιλονεικ-ιά, *fondness of strife*, *rivalry*; φιλό-νικο-*s*, *ο-ν* (see νίκη, *victory*), *fond of winning*, *emulous*; φιλο-νικ-ιά, *ās*, *eagerness to win*, *rivalry*; φιλο-πόλεμο-*s*, *ο-ν* (see πόλεμος, *war*), *fond of war*; φιλό-σοφο-*s*, *ὁ* (see σοφός-*s*, *wise*), *lover of know-*

*ledge*; φιλο-στρατιώτης-ς, ου (cf. R. στρα), *the soldier's friend*; φιλό-τιμο-ς, ο-ν (cf. R. τι), *loving honour, emulous*; φιλο-τίμέ-ο-μαι, *be emulous or ambitious, feel piqued*; φιλό-φρων, ον, gen. ον-ος (cf. φρήν), *friendly-minded*; φιλοφρονέ-ο-μαι, *be well disposed, show kindness*.

*biblio-phile. phil-anthropy, phil-harmonic, phil-ippic, philo-logy, philo-sophy, philtre.*

### φρήν, *midriff*.

φρήν, φρεν-ός, ή, *midriff, diaphragm, heart, mind, understanding*; φρόν-ιμο-ς, ο-ν, *having understanding, prudent*; φρον-τί-ς, ιδ-ος, ή, *thought, care*; φροντιζω, *take thought, be anxious*; φρονέ-ω, *have understanding, be wise*; φρόνη-μα, ατ-ος, τό, *mind, spirit*; ἄ-φρων, ον, gen. ον-ος, *without sense, foolish*; ἄφρο-σύνη, ης, *folly*; σῶ-φρων, ον, gen. ον-ος (cf. R. σαφ), *of sound mind, sensible*; σωφρονέ-ω, *be of sound mind*; σωφρονίζω, *make discreet, bring to reason*; σωφρο-σύνη, ης, *soundness of mind, moderation*; φιλό-φρων, ον, gen. ον-ος (cf. φίλος), *friendly minded*; φιλοφρονέ-ο-μαι, *be well disposed, show kindness*.

*frantic, frenzy, phreno-logy.*

### φυγ, *fug, bend, flee*.

φεύγ-ω, *flee, be banished*; φυγ-ή, ης, *flight, banishment*; φυγ-ά-ς, ἀδ-ος, ό, *one who has fled, exile, refugee*.

*fug-a. ar. f., flight*; *fug-i-ō, flee*; *fugi-t-īuu-s, adj., fugitive.*

*bow (bend), bow (the weapon), EIGHT, BOUT, BUXOM.*

### φυλάττω, *watch*.

φυλάττω (for φυλακ-ιω), *keep watch*; pf. partic. πε-φυλαγ-μένο-ς, η, ο-ν, *having taken care*; πεφυλαγμένως, adv., *cautiously*; ἀ-φύλακ-το-ς, ο-ν, *unwatched, unguarded*; ἀφιλάκτως, adv., *unguardedly, rashly*; ἀφυλακτέ-ω, *be without a watch*; φυλακ-ή, ης, *watch, guard*; προ-φυλακή, ης, *advanced posts, pickets*; φύλαξ, ακ-ος, ό, *watcher, guard*; νυκτο-φύλαξ, ακ-ος, ό (see νύξ, *night*), *night-watch, picket*; όπισθο-φύλαξ, ακ-ος, ό (see όπισθεν, adv., *at the rear*), *one who guards the rear, plur., rear-guard*; όπισθοφυλακέ-ω, *guard the rear, form the rear guard*; όπισθοφυλακ-ία, ās, *command of the rear*; προ-φύλαξ, ακ-ος, ό, *outpost, sentinel*.

*phy lactery.*

## R. χαρ, gra, rejoice.

χαίρω (for χαρ-ω), rejoice, be glad; χάρι-ς, ιτ-ος, ἡ, that which causes joy, love, gratitude, favour; ἐπι-χαρι-ς, ι, gen. ιτ-ος, pleasing, gracious; χαρίζο-μαι, show kindness, gratify; ἀ-χάρισ-το-ς, ο-ν, ungracious, unpleasant; ἀχαρίστως, adv., ungraciously, without gratitude; χαρί-ει-ς, εσσα, εν, graceful, pretty.

grā-tu-s, adj., agreeable; grā-t-ia, ae, f., favour, gratitude.

YEARN; eu-charist.

## R. χερ, her, grasp.

χείρ, χειρ-ός, ἡ, hand; χειρο-πληθής, ἐς (cf. R. πλα), hand-filling, as large as the hand will hold; χειρο-ποίητο-ς, ο-ν (cf. ποιέω), made by the hand of man, artificial; ἐγ-χειρέ-ω, lay one's hand on, make an attempt; ἐπι-χειρέ-ω, put one's hand to, attempt, try; ὑπο-χείρ-ιο-ς, ο-ν, under the hands of, subject to; χείρ-ων, ον, gen. ον-ος, comp., subject or inferior to, worse; χειρό-ο-μαι, handle, subdue; ἐγ-χειρ-ιδ-ιο-ς, ο-ν, in the hand; ἐγχειρίδιο-ν, τό, dagger; δια-χειρίζω, have in hand, manage; ἐγ-χειρίζω, commit to the hands of, entrust; εὐ-μετα-χείρισ-το-ς, ο-ν, easy to handle or deal with.

her-c-tu-m, ī, n., inheritance; hēr-ē-s, ēd-is, m. and f., heir; hērēd-i-tā-s, āt-is, f., heirship, inheritance.

chiro-graphy, chiro-mancy, chir-urgeon, s-urgeon.



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